

## Parashah #30

(Updated for 4.30.11)

Kedoshim ~ קדושים ~ Holy Ones

**Torah:** Vayikra/Leviticus 19:1~20:27

**Haftarah:** Amos 9:7-15; Yechezk'el/Ezekiel 20:2-20

**B'rit Hadashah:** Mattityahu/Matthew 5:33-37 & 43-48; Mattityahu/Matthew 15:1-11;

Mattityahu/Matthew 19:16-30; Mattityahu/Matthew 22:33-40; Mark 7:1-23;

Mark 12:28-34; Luke 10:25-39; Romans 13:8-10; Galatians 5:13-26

Ya'akov/James 2:1-9; Kefa Alef/1<sup>st</sup> Peter 1:13-21

Saturday, April 30th (26<sup>th</sup> of Nisan), Hebrews around the world observe (Yome Hah-show-ah) **Yom HaShoah/Holocaust Remembrance Day**. Israel's (Yome Hah-zeek-kahr-own) **Yom Hazikaron/Memorial Day** will be observed on Monday, May 8<sup>th</sup> (5<sup>th</sup> of Iyar) and (Yom Hah-Ahtz-mah-oot) **Yom Ha'Atzmaut/Israel Independence Day** will be observed on Tuesday, May 10<sup>th</sup> (6<sup>th</sup> of Iyar). These holidays are somewhat unique to the Jewish calendar, as they contain no specific religious significance or ritual observance.

A few years ago, my friend, Cindy Hemenway, who used live in Jerusalem wrote the following. *“Israel celebrates Yom Ha'Atzmaut (Israeli Independence Day). The day is marked with singing and dancing in the streets; fireworks; barbeques; the youth armed with silly string and shaving cream (what a mess!); and flags flying from most every residence and car, as well as draped over the shoulders of many of the people. Perhaps the celebrations seem more animated and lively due to the fact that the day previous to Yom Ha'Atzmaut the country observes Yom Hazikaron, which honors the memory of the Israeli soldiers that have fallen. It is a very somber day, with many ceremonies being held throughout the land, including a two minute siren that is heard all over the country. During the siren, everyone immediately stops, as if frozen in time, and all vehicles stop on the road, drivers and passengers emerging to stand in respect and to remember those who gave their lives for their freedom. Yom Ha'Atzmaut begins the minute Yom Hazikaron ends, and the change in atmosphere is sudden and very evident. As the sun sets between the two days, they literally go from mourning to joy!”* (Thanks for sharing with us, Cindy!)

While the Jewish people and others try to commemorate and teach others about the horrors of the Holocaust all year, on **Yom HaShoah/Holocaust Remembrance Day**, a special effort to focus thoughts on remembering those who suffered, fought, and died at the hands of the Nazis. Holocaust Remembrance Day has traditionally been observed with speakers, poems, prayers, singing and candle lighting (often six candles are lit to represent the six million lives lost).

**Yom Ha'Atzmaut/Israel Independence Day** is celebrated annually on the anniversary of the establishment of the State of Israel. (On the Hebrew calendar the date is the 6<sup>th</sup> of Iyar, which coincided with Tuesday, May 10<sup>th</sup> this year. The world acknowledges May 14, 1948 as the establishment of the State of Israel.). The day preceding this celebration, **Yom HaZikaron**, is

devoted to the memory of those who gave their lives for the achievement of the country's independence and its continued existence. Joining these two days together conveys a simple message: Israelis and those of Hebrew heritage everywhere owe the independence and very existence of the nation of Israel to the soldiers who have sacrificed their lives for it and to HaShem who has set them apart.

I pray, as you read these comments, you will have already read the scriptures involved (listed above), or at the very least have your Bible open to the selected readings so you can follow along with the scriptures.

On to our Torah portion . . . Essentially, we have a random repetition of the *Decalogue/Ten Commandments*. Each verse deserves commentary but for the sake of time and space only a few will be addressed. Suffice it to say . . . HaShem calls His people to a high moral standard in these chapters. We are to honor HaShem with our behavior and treat each other with fairness and justice.

## CHAPTER 19

As we begin studying this chapter we need to remember **HaShem is speaking during this entire chapter**. **Verse 1** states, “Adonai said to Moshe, “Speak to the **ENTIRE** community of Israel . . .”. The Chumash tells us the procedure of transmitting the instructions of HaShem to *B’nei Yisrael/Children of Israel* was for Moshe to teach them privately to Aharon; then *Aharon/Aaron’s* sons would join them and Moshe would repeat the teaching; the Elders would then enter and Moshe would repeat it again. Then, finally, he would teach it to the entire nation. However, in this passage, the order changed; Moshe assembled the entire nation and taught the instruction in this chapter to everyone simultaneously, because the majority of the Torah’s basic instructions are contained here. These essential instructions cover . . .

