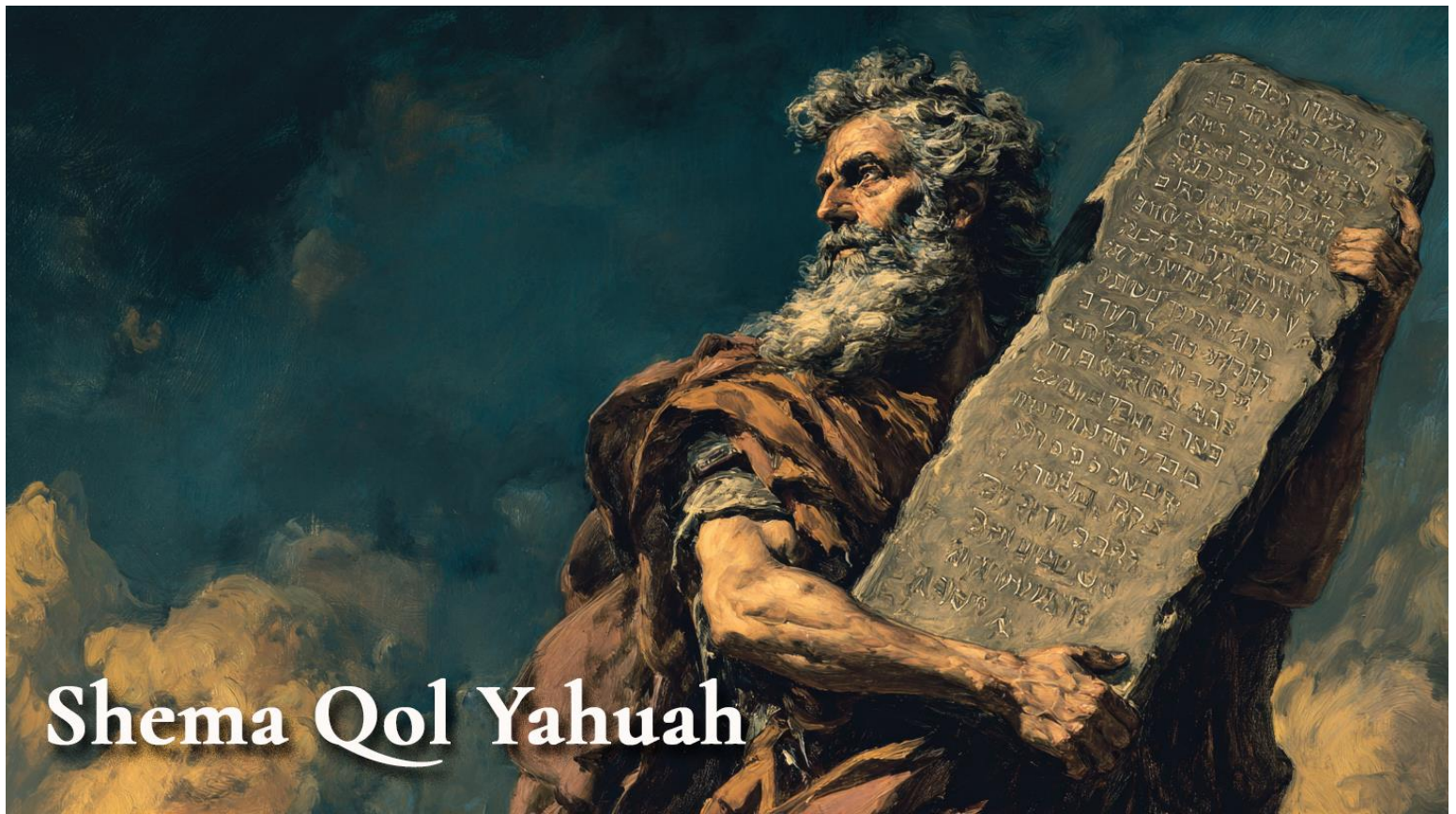




*Breach for breach, eye for eye, tooth for tooth:
as he has caused a blemish in a man, so shall it be done to him again.*

VAYIQRA (LEVITICUS) 24:20

Our Father's System of Justice

The sacrificial system in the Levitical Priesthood is based upon our Father's System of Justice. In order to understand the purpose of the sacrificial system, we must understand the Law of Sowing and Reaping which is the foundation of our Father's System of Justice.

