

# *Shiur L'Yom Shishi<sup>1</sup>*

[Friday's Study]

READINGS:     ***Torah B'chukotai:***            Leviticus 27:9-34  
                  ***Haftarah:***                             Jeremiah 17:9-14  
                  ***B'rit Chadasha:***                 John 14:21

*These are the mitzvot with which the Holy One charged Moshe  
on Mount Sinai for the children of Israel.*

[Leviticus 27:34]

Today's *B'chukotai* Meditation is Psalm 102:15-22;

This Week's Amidah Prayer Focus is the 8<sup>th</sup> Petition, *Mishpat*, the *Petition for Justice*

***V'im-behemah asher yakrivu mimeinah*** – And if/when it is an animal that is brought near from among you ... ***korban l'Adonai*** – to serve as a surrogate for someone before the Holy One ... ***kol asher yiten mimeinu l'Adonai yihyeh-kodesh*** - everything that is thus given from among you unto the Holy One is holy. **Leviticus 27:9.**

Today's aliyah not only closes out the third sefer of Torah, it also sets the stage for the next sefer of the great revelation stream, *Bamidbar* [KJV 'Numbers']. I hope the time we have spent together the past few weeks marveling at the '*Divine Invitation to the Kedusha-Infused Life*' has been a blessing to you. I hope that you have made significant progress in your quest to discover the answers to life's most important questions – *i.e.* 1. Who your Creator is and what He is like?; 2. who you are, and what the Creator desires for and expects from you?; 3. what the Creator is trying to accomplish in and through you, the members of your household, and the seed of your bloodline?; and 4. How can I stay in alignment with the Creator's True tone and perfect will?

Torah's third sefer is like a great love song the Bridegroom-King sings to us each year in the spring [fall in the far Southern regions of earth] inviting all who will hear to come into the King's chambers, sit with Him in the Beauty Realm, and catch His grand vision for the planet we have been given to inhabit. Each of *Sefer Vayikra*'s messages of peace on earth and goodwill toward men has been presented in the context of a stunning metaphor - *i.e.* the prototypical season of *Imanu-El* [God with us] which began with the Divine-infilling of the Tabernacle. Every component of the 'Vayikra' metaphor tells a 'passion play quality' story. You just have to have eyes that see. Each conveys a powerful message of hope for all people at all times and situations. You just have to have ears that hear. Vayikra is therefore essential study material for all people who truly desire to know the Holy One, to serve Him

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as He desires to be served, and to walk in His Ways as a sign to the nations. The ramifications of the wisdom that the Holy One has downloaded into us through our readings in *Sefer Vayikra* will continue to be felt by all around us every day, as we meet Messiah in, and walk with Messiah through, the *Ultimate Extreme Bridal Makeover process*. This book has laid out for us the critical protocols and disciplines through which the *kedusha* that pulses from the Heart of our King can be brought to bear on earth.

### ***A Bookend***

Today's aliyah will provide a critical bookend for the stunning announcement with which Leviticus began. The opening words of this book were: ***Vayikra el-Moshe vay'daber Adonai elon Ohel Moed l'emor*** [*i.e. then the Holy One called to Moshe from the tent of meeting ...*]. The closing words of the sefer will be: ***Eleh ha-mitzvot asher tzivah Adonai el-Moshe el-b'nei Yisrael b'har Sinei*** [*these are the life instructions with which the Holy One charged Moshe to teach B'nei Yisrael at Mount Sinai*]. Between the great call that will define our mission and the solemn charge that will define the methodology we, our children, and our children's children are to employ, we have learned an incredible amount about the Holy One, about ourselves, about the Grand Plan, and about the *kedusha*, the *chayah* [*i.e. the immortal life-force*], the *kevod* [*i.e. the Kingdom weight and majesty*], the *chesed* [*i.e. the goodwill and covenant faithful lovingkindness*], the *chochmah* [*i.e. the practical, problem-solving, resolution-focused wisdom*], and the *kippurim* [*i.e. the calming, healing, restorative, and rejuvenating 'covering'*] that we are called to carry and share as directed.

