

Introduction to Parsha #33: B'chukotai¹

READINGS: ***Torah:*** **Leviticus 26:3 – 27:34**
 Haftarah: **Jeremiah 16:19 -17:14**
 B'rit Chadasha: **I Peter 1:13-15; John 14:19-21**



If/as/when and to the extent you walk in my statutes

[Leviticus 26:3]

This Week's Amidah Prayer Focus is Petition # 4, *Ga'al* [the Petition for Redemption].

Im-b'chukotai teleichu – if/as/when/to the extent you walk in My directives ... ***v'et-mitzvotai tishmeiru*** – and treasure/cherish/guard My lifestyle teachings ... ***va'asitem otam*** – and make/build them into a practical, visible, functional Kingdom reality **Leviticus 26:3.**

Our journey through *Sefer Vayikra* – the stunning phase-by-phase description of the Extreme Bridal Makeover that our Bridegroom-King has designed for our sanctification - is nearing its end. The concluding parsha of this *sefer* has been given the name *B'chukotai*. In this section of Holy Writ our Covenant Partner in Heaven intends to both *inspire our hearts* and *prepare our minds* for the next stage of our journey. He knows that the intensely challenging people, places, situations, circumstances and events of *Sefer Bamidbar* - the Book known by the Western world as '*Numbers*' – are waiting for us just around the bend.

The Pathway of Torah - and the Blessings That Await Its Pilgrims

Our Glorious King is about to lay out before to us two predominant pathways we can follow in the course of our wilderness wanderings. We and our households

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will have to choose which of these pathways we want to travel. Let's take a quick look at each – and what it has to offer.

1. *The Pathway of Torah*

The first pathway the Holy One will show us is a narrow but beautiful path upon which we are offered the opportunity to walk with Him much the way a flock of sheep walk with their shepherd. This is a pathway that can only be entered by *sh'ma*-ing the Good Shepherd's Voice. It begins at a strait gate that can be navigated only by trusting His rod and His staff. It consists of a narrow path that can be completed only by *sh'mar*-ing and *asah*-ing His Wise and Benevolent Life Coaching. The Holy One promises that if, as, and to the extent we follow the Good Shepherd on this narrow trail, He will cause us to experience a mind-blowing series of ever-expanding harvests of blessings. Our Bridegroom-King promises to cause these harvests of blessings to shadow, pursue, overtake, and empower the lives of all who will surrender their agendas and ideas to Him and humbly walk His bridal pathway.

I call the section of the parsha in which the Holy One introduces this pathway of intimate communion '*the Cornucopia of Blessings Discourse*'. Among the things the Bridegroom-King promises to those who pursue this pathway of life are *abundant food, gentle rain* upon our land at proper times and in advantageous amounts, *protection from enemies*, and *freedom from fear of wild beasts*. The One our soul loves promises to so empower us with strength, passion, and cunning that five of us will be able to chase one hundred enemies and one hundred of us will put ten thousand to flight. But the Holy One wants us to know that *there is another pathway*, and a drastically different quality of life, that some – indeed most - of those among us will choose to travel instead.

2. *The Pathway of Self-Will*

The second pathway to which the Holy One will introduce us will be every bit as frightening as the first pathway was glorious. The second pathway – which will unfortunately be the path chosen by multitudes over the millennia - will lead to a swirling vortex of calamities which will follow, overtake, and characterize the lives of all who walk it. For all who refuse to surrender to His leadership along the Torah pathway the Holy One warns of a series of increasingly difficult challenges, deprivations, and disasters. If we choose to abandon our Divine Bridegroom and the Bridal-orientation to life which He has ordained for us, we will also be abandoning and forsaking our Bridegroom's protection and provision. The further we stray the more severe the dangers that we will face become. Ultimately, if we stray far enough from the pathway of protection our Bridegroom has laid out for us, we will experience famine, invasion, defeat, and exile. Even yet, the Holy One makes it clear that He will never forsake His covenant with us, but will instead

continue to have compassion upon us in the land of our enemies, and will, even in our rebellion, intervene as necessary on our behalf to prevent our enemies from destroying us completely.

The Vastly Different Destinations the Two Pathways Offer

Having described in delicious detail the rich blessings that He has programmed to flow into the lives of those who choose to walk with Him in the covenant-life style, the Holy One now warns us of the consequences that will flow from abandoning the Bride's path and going our own way. If, as, when, and to the extent we stubbornly choose to reject the Shepherd's gentle leadership and wander away after the lusts of our own flesh, we will step outside our Bridegroom's broad umbrella of protection and provision into a dark, dangerous, dehumanizing patch of enemy territory.