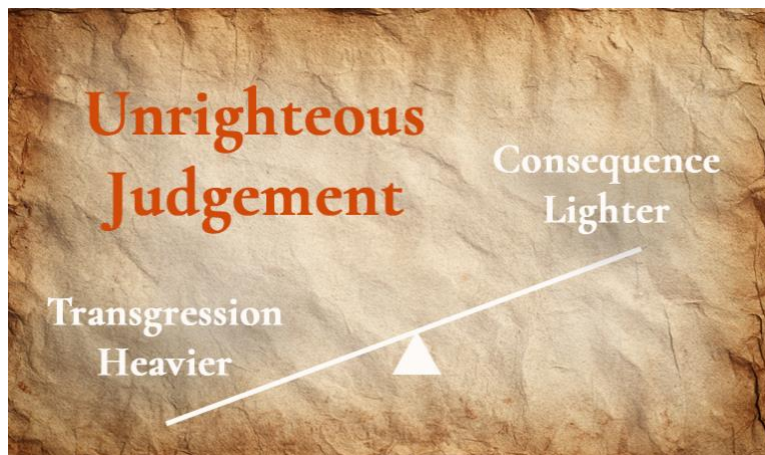
In His System, we reap what we sow. It is essentially a balance with weights pictured to the right. The transgression is placed on one side of the scale and the punishment is placed on the other side of the scale. It must be in equal weight to the transgression committed. This is confirmed in the following testimonies:



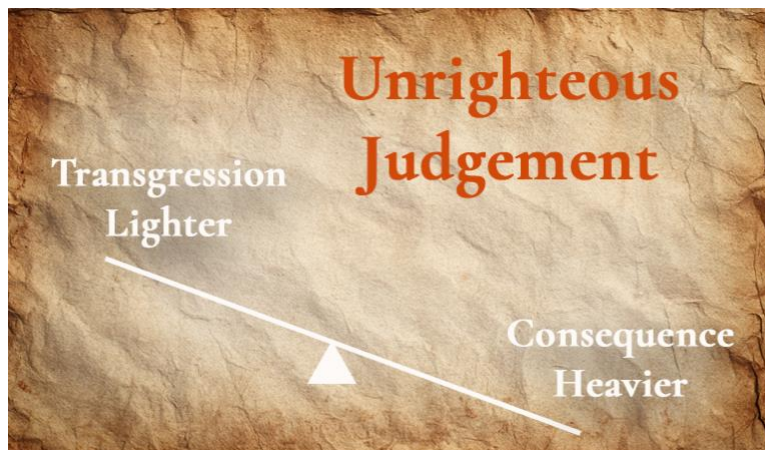
You shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall you have: I am Yahuah your Elohiym, which brought you out of the land of Egypt. Therefore, shall you observe all my statutes, and all my judgments, and do them: I am Yahuah. (*Vayiqra/Leviticus 19:35-37*)

A false balance is abomination to Yahuah: but a just weight is his delight.
(*Mishle/Proverbs 11:1*)

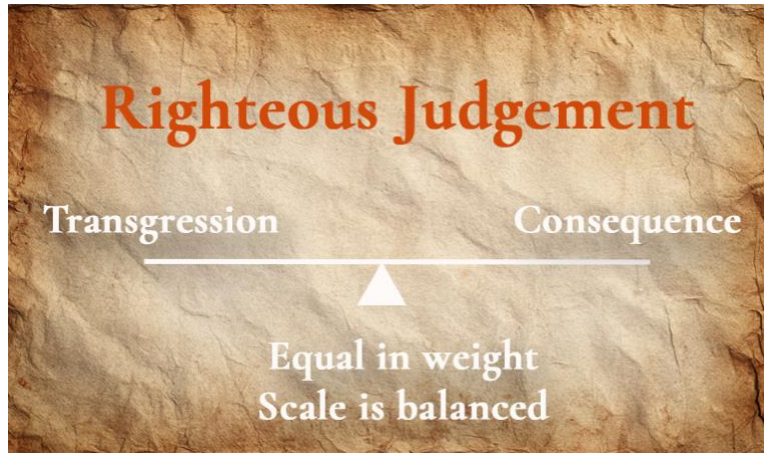
When someone commits a transgression, the punishment must be in equal measure to the transgression. If it is not equal in measure, this is considered “unrighteous judgement” in the eyes of Yahuah and an abomination. For example, the Law says that if someone takes the life of another individual then they must pay with their own life. If a murderer gets a year in prison, then the transgression is heavier than the consequence in the eyes of our Father. This is unrighteous.



If a thief receives the death penalty, then the penalty is heavier than the transgression. This is also unrighteous.