Of course, the fact that the narrative of *Sefer Vayikra* is coming to a close does not mean that the revelation of the *Book of Bridal Calling* is over. The revelation is *on going*. The halt in the narrative merely means that the time has come for all who have been *hearers* of the words describing the intimate fellowship the Holy One wants to have with His betrothed Bride-to-be to become *doers* thereof.

*Sefer Vayikra* is an instruction manual for intimate, on-going relationship with - and service to - the Bridegroom-King Who redeemed us and betrothed Himself to us at Sinai. What does the subject matter we have been studying the last two days - the price of redemption for vows of consecration - have to do with intimate relationship and service to the Holy One? Let's talk about that, shall we?

### ***The Connection of the Redemption Price for Vows of Special Dedication to the Broader Themes of Sefer Vayikra***

What does the protocol for bringing about redemption from the making of rash vows have to do with the Divine Bridegroom's recipe for diligently and sometimes painfully removing every spot, wrinkle and blemish from our lives, as well as

everything that hinders full-out passionate Bridal love? Think about it, Beloved. Whoever heard of a Bride embarking on a new life in the home of her Bridegroom without making a vow – a *vow of special dedication*? The whole book has been about preparing to be a Bride to the Creator of the Universe without spot or wrinkle. How can one become a Bride without understanding and embracing the protocol of making dedicatory vows?

### ***The Context of the Holy One's Instructions Concerning Vows of Separation Which He Knows Men Will Make***

Please note that the Holy One's Ultimate Extreme Bridal Makeover Protocol did not by any means *begin* with the Bride-candidate making vows of separation. The discussion of such vows has instead been reserved for the very end of the makeover process.

Vows of separation should never be made by conflicted hearts - however passionate and committed those hearts may in blissful ignorance think themselves to be. Vows of separation should only be made by *mature lovers who have counted the cost of permanent commitment* and who have notwithstanding the cost *sold out completely never to even look much less turn back* from their covenantal commitment – *even if it kills them*. Such vows are not for infatuated pleasure-seekers whose naïve idea of love is a knight in shining armor riding to their rescue, a sugar-daddy lavishing gifts on them, and a playmate which whom they can play “dress-up” and “house” while servants cook, clean, entertain, and pay the bills.

The Divine Romance is, of course, dreamily wonderful. It is positively the highest level of relationship and purpose a human being can experience. But those who participate have to understand that the commitment it requires is very, very real. It is stunningly substantive. It is totally consuming. It is absolutely forever. So, the Bridegroom-KIng ordained that His Betrothed Bride People first be taught Divine love, then be bathed and washed and purified in Divine love, and made to feel completely secure and at home in Divine love, before she even think of making a vow of separation. Hence the Holy One's teachings about vows of separation come at the end, not at the beginning. And they are spoken only in the context of the stunning teaching of Leviticus 26:40-45 – where the Holy One laid out clearly the conditions for restoration of a remnant of His people who will in the end of times make *t'shuvah* and will *acknowledge as wise and completely righteous judgments and wholeheartedly heed the corrective disciplines* which the Holy One imposes on them even as they *return to a proper relationship with His Torah*.

If one does not have a firm grasp on the truth of Leviticus 26:39-45, you see, any vows of separation that person – or nation - might make would mean very little. After all, in those six short verses the Holy One prophesied through Moshe of a

glorious future day when the scales will fall off the eyes of vast numbers of descendants of Avraham who have strayed from the way of true Avahamic-style intimate relationship with the Holy One and gone a-whoring after trends, causes, traditions, philosophies, ideologies, secularism, humanism, and diverse forms of man-focused religious structure.

As Shaul of Tarsus will later proclaim concerning this very promise of the Holy One:

*I do not desire, brothers, to have you ignorant of this mystery,  
so that you won't be wise in your own conceits,  
that a partial hardening has happened to Yisra'el, until the fullness of the Goyim has come in,  
and so all Yisra'el will be saved.*

*Even as it is written, "There will come out of Tziyon the Deliverer,  
And he will turn away ungodliness from Ya`akov.*

*This is my covenant to them, when I will take away their sins."*

[Romans 11:25-27]

The beauty of the prophetic announcement of the Holy One in yesterday's aliyah is just as overwhelming. As you re-read it now, ask yourself if these verses prophesy of *you*.

