

**Acharei Mot/K'doshim – After The Death/Holy People**  
**Leviticus 16:1-18:30/ Leviticus 19:1-20:27**  
**Haftorah – 2 Kings 4:42-5:19/2 Kings 7:3-20**  
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**WE ARE HIS HOLY SET APART PEOPLE**

**Kedoshim/ His Holy People – Leviticus 19:1 – 20:27**

**Key Hebrew Words in Vayirkra/Leviticus**

Hebrew	Meaning
Achrie Mot	After the Death
Kedoshim	Holy
Ani Hashem/YHVH Elokeichem	I am the Lord God
Ani Hashem/YHVH	I am God
Torah Kohanim	Laws for Priests
Kedushat Adam	Am Israel or Kohanim Priests
Kedushat Zman	Time/Shabbat & Moadim
Kedushat Makom	Place or land
Mamlechet Kohanim v'Goy Kadesh	A nation of Priests in service to God
Yisrael	Israel
Mo-ed	Appointed Place
Ger	Strangers, temporary inhabitants
Gur	Sojourner – Dwell for a time
Badal	Divide, Separate
Zanah	Whoredom, to commit fornication, be a harlot or play the harlot
Debrot	The Ten Commandments

**Introduction**

*(Lev 18:1 TLV) Adonai said to Moses:*

*(Lev 18:2 TLV) Speak to Bnei-Yisrael and say to them: I am Adonai your God.*

*(Lev 18:3 TLV) You are not to act as they do in the land of Egypt, where you used to live. Nor are you to act as they do in the land of Canaan, where I am bringing you, nor are you to walk in their customs.*

*(Lev 18:4 TLV) You are to obey My ordinances and keep My statutes and walk in them—I am Adonai your God.*

*(Lev 18:5 TLV) So you are to keep My statutes and My ordinances. The one who does them will live by them. I am Adonai.*

**Rabbi Abraham Leibtag**

"And God told Moshe, speak to Bnei Yisrael and tell them:

**ANI HASHEM ELOKEICHEM** - [I am the Lord Your God!]

**DO NOT** act as the Egyptians did, and do not act as the Canaanites... do not follow their

laws. [Instead] KEEP MY LAWS... for **ANI HASHEM ELOKEICHEM**. Keep My laws and My commandments which man must do and live by keeping them for **ANI HASHEM**." (see 18:1-5)

Review these psukim/verses once again, noting how they discuss a very general topic, i.e. **how Bnei Yisrael should conduct their lives**. They must first reject Egyptian and Canaanite culture and follow God's laws instead. Clearly, these psukim/verses form an introduction to the entire set of mitzvot that will follow.

We will now show how 18:1-5 serves not only as an introduction to chapter 18, but also forms the introduction to the entire 'second half' of the Sefer/Book Vayikra.

We begin our discussion by paying special attention to a key phrase that is repeated several times in this introduction, and that will appear numerous times again in the second half of the Sefer.

## **ANI HASHEM**

Review 18:1-5 once again, noting the Torah's repeated use of the **phrase ANI HASHEM [or alternately ANI HASHEM ELOKEICHEM]**. Not only is this phrase mentioned **THREE** times in these opening psukim/verses, it is also repeated over **FIFTY times** from this point in Sefer Vayikra until the end of the sefer/book. Furthermore, this phrase is included in most every pasuk/chapter that introduces or summarizes a key topic!

[See, for example, 18:30; 19:2,3,4,10,12,14,16,18,30 -32,36-37; 20:24-26; 22:2,3,16,31-33; 23:22,43; 24:22; 25:17,38,55; 26:1-2,13,44-45 & their context (that will keep you busy).]

## **LIMITATION OR EMANATION**

At first glance, it seems rather absurd that when Sefer Vayikra describes the laws concerning the "korbanot" [sacrifices] that were offered in the Mishkan - the site where God's **SHCHINA is present - the phrase ANI HASHEM [lit. I am God]** is barely mentioned; yet when it discusses various laws **which must be kept OUTSIDE the Mishkan, the phrase is emphasized over and over again!** Considering that the phrase "**ANI HASHEM**" serves as a reminder that we stand before God, we would certainly expect to find it mentioned more often in relation to the Mishkan!

One could suggest that the Torah wishes to emphasize precisely the opposite! The Torah may fear that this intense level of "kedusha" caused by God's Presence in the Mishkan may lead to the misconception that God's Presence is LIMITED to the Mishkan! **Therefore, as it describes the laws of daily life that Am Yisrael must keep when they are outside the Mishkan, the repetition of the phrase "ani Hashem" becomes quite meaningful.**

[We are all too familiar with the consequences of this 'mistaken conclusion', i.e. where one's spiritual behavior is meticulous while visiting God's residence (be it the Mishkan, or a synagogue), in contrast to the more secular nature of his behavior once he leaves its environs.]