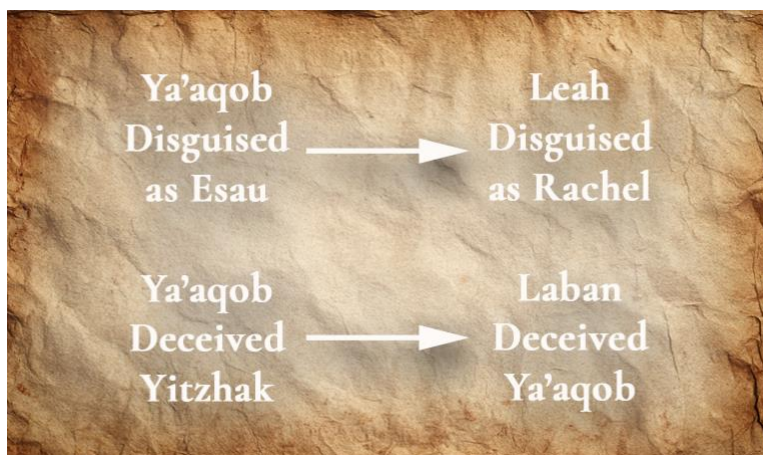


If the murderer receives the death penalty, then the consequence is equal in weight to the crime committed. If the thief is required to replace what was stolen plus 20%, then the consequence is in equal weight to the crime committed. This is righteous judgement.



For example, the patriarch Ya'aqob (Jacob) disguised himself as his brother Esau to steal the firstborn blessing from their father, Yitzhak (Isaac). He was able to do this because his father was blind at the time. This is a transgression. The punishment for this transgression needed to be equal in weight to the transgression itself. Testimony illustrates that Ya'aqob paid for his transgression when Leah was disguised as Rachel. Ya'aqob wanted to marry Rachel. He worked seven years for her. However, Laban deceived Ya'aqob and gave him, his daughter Leah instead. Ya'aqob awakened the next morning after the wedding and realized that he had married Leah instead of Rachel. The scales were balanced. The consequence was equal in weight to the transgression committed.

Ya'aqob also lied to his father Yitzhak and said he was Esau. This is a transgression. The punishment needed to be in equal measure to the transgression he committed. Laban deceived Ya'aqob by giving him Leah instead of Rachel. Laban had also changed Ya'aqob's wages many times. Ya'aqob paid the price for his transgressions. The scales were balanced.



Before the Flood event, Yahuah saw that the earth and all life had been “corrupted” by mankind. This is a transgression that required a punishment in equal weight. Our Father does not do unrighteous judgement. The flood that destroyed all life on earth with the exception of those upon the Ark balanced the scales in His eyes. The outcome tells us the extent of the corruption that occurred before the flood.

We actually see the Law of Sowing and Reaping in the underlying Hebrew. It says that Yahuah would “corrupt” them. The Hebrew word translated as “destroy” is the same Hebrew word translated as “corrupted”. We can see this with all the same reference numbers in *Strong’s Exhaustive Concordance of the Bible*.

The earth also was **corrupt [H7843]** before Elohiym, and the earth was filled with violence. And Elohiym looked upon the earth, and, behold, it was **corrupt [H7843]**; for all flesh had **corrupted [H7843]** his way upon the earth. And Elohiym said unto Noach, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will **destroy [H7843]** them with the earth. (*Bereshith/Genesis 6:11-13*)

They “corrupted” themselves and the earth so Yahuah was going to “corrupt” them. They reaped what they had sown. *The Ancient Hebrew Lexicon of the Bible* written by Jeff A. Benner defines the Hebrew word translated as “corrupted” and “destroy” in this passage as:

𐤀𐤁𐤁 (common, שחח / sh.hh.t) Translation: DAMAGE (V) Definition: To bring to ruin by destruction; to destroy through disfigurement or corruption. Alternate Translations: destroy (when written in the hiphil [causative] form) KJV Translations: destroy, corrupt, mar, destroyer, corrupter, waster, spoiler, batter, corruptly, fault Strong’s Hebrew #: h.7843 Strong’s Aramaic #: a.7844

Mankind had ruined, destroyed, disfigured and/or corrupted themselves as well as the creatures and the earth itself. These are the things they “sowed”. In order to balance the scales, our Father ruined, destroyed, disfigured and corrupted all inhabitants with the breath of life as well as the earth itself with the exception of those who were on the Ark.

The magnitude of the destruction communicates to us the magnitude of the corruption committed by mankind. He would never administer a punishment lighter or greater than the transgression itself. It will always be in equal measure.

The people living on the earth at that time, received exactly what they had sowed. Our Father is righteous and just. He will not exact a punishment upon a people more than what they deserve. He balances the scales in equal measure to the transgression.