*They will confess their iniquity and the iniquity of their fathers,  
in their trespass which they trespassed against me,  
and also that, because they walked contrary to me, I also walked contrary to them,  
and brought them into the land of their enemies:  
if then their uncircumcised heart be humbled,  
and they then accept of the punishment of their iniquity;  
then will I remember my covenant with Ya`akov;  
and also my covenant with Yitzchak,  
and also my covenant with Avraham will I remember; and I will remember the land.*

*The land also shall be left by them,  
and will enjoy its Shabbatot, while it lies desolate without them:  
and they will accept of the punishment of their iniquity;  
because, even because they rejected my ordinances,  
and their soul abhorred my statutes.  
Yet for all that, when they are in the land of their enemies,  
I will not reject them, neither will I abhor them,  
to destroy them utterly, and to break my covenant with them;  
for I am the Holy One their God;  
but I will for their sakes remember the covenant of their ancestors,  
whom I brought forth out of the land of Mitzrayim in the sight of the nations, that I might  
be their God: I am the Holy One.*

[Leviticus 26:40-45]

*M'shugah [i.e. crazy]*

Earlier this week as we read the wonderful array of blessings which the Holy One

prophesied and released to accompany and flow forth out of Torah observance we had to think logically that the Holy One's People would just be "crazy" not to continue in His covenant and cling to the Holy One and to the wondrous ways of Torah with all their hearts, with all their souls, with all their minds, and with all their individual and collective strength. Then when we read today's aliyah and see in *Technicolor* as it were *the dire consequences of choosing our own way* and walking outside of the promised area of blessing again, and with even more conviction than before, we think to ourselves – we would have to be *m'shugah* [Hebrew for "crazy"].

Alas such "craziness" is a disease that has affected mankind throughout his generations. And I fear this disease is still running rampant today!

What is it in the human heart which rejects abundant, unspeakable, unfathomable blessings from a loving Bridegroom and insists on pursuing one's own way - even with detailed and graphic warning - and the example of generation after generation - of the natural consequences of such behavior? What is it that steals the hearts of the Holy One's People and causes them to walk away from their Divine Bridegroom's tender compassion and blessings? What is it that lures even people who think they are serving the Holy One into traps of false theologies which declare the eternal, unchanging words of the Holy One's mouth to be abrogated, fulfilled, superseded, 'old', and replaced with just a few vague suggestions which men can interpret any way they want - and which therefore quickly become meaningless? What is it that blinds people so badly that they cannot see the freight train of self-inflicted judgment coming as a consequence of abandonment of the Holy One's covenant?

But Blessed be His Holy Name, the Holy One has provided a "treatment" and a "cure" for this "craziness". That is the subject of part of today's aliyah. As with any sickness, one cannot be treated or cured until he *realizes he is sick, decides he wants to be well, and seeks out the Physician who can heal.*

### ***The Remnant Who Return***

Earlier this week the Holy One issued a prophetic declaration concerning a remnant who would return to Covenant faithfulness and the Torah lifestyle in the end of days:

*... if their uncircumcised hearts are humbled, and they accept their guilt –  
then I will remember My covenant with Ya'akov,  
and My covenant with Yitzchak and My covenant with Avraham I will remember;*

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*But for their sake I will remember the covenant of their ancestors,  
whom I brought out of the land of Egypt in the sight of the nations,*

*that I might be their God: I am the Holy One.”*

**[Leviticus 26:41-42]**

With these words the Divine Bridegroom of heaven *prophesied* of a yet future day and a yet future people – a day and a people that have been on His heart since before He created man in the first place. Peering through the millennia of history to the ‘end of days’ - which are to Him as only yesterday - He in His infinite wisdom knows *exactly how it is all going to end*. And He knows that in the end there will be upon the earth a *specialty dedicated people* – a people who will love Him with all their heart and all their soul and all their strength, and who will long to *return to the garden*, and *eat of the tree of life*, and renounce and eschew forever the *poisonous fruit of the tree of the knowledge of good and evil*. The Bridegroom-King sees - and prophesies for His Bride People – *a fitting and glorious end to the craziness*.

