

119

MINISTRIES

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Parashah Points: Bechukotai – God is Faithful to Forgive

Welcome to another episode of Parashah Points—short thoughts from the weekly Torah Portion.

This week’s Parashah Point comes from Bechukotai, which is Hebrew for “In my statutes,” and it goes from Leviticus 26:3 to Leviticus 27:34

This Torah portion addresses blessings for obeying the Torah, curses for disobeying it, and vows.

There’s a lot we can talk about in this Torah Portion. Today we’re going to talk about God’s faithfulness.

In this Torah Portion, Moses begins by listing the various blessings that God would bestow upon Israel for her faithfulness to His commandments. This is followed by a list of curses for unfaithfulness.

Many of these curses seem quite harsh! For instance, there’s mention of disease, blindness, being torn apart by wild beasts, famine, exile, and so forth. Sin is serious, and God takes it seriously. Yet at the end of the chapter there is some encouragement:

Leviticus 26:40-42, 45

But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land [...] I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.

What can we learn from this? Well, we get a glimpse into God’s incredible loving and merciful character here. In short, despite what we’ve done, despite all the ways that we’ve turned away from the Lord, God remains faithful to forgive when we humble ourselves and return to Him.

Indeed, God will not turn away a repentant sinner. Even if that person renounced YHWH, lived a life of complete debauchery and rebellion—if they come back to God, God will receive them. How amazing is that?

This wonderful truth is all over the Bible. In the TANAKH, God is constantly seen calling for backslidden Israel to repent and be restored. In Jeremiah 3, God even goes so far as to say that He has “divorced” Israel because of her unfaithfulness, but directly following that statement He calls on them to repent and return!

In the New Testament, James calls on believers to go and bring back those who have wandered away from the faith so that they could be restored and so their soul could be saved from death.

It seems that even those we might call “apostates”—that is, those who’ve completely renounced their faith—still have the opportunity to be restored *if* they humble themselves and repent. No matter what you’ve done, if you yearn to be forgiven and you cry out to God for mercy, He will receive you.

2 Peter 3:9

The Lord is not wishing that any should perish, but that *all* should reach repentance.

However, there is one passage in the New Testament that seems, on the surface, to conflict with this wonderful truth:

Hebrews 6:4-6

For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

Again, on the surface, this passage seems to suggest that if someone who was once a believer falls away from the faith, it would be “impossible” for him or her to be restored in repentance. But that would literally contradict everything else we covered previously, particularly James 5:19-20, which clearly says that one who has wandered away from the truth can be restored. How do we reconcile this passage with the rest of Scripture?

It’s important to understand that the author of Hebrews was writing primarily to Jews, some of who were turning away from the Messiah, thinking that they could deny Messiah and be right with God through the sacrificial system alone. The author reminds them over and over again that Messiah is the only way to salvation. In the following chapter, the author is very clear that the Levitical priesthood cannot fully reconcile mankind to God, hence the need for Messiah’s heavenly priesthood and His ultimate sacrifice for sin.

So how do we understand this passage? The key is in the phrase, “since they are crucifying once again the Son of God to their own harm and holding him up to contempt.” You’ll notice that this is in the present tense.

In other words, the reason these people cannot be restored to repentance is not because of what they’ve done but because of what they are currently doing. That is to say, it’s impossible for them to be restored to repentance while they are *presently engaging* in this sin of rejecting the Messiah. By being in this

state of renouncement, they are essentially saying that Yeshua's crucifixion was a just and fair sentence upon a false Messiah, thus holding him up to public contempt.

However, if such a person ceases from that activity, according to the overwhelming testimony from the rest of Scripture, we can confidently state that such a person would be restored.

The bottom line is that this warning from the author of Hebrews is certainly alarming—and it's meant to be! If you've denied the Messiah, you currently have no hope for salvation. You are in a dangerous spot. But if you turn from your sins, meaning repent, and you receive the Messiah as Savior and Lord, you will be forgiven and restored.

For more on this subject, we would recommend the following teachings:

- [The Brit Hadasha Series: The Return of Korah](#)
- [The Unpardonable Sin](#)

Thank you for joining us for another Parashah Point!

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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