The further we stray away from the Garden Path the Bridegroom-King has blazed for us, the more severe the dangers we will face. Ultimately, if we stray far enough from the pathway of protection our Divine Bridegroom has laid out for us, we will experience calamity after calamity - famine, pestilence, invasion, defeat, oppressive occupation, exile, captivity, enslavement, and even Holocaust. Even yet, the Holy One makes it clear that He will never forsake His covenant with us, but will instead continue to have compassion upon us in the land of our enemies, and will, even in our rebellion, intervene as necessary on our behalf to prevent our enemies from destroying us completely.

The Mechanics of Walking the B'chukatai Pathway

B'chukotai is a Hebrew phrase usually translated "in my statutes" - from Leviticus 26:3. The opening verse reads:

Im-b'chukotai t'lechu

*If you walk/go forth **b'chukotai** [in my chukot],*

v'et-mitzvotai tish'meru

and value/cherish/guard and keep watch over to do my mitzvot

v'asitem otam

and build/construct/give form and shape and substance to them . . .

[Leviticus 26:3]

The phrase *B'chukotai* describes how we who are redeemed by the Holy One and called apart to be His *am segulah*, His *mamlakah kohanim*, and His *goy k'dosh* are to live, to think, to speak, and to act. Because we now know the Holy One, trust Him, and are in covenant with Him, everything we think, say, and do should be *in accordance with our Bridegroom-King's loving instructions*.

After all, He who knows us best and who redeemed us is by far the best qualified to

advise and instruct and train us in how we should live once we leave Sinai. This is what Torah is all about. Torah is intended *to complete our redemption by totally redefining our personalities, our attitudes, our value systems, our responses to circumstances, and our approaches to life*. Through walking out the Torah we start to become one with the Holy One. His life force begins to *change the way we think, the way we talk, and the way we do everything a human being can do, to conform to His Character and His Ways*.

Our Divine Bridegroom has EMPOWERED us to do these things by the *sheer Creative and Prophetic force of His Words*. But He does not *constrain* us to do them against our will.

The Hebrew Nouns in the All-Important 'If' Clause

Before we can understand what we are in today's aliyah called of the Holy One to do we must, I believe, come to grips with the essence of the instructions the Holy One has given us. In our English Bibles we read that what we are to do is to live our lives in a proper relationship [the substance of which is discussed below] to the Holy One's '*ordinances*' and His '*commandments*'. While the terms '*ordinances*' and '*commandments*' are certainly possible translations of the Hebrew nouns used in the text of Torah, particularly in light of the context of those nouns in today's English, when employed to attempt to translate the Sinaitic pronouncements of the Holy One to His Redeemed Community - *i.e.* the Torah – words like '*laws*', '*ordinances*', '*decrees*', and '*commandments*' project a grossly inaccurate picture of what the words of Torah were intended to be.

So while '*laws*', '*commandments*', and '*ordinances*' are what most Christians think of first when someone mentions Torah, the Hebraic picture of what the Holy One spoke over us at Sinai is quite different. Torah is not a set of *laws* or *commandments* or *ordinances* that He insists mankind '*obey*'. He did not bring His Beloved *Am Segulah* under His Sinaitic Chuppah to punish us with a set of impossible-to-keep '*laws*' or '*commandments*' or '*ordinances*'. What He gave us instead is a set of *loving instructions* and *prophetic empowerments, overflowing with Divine energy and inspiration*, that He knows we need to embrace us to our Divine Destiny and to fulfillment of our Divine Purpose as His Chosen Bride-People.

I know this may sound radical. But hear me out. I start from the premise that the Holy One is not a monarch who rules after the manner of James I of England [whose translators introduced to us the English translations '*laws*', '*ordinances*', and '*commandments*'].

James I² was, alas, a king who demanded that everything be done as he wanted it. There was no covenant relationship between James I and the people of England. He was a Scot, who was hated by the English populace. He was also a cruel despot who crushed – or at the very least banished from his kingdom - anyone who dared to even question, much less disagree with, him.

James I's words were 'laws', 'ordinances' and 'commandments' in the truest sense. You had to obey them to the letter - or you were history. Read up on James I's policies and you will understand a little of why the translators who worked for him would consider anything spoken from a *position of power* [such as the Holy One unquestionably has] to be 'laws, ordinances, and 'commandments'.