The very structure of Sefer Vayikra (i.e. its two halves, as noted above) may come to counter this misconception - **for it emphasizes that the Mishkan does not LIMIT the "shechina" to its confines, rather, it serves as conduit to allow God's presence to EMANATE. Ideally, man's experience in the Mishkan should leave a profound effect on his way of life outside the Mishkan. This concept relates to the very essence of KEDUSHA.**

### **KEDUSHA- HOLY**

This concept, i.e. **SETTING ASIDE** one special site (e.g. the Mishkan) where God's Presence is more intense - **IN ORDER** to bring sanctity to all surrounding areas, can be understood as the most basic concept of **KEDUSHA**.

For example, we can explain the "**kedusha**" of **SHABBAT** in a very similar manner, i.e. we set aside one day of the week, sanctifying it with an increased level of God's "shechina"- in order to elevate the spiritual level of each day of the week - for our experience on shabbat will affect our behavior on each weekday (as we anticipate shabbat

One can explain the **KEDUSHA on AM YISRAEL** in a similar manner, i.e. God **SET ASIDE** a special nation (see Sefer Breishit/Genesis), sanctifying it with special mitzvot (see Sefer Shmot/Exodus) - **IN ORDER to deliver God's message of sanctity to all mankind** (see Devarim 4:5-8).

(Deu 4:5 TLV) “See, just as Adonai my God commanded me, I have taught you statutes and ordinances to do in the land that you are about to enter to possess.

(Deu 4:6 TLV) You must keep and do them, for it is your wisdom and understanding in the eyes of the peoples, who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’

(Deu 4:7 TLV) For what great nation is there that has gods so near to them, as Adonai our God is whenever we call on Him?

(Deu 4:8 TLV) What great nation is there that has statutes and ordinances that are righteous—like all of this Torah that I am setting before you today?

**Note as well how these three examples, Mishkan, Shabbat, and Am Yisrael - reflect the three basic categories of KEDUSHA in the realms of space, time, and matter:**

**kedushat MAKOM (place) - the Mishkan**

**kedushat ZMAN (time) - Shabbat, &**

**kedushat ADAM (man) - Am Yisrael.**

## PRACTICAL APPLICATION OF YHVH'S TORAH KEDOSHIM

### KEDOSHIM LEVITICUS 19:1- 20:27

#### The Holy One of God

(Lev 19:1 TLV) Adonai spoke to Moses saying:

(Lev 19:2 TLV) “Speak to all the congregation of Bnei-Yisrael and tell them: You shall be kedoshim, for I, Adonai your God, am holy.

#### Kadosh means literally “Set Apart”, separate for the Lord/YHVH

##### Example:

- The Sabbath – Shabbat
- The Festivals – Moadim
- The Tabernacle – Mishkan
- The Sacrifices – Korbanot
- The Priesthood – Kohanim
- Israel itself – Eretz Yisrael

#### You are also set apart!

#### Holy-Holy-Holy/ Kadosh-Kadosh-Kadosh

##### Isaiah 6:1-5

(Isa 6:1 TLV) In the year of King Uzziah's death, I saw Adonai sitting on a throne, high and lifted up, and the train of His robe filled the Temple.

(Isa 6:2 TLV) Seraphim were standing above Him. Each had six wings: with two he covered his face and with two he covered his feet, and with two he flew.

(Isa 6:3 TLV) One called out to another, and said: “Holy, holy, holy, is Adonai-Tzva'ot! The whole earth is full of His glory.”

(Isa 6:4 TLV) Then the posts of the door trembled at the voice of those who called, and the House was filled with smoke.

(Isa 6:5 TLV) Then I said: “Oy to me! For I am ruined! For I am a man of unclean lips, and I am dwelling among a people of unclean lips. For my eyes have seen the King, Adonai-Tzva'ot!”

(Isa 6:6 TLV) Then one of the seraphim flew to me, with a glowing coal in his hand, which he had taken with tongs from the altar.

(Isa 6:7 TLV) He touched my mouth with it and said: “Behold, this has touched your lips. Your iniquity is taken away, and your sins atoned for.”

#### God commands us to be holy. He makes us holy through Messiah Yeshua.

1 Pet 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

**All the commandments of TORAH in some aspect or another reveal Messiah. They each reveal some essential element of His person or character.**

**The Commandments (Hebrew Debrot i.e 10 Commandments) are the very will and wisdom of God that Yeshua Speaks.**

(Luk 22:41 TLV) And He pulled back about a stone's throw from them, got on His knees, and began to pray,

(Luk 22:42 TLV) saying, "Father, if You are willing, take this cup from Me; yet not My will, but Yours be done."