Here is another example, testimony tells us that cruel leaders will receive cruelty. Abusive men and women will receive abuse. Violent men and women will receive violence. This is the Law of Sowing and Reaping.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, **is persecuted, and none hinders.** (Yeshayah/Isaiah 14:6)

Our Messiah confirms the Law of Sowing and Reaping in the following passage:

Therefore, **all things whatsoever you would have men do to you, do this even so to them:** for this is the Law and the Prophets. (Mattithyahu/Matthew 7:12)

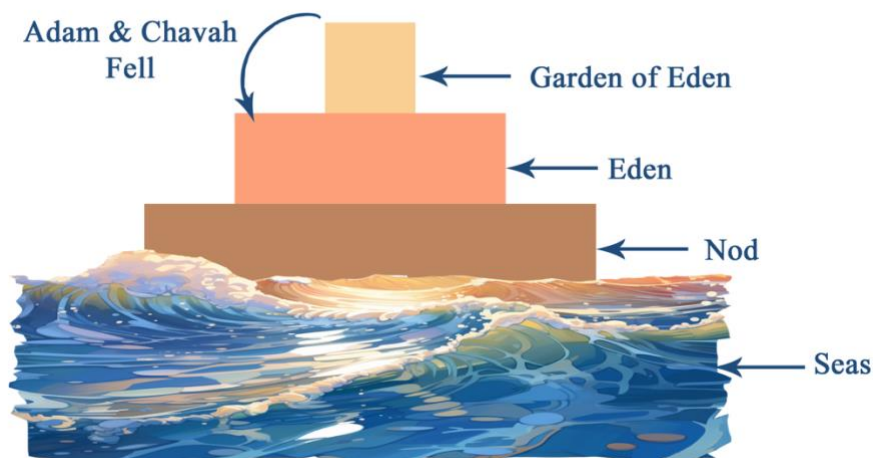
This is the most righteous and fair System of Justice because we determine our own consequences by our own choices. Here is another example of the Law of Sowing and Reaping given by our Messiah.

For **if you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses.** (Mattithyahu/Matthew 6:14-15)

When we forgive others, our Father will forgive us. If we choose NOT to forgive others, He will NOT forgive us. This is the Law of Sowing and Reaping. This Law is fixed. It cannot be changed or deleted. It is set in stone. We cannot strike a bargain or negotiate with it.

**Whatever you have done to others will be done to you,
whether good or bad.**

Based on this Law, we can actually identify the sins committed by Adam and Chavah in the very beginning by analyzing the consequences they received. For example, both were removed from the Garden of Eden. They were moved from a higher elevation to a lower elevation in our Father's Kingdom.



Based on this outcome, we can determine the sin they committed. They were trying to elevate themselves above or equal to Yahuah Elohiym. This is the sin of pride also illustrated in the following testimony.

How are you fallen from heaven, O shining one, son of the morning! how are you cut down to the ground, which did weaken the nations! For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of Elohiym: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet you shall be brought down to Sheol, to the sides of the pit. They that see thee shall narrowly look upon you, and consider you, saying, Is this the MAN that made the earth to tremble, that did shake kingdoms;
(Yeshayahu/Isaiah 14:12-16)

The individual in this passage was attempting to elevate themselves equal-to or above Yahuah Elohiym just like Adam and Chavah. The punishment for elevating ones' self is demotion. They are brought down low which is exactly what happened to Adam and Chavah in the Garden of Eden. This passage is actually talking about Adam and any of his sons who have elevated themselves on an equal plateau with our Father in heaven. They do this when they enact their own laws apart from the Laws of Yahuah.

Adam and Chavah were the first man and woman created. If they had eaten from the Tree of Life, they would have been King and Queen over all inhabitants of the earth for eternity. What more did they want? The text says they wanted to elevate themselves higher than their current station. Adam stood at the right hand of Yahuah. How much higher did he hope to go? The text says they wanted to be like the Most High.

For Elohiym does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as elohiym, knowing good and evil.
(Bereshith/Genesis 3:5)

As a result, they were brought low just like the character in Yeshayahu (Isaiah) 14:12-16. In Bemidbar (Numbers) 16, Korah who was a Levite sought to elevate himself to the priesthood. As a result, the earth opened its mouth and swallowed him and all of his substance. He was also brought low because of pride. Messiah Yahusha confirms this in the following testimony.

But he that is greatest among you shall be your servant. **And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.** (*Mattithyahu/Matthew 23:11-12*)

On the other end of the spectrum, Messiah Yahusha did NOT exalt himself above or equal to Yahuah, EVER. As a result of his humility, testimony says that he was elevated to the right hand of Yahuah by Yahuah. This elevated position tells us the magnitude of his humility.