Here is the good news - the Holy One is *not like James I of England in any regard*. Unlike James I the Holy One is a *Covenant-keeping King* – a King Who is *benevolent*, and *slow to anger*, and *merciful*. Unlike James I of England - and all other earthly monarchs claiming 'divine right' to have their orders obeyed 'or else' - the Holy One has *nothing to fear from dissent*.

The Holy One's kingdom *cannot be shaken*. No one can dethrone Him. Disobedience cannot undermine Him. Insubordination – nay even outright *betrayal* - by His covenant-partners does not even delay, much less deter, His Kingdom vision and goals. Do you understand? Do you see how beyond 'commands' and 'ordinances' and 'laws' the pronouncements of our Covenant Partner are?

Hence the Holy One's beautiful and powerful words cannot be aptly compared to either *royal decrees* or *legislation*. His words are bold, powerful, prophetic empowerments – *not* laws and commands that He expects us to obey under penalty of death or Hellfire.

The Holy One always speaks *for our good*, with our best interest in mind, in order that we might fulfill our Divine purpose and destiny. He does not speak commands and directives too great for us to obey in order to condemn us when we inevitably fail.

So with this in mind let us look carefully at the Hebrew nouns in the opening verse

² The 'King James Bible' was written at a time, and in a country, preoccupied with the 'Divine Right' of kings. History shows King James I to have been a heavy-drinking monarch obsessed with quelling religious, cultural and political tensions which he felt threatened his kingdom. A Scot, he had little use for Parliament, Catholics, or Puritans. It was his repressive policies that led to the first immigration of Puritans to America. His purpose in commissioning a new translation of the Bible appears to have been primarily, if not exclusively, political. In this atmosphere it is understandable that the words issued from a throne would be interpreted as 'laws, decrees, ordinances, and commandments'.

of our text, to see if we can begin to truly understand what the words He spoke over us at Sinai mean and how we can effectively *sh'ma* His words, cooperate with His Divine Plan, and fulfill our Divine Destiny as the Betrothed Bride He has chosen.

1. Chukotai – i.e. My Chukot

Torah tells us we who are redeemed of the Holy One are to ‘walk’ in the Holy One’s ‘ordinances’. The Hebrew phrase is *B’chukatai* – usually translated ‘*in My ordinances*’, or “*in My statutes*”. At the root of this phrase is the Hebrew noun *chukah*³ - which is derived from the verb root *chaqaq*⁴. This verb literally means *to engrave* – i.e. *to make an outline, or pattern, in stone*. The associated nouns *chuk* and *chukah* mean *that which has been engraved* and *which serves as a pattern* or *map* or *blueprint*. They also usually reference a *repeating pattern, tradition, or custom*. In the Torah context, a *chuk/chukah* is something we are told to do simply because we trust the One Who told us to do it – without having to be told either the specific reason why we are to do it or what in the Great scheme of Redemption our doing it is supposed to accomplish. A *chuk/chukah* is therefore *purely relational*. A *chukah* is aimed at the heart of man – not his mind. A *chuk/chukah* is *simply a response of deep intimacy and unquestioning, childlike faith*. It is something a good friend, respectful servant, or passionate lover does when prompted without needing or even desiring an explanation as to why. A *chuk/chukah* is something a bride who is deeply in love with and completely trusts her bridegroom does *simply because her bridegroom asks her to*. A *chukah* is something we do *simply because we trust our Bridegroom and believe that if we do exactly what He says, even if we do not understand it, He will cause something to happen in the Heavenly realm that will accomplish significant Kingdom purposes*.

Now let’s put some substance to all this. The first human being described in Torah as participating in *chukat* was our ancestor Avraham. **Genesis 26:5**. There the Holy One told *Yitzchak*: ***in your seed all the nations of the earth shall be blessed; because Avraham sh’ma-ed My voice and kept My charge, My commandments, My statutes [Hebrew, chukot] and My laws***. Trusting in the blood of the Passover lamb was specifically described by Torah as a *chukah*. **Exodus 12:14, 17**; see also **Exodus 13:10**. The wearing of the priestly garments by Aharon and his sons was also something the Holy One described as a *chukah*. **Exodus 28:43**. It is by the *chukot* of Torah that we are taught to *lean not on our own understanding, but to trust in the Holy One with all our hearts - and to let Him direct our paths*. Logic and reason have nothing to do with the *chukot* of our Covenant Partner in Heaven. They require pure trust.