(Joh 8:27 TLV) They didn't understand that He was talking to them about the Father.

(Joh 8:28 TLV) So Yeshua said, "When you have lifted up the Son of Man, then you will know who I am. I do nothing by Myself, but speak just what the Father has taught Me.

(Joh 15:9 TLV) "Just as the Father has loved Me, I also have loved you. Abide in My love!

(Joh 15:10 TLV) If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

**He obeyed the TORAH! Shouldn't we?**

**Yeshua – The Holy One of YHVH**

- 1. His innate holiness arising from His Divine Nature**
- 2. His fleshly holiness arising from His unique conception and birth**
- 3. His spiritual holiness, resulting from the anointing of God's Ruach Hakodesh, upon Him and within Him.**
- 4. His applied holiness resulting from His total obedience to the commandments**

**Yeshua's holiness is a complete holiness, there are no "holes" in His holiness. For us, sin, is a "hole" in our holiness.**

**Each sin is an area of life where we have failed to uphold the standard separation from the world.**

(Joh 15:18 TLV) "If the world hates you, know that it has hated Me before you.

(Joh 15:19 TLV) If you were of the world, the world would love you as its own. But you are not of the world, since I have chosen you out of the world; therefore the world hates you.

## YESHUA- THE TORAH & US His Example for us to Follow

### Mother, Father and Sabbaths

**(Lev 19:3 TLV) “Each one of you is to respect his mother and his father, and keep My Shabbatot. I am Adonai your God.**

(Luk 2:49 TLV) He said to them, “Why were you searching for Me? Didn’t you know that I must be about the things of My Father?”

(Luk 2:50 TLV) But they did not grasp the message He was telling them.

(Luk 2:51 TLV) Then He went down with them to Natzeret and was obedient to them. But His mother treasured all these words in her heart.

(Luk 2:52 TLV) And Yeshua kept increasing in wisdom and stature, and in favor with God and men.

### Messiah and The Idols

**(Lev 19:4 TLV) “Do not turn to idols, or make molten gods for yourselves. I am Adonai your God.**

(Deu 6:14 TLV) You must not go after other gods, the gods of the peoples around you;

(Deu 10:19 TLV) Therefore love the outsider, for you were outsiders in the land of Egypt.

(Deu 10:20 TLV) Adonai your God you will fear—Him will you serve. To Him will you cling, and by His Name will you swear.

(Mat 4:7 TLV) Yeshua said to him, “Again it is written, ‘You shall not put Adonai your God to the test.’”

(Mat 4:8 TLV) Again, the devil takes Him to a very high mountain and shows Him all the kingdoms of the world and their glory.

(Mat 4:9 TLV) And he said to Him, “All these things I will give You, if You fall down and worship me.”

(Mat 4:10 TLV) Then Yeshua says to him, “Go away, satan! For it is written, ‘You shall worship Adonai your God, and Him only shall you serve.’”

### Offering an acceptable offering

**(Lev 19:5 TLV) “When you bring a sacrifice of fellowship offerings to Adonai, you are to offer it so that you may be accepted.**

(Mat 5:21 TLV) “You have heard it was said to those of old, ‘You shall not murder, and whoever commits murder shall be subject to judgment.’

(Mat 5:22 TLV) But I tell you that everyone who is angry with his brother shall be subject to judgment. And whoever says to his brother, ‘Raca’ shall be subject to the council; and whoever says, ‘You fool!’ shall be subject to fiery Gehenna.

(Mat 5:23 TLV) “Therefore if you are presenting your offering upon the altar, and there remember that your brother has something against you,

(Mat 5:24 TLV) leave your offering there before the altar and go. First be reconciled to your brother, and then come and present your offering.

(2Co 5:20 TLV) We are therefore ambassadors for Messiah, as though God were making His appeal through us. We beg you on behalf of Messiah, be reconciled to God.

(2Co 5:21 TLV) He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God.

(Heb 10:9 TLV) then He said, “Behold, I come to do Your will.” He takes away the first to establish the second.

(Heb 10:10 TLV) By His will we have been made holy through the offering of the body of Messiah Yeshua once for all.

### **Crumbs from the Table**

**(Lev 19:9 TLV) “When you reap the harvest of your land, you are not to reap to the very corners of your field, nor are you to gather the gleanings of your harvest.**

**(Lev 19:10 TLV) You are not to pick the remnants of your vineyard, nor are you to gather the fallen grapes of your vineyard. Instead, you are to leave them for the poor and for the outsider. I am Adonai your God.**

### **The Poor and The Stranger**

(Mar 10:20 TLV) The man responded, “Teacher, all these I have kept since my youth!”