But he, being full of the Set-apart Spirit, looked up steadfastly into heaven, and saw the glory of Elohiym, and Yahusha standing on the right hand of Elohiym, And said, **Behold, I see the heavens opened, and the Son of man standing on the right hand of Elohiym.** (*Acts 7:55-56*)

Our Father would never elevate someone who is trying to elevate themselves. He elevates the humble and the meek of the earth according to the Law of Sowing and Reaping. This Law dictates punishment but it also dictates rewards as illustrated in the Beatitudes.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see Elohiym. Blessed are the peacemakers: for they shall be called the children of Elohiym. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. **Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.** (*Mattithyahu/Matthew 5:3-12*)

We can determine our outcome by examining our actions. We will receive reward or punishment in equal measure to our words and actions. If we have lied to people, we will be deceived. If we have caused pain to others, we will experience pain. If we show kindness and generosity to others, kindness and generosity will be shown to us. This is why Yahusha encouraged his followers to do the following with those perceived as our enemies.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Mattithyahu/Matthew 5:44)

Isn't this how we want to be treated? The Law of Sowing and Reaping is automatic and designed to balance the scales. We cannot run from the outcomes dictated by our actions. The rewards and consequences of our actions will find us. This is called "restitution" as illustrated in the following passage.

And he that kills a beast shall make it good [H7999]; beast for beast. And if a man causes a blemish in his neighbor; as he has done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him again. And he that kills a beast, he shall restore [H7999] it: and he that kills a man, he shall be put to death. You shall have one manner of Law, as well for the stranger, as for one of your own country: for I am Yahuah your Elohiym. (Vayiqra/Leviticus 24:18-22)

Before the Flood event, the people had reaped the consequences of their behaviors. They had established their own outcomes by the choices they made to sin against Yahuah and corrupt the earth. They had no one to blame but themselves. Yahuah is righteous and just. He always uses just weights on His scales and those who are called to be judges are to follow His example.

The underlying Hebrew word for "restitution" in this passage is "shalom" or "shelem". They have the same meaning. Both are defined the following way by *The Ancient Hebrew Lexicon of the Bible*.

שָׁלוֹם (common, שלם / sh.l.m) Translation: MAKE.RESTITUTION

(V) Definition: To restore or make right through action, payment or restoration to a rightful owner. KJV Translations: pay, peace, recompense, reward, render, restore, repay, perform, good, end, requite, restitution, finish, again, amend, full, deliver Strong's Hebrew #: h.7999 Strong's Aramaic #: a.8000

שָׁלֵם (masc., שלם / she-lem) שְׁלֵמָה (fem., שלמה / she-ley-

mah) Translation: OFFERING.OF.RESTITUTION Definition: Having all necessary parts, elements or steps. A state of being whole or full. Left unaltered and whole in its original functional state without removing or adding to it. To finish. A sacrifice or offering given to bring about peace. KJV

Translations: perfect, whole, full, just, peaceable, peace offering, peace Strong's Hebrew #: h.8002, h.8003 Strong's Aramaic #: a.8001

שְׁלֹמֹה (masc., שלום / sha-

lom) Translation: COMPLETENESS Definition: Something that has been finished or made whole. A state of being complete. KJV Translations: peace, well, peaceable, welfare, prosperity, safe, health Strong's Hebrew #: h.7965

This definition is conveyed in the ancient Hebrew pictographic letters themselves. The letter “shin” is a picture of two front teeth. Here is the pictographic letter.

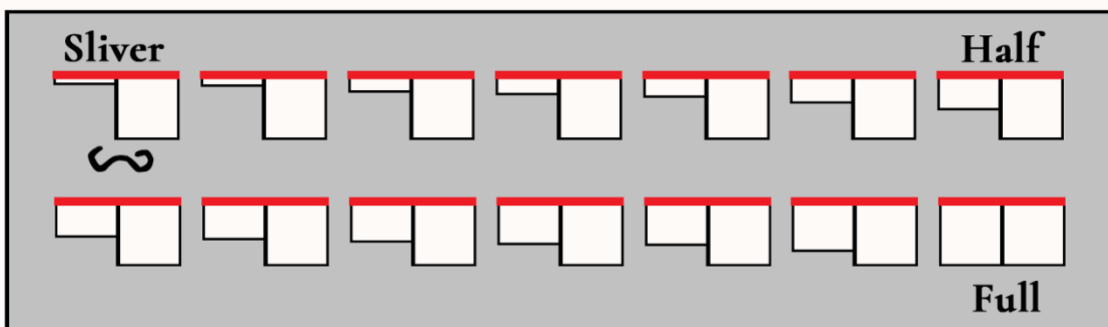


We can see for ourselves that this pictographic letter is a picture of two-front teeth. We do not need a scholar to interpret this for us. Even the modern Hebrew letter looks like two-front teeth:



What is the relationship between “two front teeth” and “restitution”? We must think the way an ancient Hebrew individual would think. It is not the appearance of the two front teeth that is important. It is their function. What are the things we DO with our teeth? We chew. We press down. We use them to tear open a bag. They are also white and hard like marble.