³ *Chukah* is *chet, kuf, hey*. Strong’s Hebrew word #2708, it is pronounced *khook-kaw’*.

⁴ *Chaqaq* is *chet, kuf, kuf*. Strong’s Hebrew word #2710, it is pronounced *khaw-kawk’*.

Other examples of instructions in Torah that the Holy One or Moshe specifically refers to as *chukot* include the following:

1. **Exodus 12:17** – *we are to observe the feast of matzah for 7 days each year as a remembrance of when the Holy One brought us out of the land of Mitzrayim;*
2. **Leviticus 23:14** – *we are not to eat of the new crop of grain until the day of firstfruits, when we present the firstfruits portion to the Holy One;*
3. **Leviticus 23:21,31** – *no customary work is to be done on Shavuot or on the Day of Atonement;*
4. **Leviticus 23:41** – *the feast of Sukkot [i.e. Tabernacles] is to be observed as directed every year.*
5. **Exodus 27:20-21** – *each of us is to be responsible for providing pure oil for use in the lamps of the menorah day after day;*
6. **Leviticus 24:3** - *the oil in the lamps of the menorah is to be refreshed every morning and evening, forever;*
7. **Exodus 28:43; 29:9** – *Aharon's family's wearing of the priestly garments is an 'ordinance' forever'*
8. **Leviticus 3:17** - *neither the blood of an animal nor the fat from around the kidneys and the liver of an animal is to be eaten;*
9. **Leviticus 16:29, 31, and 34** – *the Day of Atonement is to be a day of complete rest and receiving and basking in the forgiveness of our sins*
10. **Leviticus 17:7** - *no sacrifices are to be made to demons or foreign gods;*
11. **Numbers 10:8** – *we are to listen for and respond to the message of the silver trumpets of the Holy One;*
12. **Numbers 19:10** – *we are always to mark and solemnly celebrate the transition from a tamei or unclean state to a tahor or 'clean' state by immersion in water mixed with the ashes of a red heifer.*

Each time we see a *chukah* in Scripture, what we should see beyond the words on the page is our Bridegroom-King holding His Hand out to us, smiling at us with tender affection, and saying 'Do you trust me?' Each *chukah*, you see, provides a *unique test of trust* and of love. Each offers a passageway or portal from the naturally seen and understood, temporal realm of this world, into the hidden but eternal realm of the Kingdom of Heaven.

2. Mitzvotai – i.e. My Mitzvot

Now let us look at the word traditionally translated as 'commandments' - those sayings of the Holy One which our aliyah tells us we are to 'keep' and 'do'. The Hebrew word is 'mitzvot. The root word is *tzavah* (*tzade, vav, hey*). Like all Hebrew verb roots *tzavah* is a hieroglyphic word picture. The letter *tzade* (which makes the *tz*

sound), is a picture of a man bending in submission to the Holy One's Hand upon His life. The letter *vav* (which makes the *v* sound) is a picture of a connecting device – like a nail or a peg with which one connects one thing (a picture frame, for instance) to another (a wall, for instance). The letter *hey* (which makes the *h* sound) is a picture of a window, and specifically that which allows two-way vision (that is, it allows something outside of an individual to be seen from inside, and it allows something inside an individual to be seen from the outside). *Tzavah* is thus the making of a connection between the decision to submit to the Holy One *in theory on the one hand*, with tangible, visible, actions revealing to the world that the decision has been made.

Adding the Hebrew letter *mem* as a prefix to any word is a Hebraic cue to put the noun in motion, consider it part of an ongoing, living process. The Hebrew phrase *mitzvot*, commonly written in English as the word *mitzvot*, thus refers to a recognizable course of tangible, visible actions revealing to the world that a man or woman has made a decision to *sh'ma* the Holy One, and to conform one's attitudes, thoughts, words, and deeds, to His words. The *mitzvot* which the Holy One is saying, in this aliyah, that we are to *asah*, are the instructions of Torah given after the *Aseret HaDibrot* - which He describes in Leviticus 26, verse 3, as His *chukot*.

Now let us move from an investigation of the Hebrew *nouns* contained within the 'if' clause of Leviticus 26:3 to an investigation of the even more important Hebrew verbs contained in that clause.