(Mar 10:21 TLV) Looking at him, Yeshua loved him and said, “One thing you lack. Go, sell as much as you have, and give to the poor; and you will have treasure in heaven. Then come, follow Me.”

(2Co 9:6 TLV) The point is this: whoever sows sparingly shall also reap sparingly, and whoever sows bountifully shall also reap bountifully.

(2Co 9:7 TLV) Let each one give as he has decided in his heart, not grudgingly or under compulsion—for God loves a cheerful giver.

(2Co 9:8 TLV) And God is able to make all grace overflow to you, so that by always having enough of everything, you may overflow in every good work.

(2Co 9:9 TLV) As it is written, “He scattered widely, He gave to the poor; His righteousness endures forever.”

### **We Need to Remember Where we came from.**

#### **Deceit and Truth**

**(Lev 19:11 TLV) You are not to steal. You are not to lie. You are not to deceive one another.**

(Isa 53:9 TLV) His grave was given with the wicked, and by a rich man in His death, though He

had done no violence, **nor was there any deceit in His mouth.**

(Joh 18:36 TLV) Yeshua answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I wouldn’t be handed over to the Judean leaders. But as it is, My kingdom is not from here.”

(Joh 18:37 TLV) So Pilate said to Him, “Are you a king, then?” Yeshua answered, “You say that I am a king. For this reason I was born, and for this reason I came into the world, so that I might **testify to the truth.** Everyone who is of the truth hears My voice.”

**Yeshua, He is The Way, The Truth and The Life, full of Grace and Truth.**

### **Wages of the Hired Man**

**(Lev 19:12 TLV) “You are not to swear by My Name falsely, and so profane the Name of your God. I am Adonai.**

(Mat 5:33 TLV) “Again, you have heard that it was said to those of old, ‘You shall not swear falsely, but shall carry out your oaths to Adonai.’

(Mat 5:34 TLV) But I tell you, do not swear at all—not by heaven, for it is the throne of God;

(Mat 5:35 TLV) or by the earth, for it is the footstool of His feet; or by Jerusalem, for it is the city of the Great King.

(Mat 5:36 TLV) And do not swear by your head, for you cannot make a single hair white or black.

(Mat 5:37 TLV) But let your word ‘Yes’ be ‘Yes’ and your ‘No,’ ‘No’—anything more than this is from the evil one.”

**(Lev 19:13 TLV) “You are not to oppress your neighbor, nor rob him. The wages of a hired servant are not to remain with you all night until the morning.**

(Mat 18:27 TLV) And the master of that slave, filled with compassion, released him and forgave him the debt.

(Mat 18:28 TLV) “Now that slave went out and found one of his fellow slaves who owed him a hundred denarii. And he grabbed him and started choking him, saying, ‘Pay back what you owe!’

(Mat 18:29 TLV) “So his fellow slave fell down and kept begging him, saying, ‘Be patient with me, and I’ll pay you back.’

(Mat 18:30 TLV) Yet he was unwilling. Instead, he went off and threw the man into prison until he paid back all he owed.

(Mat 18:31 TLV) “So when his fellow slaves saw what had happened, they were deeply distressed. They went to their master and reported in detail all that had happened.

(Mat 18:32 TLV) Then summoning the first slave, his master said to him, ‘You wicked slave! I forgave all that debt because you pleaded with me.

(Mat 18:33 TLV) Wasn’t it necessary for you also to show mercy to your fellow slave, just as I showed mercy to you?’



(Mat 18:34 TLV) Enraged, the master handed him over to the torturers until he paid back all he owed.

(Mat 18:35 TLV) “So also My heavenly Father will do to you, unless each of you, from your hearts, forgives his brother.”

(1Ti 5:17 TLV) The elders who lead well are worthy of honor and honorarium—especially those who work hard in the word and teaching.

(1Ti 5:18 TLV) For the Scripture says, “You shall not muzzle the ox while he is threshing,” and, “The worker is worthy of his wage.”

## The Blind and The Deaf

**(Lev 19:14 TLV) “You are not to curse the deaf, nor put a stumbling block before the blind, but you shall fear your God. I am Adonai.**

### Chumash Jewish commentary

Even though he cannot hear the curse and be angered or embarrassed by it, it is forbidden to curse him. Surely, therefore, it is forbidden to curse those who are aware of what is being done to them. Before the blind, the verse means allegorically that one should not give bad advice to an unsuspecting person, particularly if the advisor stands to benefit from the other’s error. It is also forbidden to cause someone to sin. The message of the commandment is that we are responsible for the welfare of others and may not do anything to undermine it.