When a child loses its baby teeth, permanent teeth appear as a tiny sliver on the gum line as illustrated to the right. Smaller, weaker teeth are replaced or exchanged for something better, stronger and bigger that lasts much longer than the original baby teeth. “Restitution” involves replacing what was lost (the baby tooth) with something better (the permanent tooth).



The Law tells us to replace the item and add 20%.

And **he shall make amends [H7999]** for the harm that he has done in the set-apart thing, and shall add the fifth part thereto, and give it unto the priest: and the

priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. (*Vayiqra/Leviticus 5:16*)

Essentially, we have replaced the baby tooth with a bigger permanent tooth. We can clearly see this relationship in this letter. The two-lettered root of the “lamed and mem” are defined the following way by *The Ancient Hebrew Lexicon of the Bible* as:

מל (לם) Action: Bind, Strike, Learn Object: Staff, Sheaf, People, Hammer, Goad Abstract: Toward Definition: The shepherd always carried his staff for guiding, leading and protecting the flock. The flock was bound to the shepherd, as the staff was a sign of his authority over the sheep. The yoke was a staff laid across the shoulders of two oxen. The oxen were then tied to the yokes at the neck, binding the two together for plowing or pulling a cart. A people bound together. A wound bound with bandages. Ancient Hebrew: The pictograph ל is a picture of a shepherd staff, the מ is a picture of water representing might. Combined these mean "staff of might".

מל (masc., לם) Translation: SHEPHERD.STAFF Definition: > Relationship to Root: A moving toward someone or something. KJV Translations: n/a Strong's Hebrew #: [Found in names only]

It is a “staff of might” or a “yoke that binds two oxen together”. When we commit a transgression against someone, we are obligated or yoked to that individual until the debt has been satisfied. We are obligated to pay the price for the transgression. Ya’aqob (Jacob) was “yoked” to his father until his transgressions had been paid. ALL of us are obligated to pay our debts whether we do this consciously or unconsciously. The Law will find us. Here is a pie chart showing the process of “restitution”.



Before the transgression, the individual was “whole” and “complete”. After the transgression, the individual is missing the tool that was broken or stolen. Restoration involves replacing the part that was missing. Once “restitution” has been satisfied, “wholeness” has been restored. The scale has been balanced.

When an item has been broken or stolen, an individual's heart has also been injured. They were betrayed by their neighbor and experienced the loss of the item. Trust has been broken and the relationship suffers.



If the transgression was committed against an individual which involved no material good, then the “restitution” must be equal in weight to the transgression plus 20%. If we fail to offer “restitution” then we will pay some other way. If we lied to this individual then we will experience someone lying to us. If we have betrayed someone, we will be betrayed.

When sin and lawlessness are allowed to prevail in society, the earth becomes unbalanced as illustrated in the following testimony:

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and **the transgression thereof shall be heavy upon it;** and it shall fall, and not rise again. (Yeshayahu/Isaiah 24:20)

In this passage, the earth is out-of-balance. It is reeling to and fro like a drunkard. This is a result of rulers and judges doing unrighteous judgement. People who sin are not experiencing any consequences for their actions. The Law of Sowing and Reaping has not been applied to mankind's system of justice. The following passage confirms this and tells us the reasons why the earth is in this state:

The earth also is defiled under the inhabitants thereof; because **they have transgressed the Laws, changed the ordinance, broken the everlasting covenant.** (Yeshayahu/Isaiah 24:5)

The inhabitants of the earth have transgressed the Laws of our Father, changed His ordinances and broke His eternal covenant. The passage that follows describes the punishment that will come to balance the scales.

Therefore, has the curse devoured the earth, and they that dwell therein are desolate: therefore, the inhabitants of the earth are burned, and few men left. (Yeshayahu/Isaiah 24:6)

This punishment is required to establish “wholeness” and “balance” in the earth. This judgement is discussed by Kepha (Peter) in the book of Acts.

Whom the heaven must receive until the times of restitution of all things, which Elohiym has spoken by the mouth of all his set-apart prophets since the world began. (Acts 3:21)

Our Father is going to bring “restitution” to the entire earth. Murderers will be put to death. Idolaters and false prophets will be put to death. People who sacrifice their children will be put to death. His Law will be completely fulfilled. Justice and righteousness will be restored. “Restitution” is also the process of avenging His Elect.