### ***Chazaq! Chazaq!***

Alas, the time has come for us to bid *adieu* to *Sefer Vayikra* [the Book of Leviticus]. Parting with the Book of Torah that defines our Divine Calling as a kingdom of priests and a holy nation with the more clarity than any other is indeed a sweet sorrow. A *new sefer* of Torah awaits us, of course – but for the sake of us all, let us hope that the sweet fragrance of this one lingers on, and colors everything we are will experience in the next *sefer* - *B'midbar* [*i.e. in the wilderness*].

The beautiful concluding words of *Sefer Vayikra* are:

***Eleh ha-mitzvot asher tzivah Adonai et-Moshe***

*These are the mitzvot with which the Holy One charged Moshe*

***el-B'nei Yisra'el b'har Sinai***

*on Mount Sinai for the children of Israel.*

**[Leviticus 27:34]**

***Eleh ha-mitzvot*** [*i.e. these are the mitzvot*]. We now have these treasures – the very oracles of the Creator of the Universe - in earthen vessels. And *we are those vessels!* Let that reality sink in on your soul for a few moments. This changes everything – or at least it *should!*

When we first opened the scroll to the third *sefer* of Torah a few weeks ago I expressed the hope that all of you who engage in these studies will come to know and call this beautiful book by its “real” name – *Vayikra* [*“and He called”*] – instead of its Latin nickname, “Leviticus”. I told you at that time that the 3<sup>rd</sup> book of Torah which we were about to study had very little to do with the “*laws of the Levites*”, and everything to do with the substance – the depth, breadth, height and circumference - of *our Bridegroom-King’s calling* upon our lives. I said that the Book we know as “Leviticus” is about *what being called unto the Bridegroom-King*

*means. It is about how we are to approach Him in response to His calling of us, and about how that approach can be expected – is intended – to change us forever. I hope you now see what I was talking about.*

I tried to make it clear at the very beginning of our studies in *Sefer Vayikra* that the entire theme of the book is summed up in its very important first phrase – *and He called*. I explained that what this book is all about is the Holy One’s calling for His people to *draw near* Him, to learn how to *know Him intimately*, to *walk with Him*, to come to *love Him* – and to thereby *progressively mature into His Pure, Spotless, Bride-People*. This must occur if we are going to honorably represent Him, His majesty, and His goodness to and within the spheres of influence He assigns us. I thus tried to explain from the outset that the book the world calls ‘Leviticus’ is actually *the genetic blueprint of new creations of God* – and is thus an essential *part of every redeemed person’s DNA*. The Bridegroom-King has, I am sure, done a far greater job than I ever could to bring this point home to you. Now you know. Who *Sefer Vayikra* is written for – and is all about – is you. You *the way the Holy One designed you to be, and always sees you* - that is.

### ***Who Is This Coming Up from the Wilderness?***

One question remains however - *who will that final Bride-People at the end of history? Who will that repentant, returning, resplendent Bride-People - be?* In Psalm 102 an unnamed psalmist under the inspiration of the Holy One’s *Ruach Ha Qodesh* says:

*Let this be written for a future generation,  
that a people not yet created may praise the Holy One ....*

[Psalm 102:18]

Who are these ‘people not yet created’? What characteristics define them? When, and from whence, will they arise? The same inspired psalmist tells us:

*You will arise and have compassion on Tziyon,  
for it is time to show favor to her;  
The appointed time [Hebrew, mo’ed] has come.<sup>2</sup>*

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*For the Holy One will rebuild Tziyon, and will appear in His Glory.  
And He will respond to the prayer of the destitute; He will not despise their plea.*