(Luk 17:1 TLV) Then Yeshua said to His disciples, **“Stumbling blocks are bound to come, but woe to the one by whom they come!**

(Luk 17:2 TLV) It would be better for him to have a millstone put around his neck and to be hurled into the sea, than for him to cause one of these little ones to stumble.

## Spiritual Application – Those who are spiritually blind and deaf, vs those who have ears to hear and eyes to see the truth.

(Mat 13:7 TLV) Other seeds fell among the thorns, and the thorns grew and choked them out.

(Mat 13:8 TLV) But others fell on good soil and were producing fruit. They yielded a crop—some a hundredfold, some sixty, some thirty.

(Mat 13:9 TLV) He who has ears, let him hear.”

(Mat 13:16 TLV) **“But blessed are your eyes because they see, and your ears because they hear.**

**Those who have ears, let them hear!** Some early manuscripts have: "Those who have ears to hear, let them hear!" Yeshua used this phrase at 11:15; he uses it at 13:43; Mar 4:9, Mar 4:23; Mar 7:16; Luk 8:8, Luk 14:35; Rev 2:7, Rev 2:11, Rev 2:17, Rev 2:29; Rev 3:6, Rev 3:13, Rev 3:22; Rev 13:9; and related phrases are found at Mar 8:18; Luk 9:44; Act 7:51, Act 28:27; Rom 11:8. **It is an invitation to seek Yeshua's deeper meaning and respond with**

one's whole being (compare above, **Mat 7:24**, **Mat 7:26**). But, as **Mat 13:10-17** show, not everyone is prepared to do so.

### Spiritual Blindness and Deafness

(Mat 13:12 TLV) For whoever has, to him more will be given and he will have plenty. But whoever does not have, even what he has will be taken away from him.

(Mat 13:13 TLV) For this reason I speak to them in parables, because seeing they do not see, and hearing they do not hear nor do they understand.

It should not be surprising that there are people who **look without seeing and listen without hearing or understanding**, since Isa 6:9-10, quoted here (also at Joh 12:39-40 and Act 28:26-27), predicts such a phenomenon, as do Jer 5:21 and Eze 12:2. If they were to see, hear and understand they would **do t'shuvah** (in earlier editions of the JNT, **return** to God), that is, "repent" (Greek *epistrepho*; see above, Mat 3:2), and God would **heal them**. But Mat 13:15 says that such people-out of misplaced fear that God might do something bad, whereas actually God does only good-listen selectively (**barely hear**) and perceive amiss (**close their eyes**), or equivalently, as Yochanan puts it, they "love darkness rather than light" (Joh 3:19 and its context).

### Impartial Justice

(Lev 19:14 TLV) **"You are not to curse the deaf, nor put a stumbling block before the blind, but you shall fear your God. I am Adonai.**

(Lev 19:15 TLV) **"You are to do no injustice in judgment. You are not to be partial toward the poor nor show favoritism toward the great, but you are to judge your neighbor with fairness.**

(Jer 33:14 TLV) "Behold, days are coming"—it is a declaration of Adonai—"when I will fulfill the good word I spoke concerning the house of Israel and concerning the house of Judah.

(Jer 33:15 TLV) In those days and at that time, I will cause a Branch of Righteousness to spring up for David, and He will execute justice and righteousness in the land.

(Isa 11:2 TLV) The Ruach of Adonai will rest upon Him, the Spirit of wisdom and insight, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Adonai.

(Isa 11:3 TLV) His delight will be in the fear of Adonai. He will not judge by what His eyes see, nor decide by what His ears hear.

(Isa 11:4 TLV) But with righteousness He will judge the poor, and decide with fairness for the poor of the land. He will strike the land with the rod of His mouth, and with the breath of His lips He will slay the wicked.

(2Ti 4:1 TLV) I solemnly charge you—in the presence of God and Messiah Yeshua, who is about to judge the living and the dead at His appearing and His Kingdom—

### Silencing the Accuser

(Lev 19:16 TLV) **You are not to go up and down as a talebearer among your people. You are not to endanger the life of your neighbor. I am Adonai.**

(Mat 12:36 TLV) But I tell you that on the Day of Judgment, men will give account for every careless word they speak.

(Mat 12:37 TLV) For by your words you will be justified, and by your words you will be condemned.”

## Reproving

**(Lev 19:17 TLV) “You are not to hate your brother in your heart. Instead, you are to firmly rebuke your neighbor, and not bear sin because of him.**

(Mat 7:3 TLV) “Why do you look at the speck in your brother’s eye, but do not notice the beam in your own eye?