- The Sabbaths (weekly and annual High Holy Days)
- Reverence for parents
- The prohibitions against . . .
  - stealing
  - taking revenge
  - bearing grudges
- The instruction to love one’s fellows.

In (Kay-fah Ah-lehf) **Kefa Alef/I<sup>st</sup> Peter 1:16** we find (Kay-fah) *Kefa/Peter* exhorting the Believers to “Be holy”. As a matter of fact, it is a commandment to “be holy” and it is found in **Vayikra/Leviticus 19:2**, “You people are to be holy because I, יהוה your G~d, am holy.” Previously, I have mentioned there are some who believe this was only for the first dispensation. As I study Torah more and more, I am inclined to disagree with the theological definition of this word. In **Kefa Alef/I<sup>st</sup> Peter 1:16**, the believers were being encouraged by

**Kefa/Peter** to remember it was written “Be ye holy; for I am holy”. We are called to be set apart as a holy people. The worldly things we listened to, said and did, in the past need to be set aside! If it means being different than my neighbor, then so be it!

**Sh'mot/Exodus 20:12** commands us to honor our father and our mother; yet **Vayikra/Leviticus 19:3** says each one of us is to revere/honor our mother and father. So what's with the change in the order of the wording? Eight out of nine translations bear this change. Search as I could, I was unable to find any information concerning this matter until the last minute. The Sages tell us the normal nature of a child is to fear his father more and honor his mother more. The Torah commands us to raise ourselves above our normal tendencies and treat both parents equally. In addition, we are to honor and revere our parents as we do our heavenly Father because all three are “partners” in a person's existence. One thought concerning this matter is the mother is the one who taught the children about the preparation(s) for Shabbat; taught them about candle lighting and such. It was incumbent on the father to take the son(s) to synagogue when he was of age but otherwise the spiritual training was relegated to the mother. Unfortunately in many cases, not all, but many, it is still the same today. Mothers play a major role in the spiritual upbringing of their children.

“. . . and you are to keep my Shabbats” is still part of **verse 3**. According to commentaries in the Chumash, the exhortation here is if a parent commands a child to desecrate or profane the Shabbat or do anything else in violation of the Torah, the order must not be obeyed. The intent of the verse is as follows: You are to revere your parents, but My commandments take precedence over the wishes of your parents, because I am Yehovah and all people – you and your parents alike – are required to respect Me.

On another note, since “Shabbats” or “Sabbaths” are in the plural, I'm inclined to believe HaShem was referring to all of His (moe-eh-deem) *moedim/appointed times*. I could find nothing to substantiate nor refute this. So, as emphatically as my Father has impressed this upon me, I'm gonna go for it!!!

**Verses 5-8** encourage us to make our peace offering in an acceptable way. This entails the kosher slaughtering of the animal as well as the correct heart of the one presenting the offering. What I found interesting was the prohibition against eating “leftovers” more than two days old. (Now I know why some people, men in particular, don't like leftovers. They don't even know it but they're probably Hebrew!!!!) On the third day, if any remains, it will become a disgusting thing; it is to be burned up completely and will not be accepted. The person who eats it will profane something holy and will be cut off from his people. That's pretty serious stuff! Again, we have a prohibition from our Father to keep us healthy. With no refrigeration in those days, anything three days old was bound to be rancid!

**Verses 9-10** speak of the harvest and how the corners are to be left for the poor and the foreigner. Remember the story of Ruth and how she gleaned the corners of the fields of Boaz? We need to remember Israel was/is an agrarian society and their mitzvah was (pay-ah) *peah*.

*Peah* means *corner* in Hebrew. According to Hebrew custom, charity isn't simply a matter of generosity and kindness. It is an obligation. By not giving to the poor, one is not merely lacking in generosity – one is stealing from them. The Hebrew word for *charity* is (tzeh-dah-kah) *tzedaka* and comes from the root-word (tzeh-dehk) *tzedek* which means *justice*. The foundation of Hebrew charity is duty but empathy is a necessary ingredient. Gee, another heart issue matter!!!