The Hebrew Verbs in the All-Important 'If' Clause

What according to our English Bibles are we to do 'in' His *chukot*? We are to *walk* in them. What are we to do with His *mitzvot*? We are to *keep* them and *do* them. But let's not be satisfied with the English translations of the instructions of the Holy One. Let's look at the actual words He used – the Hebrew verbs – and see what living *b'chukotai* really means.

1. Learning to 'Walk'/Go Forth

As aforesaid, according to our English Bibles what we are to do in His statutes is to 'walk' in them. The Hebrew word our English Bibles translates as 'walk' is *telech*, a future tense form of the Hebrew verb root *yalak*⁵. This word is usually translated as 'go' or 'go forth'. It means to *traverse distance*, *i.e.* to go from one place to another. It can mean to go by any medium of transportation - to crawl, to walk, to run, to swim, to drive, fly, or to take a train, boat, or bicycle. It refers to *every move you make as a human being*. The first Biblical usage of this verb is found in Genesis 3:14, where the Holy One tells the Serpent '*on your belly will you go [yalak] ... all the days of your life.*' The next is in Genesis 7:18, where Torah

⁵ *Yalak* is *yod, lamed, kaf sofit*, Strong's Hebrew word #3212.

describes what happened to the *teivah* [ark] when the floodwaters rose upon the earth: *And the waters prevailed, and were increased greatly upon the earth; and the ark went [yalak] upon the face of the waters.* This is the perfect picture of what it means to *yalak* in the Holy One's statutes [*chukot*]. They are to be our medium of travel – *i.e.* 'how we roll'. They are to be how we get from point to point and place to place. They are to be to us like *water*, we are to be like the *teivah* [ark]. They are to determine our direction as the floodwaters determined the direction of the ark. The ark had neither rudder nor sail – it went only where the waters carried it. And the statutes of the Holy One are likewise to determine our *bearing*, our *velocity*, our *destination*, and *the time it takes us to get there*, the way the waters of the flood were the sole determinant of how fast the ark traveled, where it ended up, and how long it took to make the journey.

We are to respond to the Torah the way the ark responded to the waters of the flood. We are to let it lift us up out of the mundane, out of the ordinary, out of the aftermath of the Fall, and buoy us up, taking us along a course the Holy One has charted, but which only He controls. Remember, as we have discussed in previous lessons, the ark had no rudder or steering mechanism, and could only float wherever the Holy One willed it to float. Torah is to be “the wind beneath our wings”.

Does this describe your lifestyle, Beloved? Do you see your life as lived ‘in His statutes’? Have His statutes become to you ‘*waters that are risen, waters to swim in, a river that cannot be crossed over?*’ Ezekiel 47:5.

2. Ours to ‘Keep’

But that is not all. According to our English Bibles what are we to do with His commandments [*mitzvot*]? We are to do two things with them – we are to *keep* them and we are to *do* them. The Hebrew verbs translated as ‘keep’ and ‘do’ are, respectively, *sh'mar* and *asah*. The word *sh'mar*⁶ is one of the most frequently used Hebrew verbs in the Bible. This verb means:

- to *treasure*,
- to *aggressively guard*,
- to carefully *keep watch over* (as one would a child, or a precious treasure),
- to *diligently defend*,
- to *protect*,
- to *cherish*,
- to *treasure*, and
- to *bring to full potential*.

⁶ *Sh'mar* is Strong's Hebrew word #8104, *shin, mem, resh*. It is pronounced *shaw-mar'*.

Sh'mar is one of two verbs the Holy One used to describe what man was to do with the Garden in which the Holy One lovingly placed him:

And the Holy One Elohim took the man, and put him into the Garden of Eden to dress it and to keep [sh'mar] it.

[Genesis 2:15]

Think like a *gardener*. Think of the Holy One's *mitzvot* as *your private garden*. You want to bring out the maximum color and beauty from each plant, each tree, each vine, each flower. You keep watch over it constantly. You protect it aggressively against harmful bugs who would suck the life out of it. You erect a fence around it to keep out the 'critters' who try to sneak in by night, and the human predators who want to pick – or crush - its produce for their own amusement.

Got the picture? Now apply it to the Holy One's *mitzvot*. *Sh'mar* it the way a gardener *sh'mar*'s his or her garden. Nurture it. Let each *mitzvah* grow to its full potential, producing its unique *aroma*, its *leaf*, its *bloom*, and its *fruit* in your life.

Adam and Chava had the garden to *sh'mar*; we have the Holy One's *mitzvot*. They are not really that different when you think about it.