(Mat 7:4 TLV) Or how will you say to your brother, ‘Let me take the speck out of your eye,’ and look, the beam is in your own eye?

(Mat 7:5 TLV) Hypocrite, first take the beam out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

(Luk 17:1 TLV) Then Yeshua said to His disciples, “Stumbling blocks are bound to come, but woe to the one by whom they come!

(Luk 17:2 TLV) It would be better for him to have a millstone put around his neck and to be hurled into the sea, than for him to cause one of these little ones to stumble.

(Luk 17:3 TLV) “Keep yourselves alert! If your brother sins, rebuke him; and if he repents, forgive him.

(Luk 17:4 TLV) Even if he sins against you seven times a day, and seven times returns to you, saying, ‘I repent,’ you shall forgive him.”

## Revenge and Love

**(Lev 19:18 TLV) You are not to take vengeance, nor bear any grudge against the children of your people, but love your neighbor as yourself. I am Adonai.**

(Mat 5:38 TLV) “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’

(Mat 5:39 TLV) But I tell you, do not resist an evildoer. But whoever slaps you on your right cheek, turn to him also the other.

(Mat 5:40 TLV) And the one wanting to sue you and to take your shirt, let him also have your coat.

(Luk 23:33 TLV) When they came to the place called the Skull, there they crucified Him and the evildoers, one on His right and the other on His left.

(Luk 23:34 TLV) But Yeshua was saying, “Father, forgive them, for they do not know what they are doing.” Then they cast lots, dividing up His clothing.

(Mat 7:12 TLV) So in all things, do to others what you would want them to do to you—for this is the Torah and the Prophets.

(Joh 13:33 TLV) Little children, I am with you only a little longer. You will search for Me; and just as I told the Judean leaders, so I say to you now, ‘Where I am going, you cannot come.’

(Joh 13:34 TLV) “I give you a new commandment, that you love one another. Just as I have loved you, so also you must love one another.

(Joh 13:35 TLV) By this all will know that you are My disciples, if you have love for one another.”

## Two Kinds of Cattle

**(Lev 19:19 TLV) “You must keep My statutes. You are not to crossbreed different kinds of animals. You are not to sow your field with two kinds of seed, nor are you to wear a garment woven of two kinds of material.**

(2Co 6:14 TLV) Do not be unequally yoked with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship does light have with darkness?

(2Co 6:15 TLV) What harmony does Messiah have with Belial? Or what part does a believer have in common with an unbeliever?

## Mercy in Adjudication

**(Lev 19:20 TLV) “If a man lies sexually with a woman who is a slave girl, pledged to be married to another man, but not ransomed or given her freedom, they are both to be punished. But they are not to be put to death, because she was not free.**

**This particular law is cultural in context when Israel did have slaves (i.e. servants) not like the horror of slavery practiced in this country prior to the civil war.**

## Chumash Commentary

**This unusual ‘decree’ is unlike any other commandment in several ways.** Briefly as elucidated by the Sages the verse deals with a non-Jewish slave woman owned by two partners. As a slave, she was forbidden to live with a Jew, but her master was allowed to have her live with a Jewish or non-Jewish slave/servant. When a Jewish-owned, non-Jewish slave goes free, he or she automatically has the status of a full-fledged proselyte. Now, this woman was freed by one of her masters, meaning that she is half free and half slave. Because she has been made half free, she is prohibited to a non-Jewish slave, but because she is also still half slave, she is prohibited to an Israelite. Now, if a Jewish – slave or free. marries her, since she is not completely free, such a marriage does not give her the full status of a married woman, so that there is no death penalty for “adultery” with her. This passage teaches that if a Jew cohabits with her, and **both of them are aware of their sin**, her penalty is lashes, and he is required to bring a sin-offering i.e. no one has purchased her freedom and she has not been freed by both masters. Had she been freed by both, she would have the status of a Jewish convert, and would be full-fledged wife of any Jew who would betroth her.

So, in this case when determining punishment all issues had to be taken into consideration, the main thing was **that if they were aware of what they were doing was sin, but did it anyway.** However, they needed to apply mercy regarding the “adultery” issue since it was an unusual circumstance.

**Yeshua also used Mercy in judgement, but His mercy never condoned the sin. He wanted them to know that God is merciful, and repentance and forgiveness was available to them, that is why He went to them.**

(Mat 9:10 TLV) Now it happened that when Yeshua was reclining at the table in the house, many tax collectors and sinners came and were reclining with Yeshua and His disciples.

(Mat 9:11 TLV) When the Pharisees saw this, they said to His disciples, “Why does this Teacher of yours eat with tax collectors and sinners?”