And Adonai said, Hear what the unjust judge says. And shall not Elohiym avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man comes, shall he find faith on the earth? (Luke 18:6-8)

Every wrong will be made right. The scales must be balanced. When Messiah Yahusha rules and reigns, he will be using the Laws of our Father written by Moshe to rule over the House of Yashar’El and the nations. He will enact and maintain righteous judgement. Those who rule and reign with him will need to rule with righteous and just judgement. When we have leaders that are righteous and just, the earth and its inhabitants are never placed in a position in which the earth is out-of-balance. Sin will not be allowed to prevail.

When we commit a sin, we are breaking our Father’s Laws written by the Prophet Moshe. These Laws existed in the very beginning because our Father existed in the beginning. The Laws describe His nature and character. He does not lie, steal, or commit adultery. He created mankind to live according to His Laws. Adam and Chavah were performing actions in the beginning before the Fall and were in alignment with the Laws of our Father. Through the passage of time, they chose to disobey our Father and committed a sin against Him. They caused a “blemish” in their relationship with Him. As a result, they had to pay the price for their transgression committed against Him.

It was a significant transgression because we are still paying the price today. We still experience sorrow. We still have thorns and thistles in our gardens. We still grow old and die. Our bodies still return to the dust of the earth. This communicates to us the magnitude of their transgression. If they had not sinned, they would be ruling and reigning using the Laws of our Father. They would have addressed transgressions as they arose. They would have been leaders forever because they would have had access to the Tree of Life. Order would have been maintained in the earth. ALL wars

could have been prevented at their inception. However, Adam and Chavah opened the doors to immense amounts of suffering for generations.

They opened the door to immeasurable transgressions being committed against our Father. Because He is not a physical individual present to our eyes, we tend to forget that He is an Individual who has thoughts, preferences, and feelings. We see evidence of this in the following testimony:

And Yahuah regretted that he had made man on the earth, and it grieved him at his heart. (*Bereshith/Genesis 6:6*)

Our Father regretted creating mankind. He was grieved in His heart. We caused Him extreme pain and suffering. Each sin we commit adds to His pain and suffering. Does our Father deserve “restitution” for the harm we have caused Him? What can we do to make His heart whole again?

The Law of Sowing and Reaping is an automatic force that cannot be negotiated. It must come to pass in order to balance the scales. In our Father’s infinite mercy, He established the sacrificial system to help absorb the costs we have to pay for our transgressions.

For example, if the sacrificial system existed during the time of Ya’aqob, he could have presented a sin sacrifice for the deceptions he committed. As a result, he would not have married Leah who disguised herself as Rachel and he would not have had his wages changed many times by Laban. Our Father is telling us that He will accept the death of the animal as payment in our place for the transgression we committed against Him and others.

Even if a thief is sorrowful and repentant, he must still provide “restitution” to balance the scales. This is one of the attributes of our Father that we must learn to accept. He must balance the scales. He is righteous and just. His hands are tied. Because we no longer have a sacrificial system right now, we are obligated to pay for our transgressions against Him and others with our own lives. We do not have the option to present an animal at the Temple to absorb the consequences of our words and actions. We are made to suffer the way Ya’aqob was made to suffer.

Let us consider an example. Our teenage son is learning to drive and he accidentally knocks over our neighbor’s mailbox. He is sorrowful and asks for his neighbor’s forgiveness. Does our Messiah fix the mailbox or are we obligated to do so? We must realize that we are accountable for our words and actions. We must pay for the repairs on the mailbox.

Here is another example. Two girls who are best friends have a fight. One lashes out and tells her friend, “I hate you and never want to see you again!” After a period of time, the emotions settle and she regrets saying those words to her friend. Does our Messiah fix the chasm created in the relationship or are these young ladies obligated to fix it?

They are accountable for their words and actions. They must go to their friend and apologize. If they truly value the relationship, it is good to offer some form of restitution for the pain caused by the situation. Yahusha also discusses this in the following passage:

You have heard that it has been said, An eye for an eye, and a tooth for a tooth: But I say unto you, **That you resist not evil:** but whosoever shall smite you on your right cheek, turn to him the other also. And if any man will sue you at the law, and take away your coat, let him have your cloak also. And whosoever shall compel you to go a mile, go with him two. Give to him that asks you, and from him that would borrow from you, do not turn away. (*Mattithyahu/Matthew 5:38-42*)

He is actually encouraging his followers to pay more than what is required by the Law. Someone is suing another and wants their coat as payment. He is telling them to give this individual the coat and their cloak. The individual wants someone to walk a mile with them, Yahusha is telling us to walk two miles with them. He is telling us to pay double the value of the transgression. This restores the actual thing that was lost but it also restores the relationship which is more important than any material good. We are accountable for the transgressions we commit against Yahuah and others. It is up to us to make things right.