We are to respond to the Torah with *wonder*, with *awe*, and with *love*. We are to *hover over* it, watching it to see what wonderful thing it will produce next. And we are to *interact with it* in such a way that we cooperate with it in the production of fruit of ever-increasing quality and quantity. But we are to do more than just *sh'mar* the *mitzvot* of the Holy One. Our English Bibles tell us we are also to 'do' them. Note the sequence. First comes the guarding, watching, fussing over, and nurturing – then comes the 'do'-ing.

3. Just 'do' it!

The Hebrew word our English Bibles translates as 'do' is *asah*⁷. The first Biblical usage of this word is found very early in the creation narrative, in Genesis 1:7. There, we are told that the Holy One '*asah-ed*' the firmament when He divided the waters above the earth from the waters of the earth. The same verb is used in Genesis 1:11, 12, 16, 25, 26, and 31, and in Genesis 2:2, 3, 4, and 18, to describe the Holy One's creative work. It is the word used to describe what the Holy One did to cause such things as not only the firmament, but also the sun and the moon, the animals of the earth, the trees and plants of the field, not to mention man and woman, to come into existence out of primordial goo.

To *asah* is thus not to 'do' in any mechanical, repetitive fashion – it is to bring the

⁷ Asah is ayin, shin, hey. *Strong's Hebrew word #6213, it is pronounced aw-saw*'.

inanimate to life, to recreate matter in a fresh new form. It means to transform something lifeless into something full of life, meaning, and purpose. That is a perfect description of what we who are in covenant with the Holy One are called to do with Torah. We are to take that which is inscribed in stone tablets, and cause it to come to life before the eyes of the world. In so doing, we are to do what Messiah did – we are [at least in some particulars] actually becoming the living Torah in the world. We are to bring the Holy One's mitzvot to life, making each one a fresh new form of life testifying of the Holy One's creative genius.

The *mitzvot* of Torah offer a *unique privilege* the Holy One has given man, to actually *participate in the Holy One's creation*. *Mitzvot bring the Holy One's glory into whatever environment they occur*. Like a potter interacts with clay to fashion something recorded on a blueprint in his head, so are we to interact with the Holy One's *mitzvot*, and fashion of our days and weeks and years and relationships and activities on earth into the blueprint the Holy One laid out for us when He knit us together in our mother's womb.

A Quick Look at the Haftarah for the Week

Jeremiah 16:19 -17:14

We will spend quite a bit of time this week visiting with the prophet *Yirmayahu* [Jeremiah]. He will prophesy to us of a future day when not only will the Covenant People be restored to the Land, but *all the nations of the world come to Israel* to exchange their false gods for the knowledge of the true God and the lies they learned from their fathers/ethnicities/cultures for the truth of God's Kingdom.

***Then Gentiles will come to You from the ends of the earth and say,
"Surely our fathers have inherited lies, worthlessness and unprofitable things.
Will a man make gods for himself which are not gods?" "Therefore behold,
I will once and for all cause them to know, I will cause them to know
My hand and My might; and they shall know that My Shem is [the Holy One]!***

A Quick Glance at the Apostolic Scripture Readings for the Week

I Peter 1:13-15; John 14:19-21

We will tread two short passages from the B'rit Chadasha this week. First we will read from the first epistle written by *Kefa* [i.e. Peter]. Then we will study a passage from *Yochanan's* [i.e. John's] gospel account of the 'Upper Room Discourse'. In that passage, the Master will say to His talmidim:

***A little while longer and the world will see Me no more,
but you will see Me. Because I live, you will live also.
At that day you will know that I am in My Father, and you in Me, and I in you.
He who has My mitzvot and sh'mars them, it is he who loves Me.
And he who loves Me will be loved by My Father,
and I will love him and manifest Myself to him.***

[John 14:19-21]

*May the Ruach HaQodesh prepare your hearts, minds and households
for the dramatic season of transition which looms before us all.*

The Rabbi's son

Amidah Prayer Focus for the Week

Petition # 4, Ga'al [the Petition for Redemption].

Re'eh v'onyeinu, v'rivah riveinu

Behold our troubles, and carry away our sorrows

u'goleinu m'hera l'ma'an Shemecha

and redeem us quickly, for the sake of Your Name

ki go'el chazak atah

for You are a fierce Redeemer

Baruch Atah Adonai Go'el Yisrael

Blessed are You, O Holy One, Israel's Kinsman-Redeemer