(Mat 9:12 TLV) But when He heard this, Yeshua said, “Those who are healthy have no need for a doctor, but those who are sick do.

(Mat 9:13 TLV) Now go and learn what this means: ‘Mercy I desire, and not sacrifice.’ For I didn’t come to call the righteous, but the sinful.”

### **How to Walk as His Kedoshim- Vine and Branches**

(Joh 15:1 TLV) “I am the true vine, and My Father is the gardener.

(Joh 15:2 TLV) Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He trims so that it may bear more fruit.

(Joh 15:3 TLV) You are already clean because of the word I have spoken to you.

(Joh 15:4 TLV) Abide in Me, and I will abide in you. The branch cannot itself produce fruit, unless it abides on the vine. Likewise, you cannot produce fruit unless you abide in Me.

(Joh 15:5 TLV) “I am the vine; you are the branches. The one who abides in Me, and I in him, bears much fruit; for apart from Me, you can do nothing.

(Joh 15:6 TLV) If anyone does not abide in Me, he is thrown away like a branch and is dried up. Such branches are picked up and thrown into the fire and burned.

(Joh 15:7 TLV) “If you abide in Me and My words abide in you, ask whatever you wish, and it shall be done for you.

(Joh 15:8 TLV) In this My Father is glorified, that you bear much fruit and so prove to be My disciples.”

(Joh 15:9 TLV) “Just as the Father has loved Me, I also have loved you. Abide in My love!

(Joh 15:10 TLV) If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

(Joh 15:11 TLV) These things I have spoken to you so that My joy may be in you, and your joy may be full.

(Joh 15:12 TLV) “This is My commandment, that you love one another just as I have loved you.

(Joh 15:13 TLV) No one has greater love than this: that he lay down his life for his friends.

(Joh 15:14 TLV) You are My friends if you do what I command you.

(Joh 15:15 TLV) “I am no longer calling you servants, for the servant does not know what his master is doing. Now I have called you friends, because everything I have heard from My Father I have made known to you.

(Joh 15:16 TLV) “You did not choose Me, but I chose you. I selected you so that you would go and produce fruit, and your fruit would remain. Then the Father will give you whatever you ask in My name.

(Joh 15:17 TLV) “These things I command you, so that you may love one another.”

### **Divination and Sorcery**

**(Lev 19:26 TLV) “You are not to eat any meat with the blood still in it, nor are you to use enchantments, or practice sorcery.**

(Mat 8:16 TLV) When evening came, the people brought to Him many who were afflicted by demons. He forced out the spirits with a word and healed all who were sick.

(Act 19:18 TLV) Many also of those who had believed came confessing and recounting their practices.

(Act 19:19 TLV) And many of those who practiced magic arts brought their books together in a heap, burning them before everyone. They totaled the value of the books and found it to be about fifty thousand pieces of silver.

(Act 15:27 TLV) We therefore have sent to you Judah and Silas, who themselves will report to you the same things by word of mouth.

(Act 15:28 TLV) It seemed good to the Ruach ha-Kodesh and to us not to place on you any greater burden than these essentials:

(Act 15:29 TLV) that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. By keeping away from these things, you will do well. Shalom!”

### **Holy Kadosh Flesh**

**(Lev 19:28 TLV) You are not to make any cuttings in your flesh for the dead or make any tattoo marks upon yourself. I am Adonai.**

This is a pagan practice and believers are not to practice the ways of darkness no matter how acceptable it might be in society. Cutting the flesh was practiced by pagan cultures as a way of mourning dead and tattooing was a way of marking the flesh to a pagan deity.

### **Sexual Conduct**

**(Lev 19:29 TLV) “Do not defile your daughter, to make her a prostitute, so that the land does not fall into prostitution, and become full of wickedness.**

(1Co 6:14 TLV) Now God raised up the Lord and will also raise us up by His power.

(1Co 6:15 TLV) Don't you know that your bodies are members of Messiah? Shall I then take the members of Messiah and make them members of a prostitute? May it never be!

(1Co 6:16 TLV) Or don't you know that the one who joins himself to a prostitute is one body

with her? For it is said, “The two shall become one flesh.”

(1Co 6:17 TLV) But the one who joins himself to the Lord is one spirit with Him.

(1Co 6:18 TLV) Flee from sexual immorality! Every other sin that a man commits is outside the body—but the one committing sexual immorality sins against his own body.

### **Keep Sabbaths and Revere the Temple**

**(Lev 19:30 TLV) “You are to keep My Shabbatot, and reverence My Sanctuary. I am Adonai.**

(1Co 6:19 TLV) Or don't you know that your body is a temple of the Ruach ha-Kodesh who is in you, whom you have from God, and that you are not your own?