When we accept the punishment for our sins, we have come to a place in which we understand the nature and character of our Father. We understand that He must balance the scales. He is obligated to do so. This attitude is reflected in the following:

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; **if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:** Then will I remember my covenant with Ya'aqob, and also my covenant with Yitzhak, and also my covenant with Abraham will I remember; and I will remember the land. (*Vayiqra/Leviticus 26:40-42*)

The purpose of the sacrificial system is to absorb the consequences of our words and actions that transgress our Father and others. The animal pays the consequences of our sins and balances the scales. As a result of this system, we would not face droughts, crop failures, or oppression that would cause us and our families to suffer. We can offer the animal in place of these consequences and our Father is willing to accept them as payment. Of course, the sin sacrifices do not absolve us of sins that require the death penalty like murder, adultery, idolatry and child sacrifice.

King David is our example. The sacrificial system was in place at the time of King David. However, he committed adultery and shed innocent blood. Here is the sentence given to King David.

And Nathan said to David, you are the man. Thus says Yahuah Elohiym of Yashar'El, I anointed you king over Yashar'El, and I delivered you out of the hand of Shaul; And I gave you your master's house, and your master's wives into your bosom, and gave you the house of Yashar'El and of Yahudah; and if that had been too little, I would moreover have given unto you such and such things. Wherefore, why have you despised the commandment of Yahuah, to do evil in his sight? You have killed Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the children of Ammon. **Now therefore the sword shall never depart from your house; because you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says Yahuah, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give them unto thy neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly: but I will do this thing before all Yashar'El, and before the sun.** And David said unto Nathan, I have sinned against Yahuah. And Nathan said unto David, Yahuah also has put away your sin; you shall not die. Howbeit, because by this deed you have given great occasion to the enemies of Yahuah to blaspheme, the child also that is born unto you shall surely die. (2 *Shemuel/Samuel* 12:7-14)

The penalties for these sins included death according to the Law. However, our Father placed a punishment that was equal in measure to the transgressions committed by King David to balance the scales. Most of us have committed idolatry against our Father. If we have been in Christianity, then we are guilty of this transgression. It is a death sentence much like the one faced by King David. There is no sacrifice to offset this punishment. We must pay the price for the transgressions we have committed with our own lives like King David. When evil befalls us, it is likely a consequence we have brought down upon our own heads by our own words and actions. It is necessary to balance the scales.

When the sacrificial system was in place, people would present sin sacrifices with hearts that had not actually repented from their sins. If we have not STOPPED committing the sin and have failed to seek our Father's forgiveness, then why is this animal perishing? It is dying for no reason at all. Our Father does not enjoy the senseless killing of animals which is why the sacrificial system has NOT been restored.

Hear the word of Yahuah you rulers of Sodom; **give ear unto the Law of our Elohiym.** you people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? says Yahuah: I am full of the burnt offerings of rams, and the fat of fed beasts; and **I delight not in the blood of bullocks, or of lambs, or of he goats.** When you come to appear before me, who has required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, **I cannot away with; it is iniquity, even the solemn meeting.** (*Yeshayahu/Isaiah* 1:10-13)

Those who do not “hear the Law of our Elohiym” are like Sodom and Gomorrah according to our Father. He rejects sacrifices, incense, new moons, celebrations and gatherings of those who do not hear and obey His Laws. The sacrifice of an animal in these situations is vain. It serves no purpose because the people who are offering them still have sin in their lives. It is the senseless killing of an animal and it does not satisfy any debts incurred by our transgressions. This is why He allowed the second Temple to be destroyed and exactly why He has prevented the rebuilding of another Temple. Our hearts are not right before Him. Animal sacrifices instituted now would involve the senseless killing of animals that serve no viable purpose just like they were in Yeshayahu (Isaiah) 1.

- 1. We must STOP committing sins, violating the Laws of our Father written by the Prophet Moshe.**
- 2. We must fall to our knees in great sorrow for the harm we have done to our Father’s heart with genuine sincerity, seeking His forgiveness.**
3. When we have become “tamiym” or “without blemish,” THEN we can present a sacrifice to our Father when the sacrificial system has been restored.
4. The animal will absorb the consequences of our transgression and clear our slate. Our Father will accept it on our behalf and our debt will be satisfied. The scales will be balanced.

We as a collective community must satisfy the first two steps FIRST before the sacrificial system can be restored. Until then, we will suffer the consequences of our transgressions with our own lives according to the Law of Sowing and Reaping, even if we have repented. The scales must be balanced. We can be proactive and offer adequate restitution to those we have harmed and we can STOP sinning against Him as well as others.

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