[Psalm 102:13,16]

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<sup>2</sup> Note the use of the Biblical word for a “festival”. Psalm 102, from which this quote is taken, is a prayer for *Yom Kippur*, the day of “atonement” identified in Leviticus 16 and in Leviticus 23:26-32; see also Numbers 29:7-11. The psalm was probably used in the Temple and/or in observant homes as a liturgy for that awesome day when the nation of Israel fasted, confessed their sins, and received atonement for its sins. Moreover it is prophetic of a future *Yom Kippur* – the *Yom Kippur* referred to in Zechariah 12:10 and 13:1. For further discussion and explanation of this concept and its prophetic implication see Monday’s Study from parsha *Acharei Mot* and Thursday’s Study from parsha *Emor*.

The people the Psalmist is describing are the people of *Tziyon* – i.e. those descendants of Avraham, Yitzchak, and Ya'akov who choose to *return to the Holy One and to His Torah*. They will not by any means be alone however. The psalmist tells us:

*And the nations will revere the Shem of the Holy One,  
All the kings of the earth will revere your Glory.*

\* \* \*

*So the Name of the Holy One will be declared in Tziyon,  
and His praise in Jerusalem,  
When the peoples and the kingdoms assemble to worship the Holy One.*

**[Psalm 102:15, 21]**

*Yeshayahu* [Isaiah] speaks further and more specifically of those who will join the remnant of *Tziyon* in the last days, the days of restoration:

*Neither let the foreigner, who has joined himself to the Holy One,  
speak, saying, "The Holy One will surely separate me from his people;  
neither let the eunuch say, "Behold, I am a dry tree."*

*For thus says the Holy One of the eunuchs who keep my Shabbatot,  
and choose the things that please me, and hold fast my covenant:  
To them will I give in my house and within my walls a memorial  
and a name better than sons and of daughters;  
I will give them an everlasting name that shall not be cut off.*

*Also the foreigners who join themselves to the Holy One, to minister to him,  
and to love the name of the Holy One, to be his servants,  
everyone who keeps the Shabbat from profaning it, and holds fast my covenant;  
even them will I bring to my holy mountain and make them joyful in my house of prayer:  
their olahot and their korbanot shall be accepted on my altar;  
for my house shall be called a house of prayer for all peoples.*

*The Holy One GOD, who gathers the outcasts of Yisra'el, says,  
'Yet will I gather [others] to him, besides his own who are gathered.*

**[Isaiah 56:3-7]**

Our aliyah tells us who these 'people of Zion' will be. It will be those who:

- [1] confess their iniquity, and the iniquity of their fathers,*
- [2] confess that their galut [exile, dispersion, diaspora] has been a corrective discipline from the Holy One, for rejecting His mish'patim and chukot;*
- [3] humble themselves; and*
- [4] accept the Holy One's righteous discipline  
[i.e. the prophetic time of 'Ya'akov's trouble'].*

When such a people arise from among the sons of *Tziyon* the Holy One says: *I am the Holy One their God!*

I now pose the question: *Are you one of those people, Beloved?*



## *Epilogue*

The final aliyah of parsha *B'chukotai* lays out numerous instances in which a *kohen* of the Bridegroom-King may be called upon to address a difficult situation and assign a 'redemption price'. We are not called to be judges – we are called to be healers. We are not called to be problem-makers; we are called to be *problem solvers*. We are not called to be friction-causers; we are called to be *shalom asahers* [i.e. peace and wholeness makers/builders/shapers]. We are not called to bring wrath into every situation; we are called to bring the hope of redemption into every situation. And we are called to make redemption accessible and affordable to all. We are, you see, in the world at such a time as this to *pave a way for the Bridegroom-King's will to be done*, and to *provide a solid, safe, landing strip foundation upon which His Kingdom can come*, in this world as it is in Heaven.

I'll see you in the wilderness! Unti then, keep your light shining – and keep your mind and heart ever on redemption.