(1Co 6:20 TLV) For you were bought with a price. Therefore glorify God in your body.

(Isa 58:12 TLV) Some of you will rebuild the ancient ruins, will raise up the age-old foundations, will be called Repairer of the Breach, Restorer of Streets for Dwelling.

(Isa 58:13 TLV) If you turn back your foot from Shabbat, from doing your pleasure on My holy day, and call Shabbat a delight, the holy day of Adonai honorable, If you honor it, not going your own ways, not seeking your own pleasure, nor speaking your usual speech,

**(Luk 6:5 TLV) He said to them, “The Son of Man is Lord of Shabbat.”**

**healed on the sabbath.** Christ's doctrine and spirit regarding the Sabbath are recorded in the eleven or so occasions where it is mentioned in the following parallel passages: Luk 4:16-22; Luk 4:31-41; Luk 6:1-5; \*Luk 14:3, +Mat 12:2; +Mat 12:9-21, Mar 6:1-6, Joh 5:5, etc. Joh 7:21, etc. Joh 9:16, From these narratives we "find (1) That our Lord always honored and kept the Sabbath; (2) That He performed miracles of healing upon it, only when important occasions arose, and in order to confirm His doctrine, and ensure faith in His messiahship; (3) That these acts were never in violation, but entirely in accordance with the Mosaic law; (4) That they were especially designed to relieve the institution from the oppressive traditions of the Scribes and Pharisees; (5) That no objections were taken against them at first, and that the cavils afterwards raised were only pretenses to cover their hatred to His divine mission; (6) That our Lord's defenses of Himself and His disciples proceeded on what had ever been the real import of the fourth commandment, though misunderstood; and assumed that the Sabbath itself was of perpetual obligation; (7) That all this is confirmed by our Lord's caution concerning the flight of His disciples at the destruction of Jerusalem, Mat 24:20; and (8) By the conduct and doctrines of His inspired apostles at the first promulgation of the gospel—then it will be admitted that our Savior, so far from relaxing the fourth commandment, or abrogating the essential law of the Sabbath, vindicated it, established it, and left it in more than its original authority and glory" (Daniel Wilson, *The Lord's Day*, p. 70 )

### **The Masters Honor**

**(Lev 19:32 TLV) You are to rise up in the presence of the gray-haired and honor the presence of the elderly. So you will fear your God. I am Adonai.**

### **Kindness to Strangers**

**(Lev 19:33 TLV) “If an outsider dwells with you in your land, you should do him no wrong.**

**(Lev 19:34 TLV) The outsider dwelling among you should be to you as the native-born among you. You should love him as yourself—for you dwelled as outsiders in the land of Egypt. I am Adonai your God.**

(Mat 5:43 TLV) “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’

(Mat 5:44 TLV) But I tell you, love your enemies and pray for those who persecute you,

(Mat 5:45 TLV) so that you may be children of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

(Mat 5:46 TLV) For if you love those who love you, what reward do you have? Even the tax collectors do the same, don’t they?

(Mat 5:47 TLV) And if you greet only your brothers, what more are you doing than anyone else? Even the pagans do that, don’t they?

(Mat 5:48 TLV) Therefore be perfect, just as your Father in heaven is perfect.”

### **Observe My Ordinances**

**(Lev 19:37 TLV) You must observe all My statutes and all My ordinances—do them. I am Adonai.”**

(Mat 5:17 TLV) “Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill.

(Mat 5:18 TLV) Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass.

(Mat 5:19 TLV) Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches them, this one shall be called great in the kingdom of heaven.

(Mat 5:20 TLV) For I tell you that unless your righteousness exceeds that of the Pharisees and Torah scholars, you shall never enter the kingdom of heaven!

It is true that Yeshua kept the *Torah* perfectly and fulfilled predictions of the Prophets, but that is not the point here. **Yeshua did not come to abolish but "to make full" (*plêroôσαι*) the meaning of what the *Torah* and the ethical demands of the Prophets require.** Thus he came to **complete** our understanding of **the *Torah* and the Prophets, so that we can try more effectively to be and do what they say to be and do.** Mat 5:18-20 enunciate three ways in which the *Torah* and the Prophets remain necessary, applicable and in force. The remainder of chapter 5 gives six specific cases in which Yeshua explains the fuller spiritual meaning of points in the Jewish Law. In fact, this verse states the theme and agenda of the entire Sermon on the Mount, in which Yeshua completes, makes fuller, the understanding of his *talmidim* concerning the *Torah* and the Prophets, so that they can more fully express what being God's people is all about.