### *Questions For Today's Study*

1. The final aliyah of parsha *B'chukotai* lays out numerous instances in which a *kohen* may be called upon to address a difficult situation and assign a 'redemption price'. List the circumstances you see in this aliyah under which a *kohen* might be called upon to set a price of redemption.
2. In the final haftarah reading for parsha *B'chukotai*, Yirmayahu explores the mystery of the human "heart".

*The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?*

*I, the Holy One, search the mind,  
I try the heart, even to give every man according to his ways,  
according to the fruit of his doings.*

*As the partridge that sits on [eggs] which she has not laid,  
so is he who gets riches, and not by right;  
in the midst of his days they shall leave him,  
and at his end he shall be a fool.*

*A glorious throne, [set] on high from the beginning, is the place of our sanctuary.*

*O HOLY ONE, the hope of Yisra'el,  
all who forsake you shall be disappointed.  
Those who depart from me shall be written in the eretz,  
because they have forsaken the Holy One, the spring of living waters.  
Heal me, O HOLY ONE, and I shall be healed;  
save me, and I shall be saved: for you are my praise.*

[Jeremiah 17:9-14]

[A] Look up the word translated "heart"; write the Hebrew name and define it in your own words. [Hint: it's not talking about the organ that pumps blood!]

- [B] What two descriptions of the “heart” of a man does Yirmayahu give?  
 [C] Why does the Holy One “search” and “examine” our hearts/minds?  
 Look up the two Hebrew words so translated; write and define them.  
 [D] When and how does the Holy One do this?  
 [E] In verses 12-14, Yirmayahu [Jeremiah] returns to prayer. Write an outline of his prayer. What is he seeking from the Holy One?

2. In today’s B’rit Chadasha aliyah Messiah Yeshua is continuing His final discussion with His *talmidim* prior to his atoning death. He has promised that He will not leave them as orphans, but will ask His Father to send *Ruach HaQodesh* [Holy Spirit] to them. He will now conclude with a discussion of loving Him - the same kind of subject with which we started today’s Torah study.

*Yet a little while, and the world will see me no more; but you will see me.*

*Because I live, you will live also.*

*In that day you will know that I am in my Father,  
 and you in me, and I in you.*

*One who has my mitzvot, and sh’mars them,  
 that person is one who loves me.*

*One who loves me will be loved by my Father, and I will love him,  
 and will reveal myself to him."*

[John 14:19-21]

Yeshua’s last words to His *talmidim*, like the last words of *Vayikra*, were words about love, and actions which love will cause to burst forth. It is now the time to move beyond merely doing things for blessing or to avoid judgment. It is time to explore the realm of *loving the Holy One* and *experiencing His love*.

[A] Yeshua speaks of what will happen in “a little while”. What is He speaking about?

[B] What does He say will be the difference between His *talmidim* and the world “in a little while”?

[C] What will Yeshua’s resurrection mean to His *talmidim*?

[D] What two things will *talmidim* of Yeshua know “when that day comes”?

[E] As if to warn the *talmidim* how to distinguish between those who are truly His and those who merely say they are His, Yeshua identifies as those who “love” Him persons meeting two criteria. What are the criteria?

[F] What two things will happen, according to Yeshua, to the person who truly “loves” Yeshua?

***Chazak! Chazak! Venitchazeik!***

*[“Be strong, be strong, and may we be strengthened”]*

***The Rabbi’s son***

## ***Meditation for Today's Study***

**Psalm 102:15-22**

*So the nations will fear the name of the Holy One;  
All the kings of the eretz your glory. For the Holy One has built up Tziyon.  
He has appeared in his glory.  
He has responded to the prayer of the destitute. And has not despised their prayer.  
This will be written for the generation to come.*

*A people which will be created will praise the Holy One.  
For he has looked down from the height of his sanctuary.  
From heaven, the Holy One saw the eretz;  
To hear the groans of the prisoner; to free those who are condemned to death;  
That men may declare the name of the Holy One in Tziyon,  
and his praise in Y'rushalayim;  
When the peoples are gathered together -  
the kingdoms - to serve the Holy One.*