In **verse 18** we find the admonition to “love your neighbor as yourself”. I can remember when I thought this came from a verse in the *B'rit Hadashah/Renewed Covenant*, didn't you? You probably thought Yeshua originated those words. He did speak them BUT it they were first spoken in **Vayikra / Leviticus 19:18**. Also, in **Yochanan/John 10:30**, Yeshua said, “I and the Father are (ay-kahd) *echad/one*. Remember, when we read the following passages, they were recorded **first** in **Vayikra/Leviticus 19:18**.

- Mattityahu/Matthew 5:43
- Mattityahu/Matthew 19:19
- Mattityahu/Matthew 22:39
- Mark 12:31 & 33
- Luke 10:27
- Romans 13:9 & 10
- Galatians 5:14
- Ya'akov/James 2:8

**Verses 11-15** address honest dealings with others. According to Rabbi Hirsch, people may look for ways . . .

- To deceive others in business
- To deny obligations which cannot be proven
- To invoke G~d's name to convince others lies are true
- To underpay laborers
- To seek personal gain through dishonest flattery

Such conduct is wrong, even though the courts may not be able to deal with it. HaShem wants us to abide by His general standards of honesty and upright conduct.

HaShem revealed a deeper understanding of **verse 14** with regard to “do not speak a curse against a deaf person or place an obstacle in the way of a blind person”. In both instances neither would be aware of what was being done to them or by whom. This is why they are such an abomination to the Father.

HaShem implores us to keep our livestock, our fields and our clothing free from defilement. In other words, our animals should only be bred to like animals; our fields should have the same seed sown for the entire field and our clothing shouldn't have mixed threads. (**Verse 19**)

I found the prohibition in **verse 23** concerning the fruit of the newly planted tree interesting. I can understand the fruit not being mature enough to be an offering to HaShem but what did they do with the fruit those first three years? I couldn't find any commentary addressing the issue.

Being Jewish, I tend to be frugal, so . . . I'm wantin' to know what happened with the fruit! Perhaps they used the seeds to plant more trees . . . that would make sense!

The Complete Jewish Bible renders, **verse 26** as, "Do not eat anything with blood. Do not practice divination or fortune telling." Our friend, Rabbi Ya'akov Youlus explains to us, "This is the shortest, most concise wording in the Torah about not eating blood, and it is combined with prohibitions against practices of witchcraft. It is one more indication that the eating of blood was connected to idolatry."

I love the way HaShem gives object lessons to me. **Verse 31** came alive to me a few years ago. An individual, who was recently saved, called the ministry office where I worked to ask what I thought about hypnotism as a way to quit smoking and drinking. Having already read our portion for the week, it was easy to address the issue and tell this person hypnotism is a form of witchcraft and our Father wants us to rely on Him to remove habits from our lives; habits which are not pleasing to Him.

Then in **verse 32** we learn about the respect the Israeli people have for the elderly. As a matter of fact, the United States and Russia are the only nations I'm aware of which are less than kind to their elderly. As I mature I like this verse more and more!!! "Stand up in the presence of a person with gray hair, show respect for the old . . ."

This entire chapter of 35 verses has "I am Adonai (L~rd)" or "I am Adonai your G~d" sixteen times. It was the repetition which caused the counting and then curiosity caused further digging! Sixteen is the number of love. 1<sup>st</sup> Corinthians gives 16 attributes of love.

- |                          |                              |
|--------------------------|------------------------------|
| 1. Love is patient       | 9. Keeps no record of wrongs |
| 2. Love is kind          | 10. Does not delight in evil |
| 3. Does not envy         | 11. Rejoices with the truth  |
| 4. Does not boast        | 12. Always protects          |
| 5. Is not proud          | 13. Always trusts            |
| 6. Is not rude           | 14. Always hopes             |
| 7. Is not self-seeking   | 15. Always perseveres        |
| 8. Is not easily angered | 16. Never fails              |

AND, sixteen is 4 X 4. Four is the number of the creation/world. **Yochanan/John 3:16** "For G~d so **loved** the **world** . . ."

## **CHAPTER 20**

In **verses 1-5**, we are given very strong instructions against sacrificing our children. All I am going to say about those verses is "Woe be unto the United States. May we, as a nation, repent and turn from our wicked ways of Roe vs. Wade." On an up-note, Baruch HaShem!, our

federal government passed a bill to ban partial birth abortions, in April of 2007. At last, a step in the right direction!!!

Let's see . . . what is the expression? . . . one step forward, two steps back? With Obamacare, as I understand it, even doctors who are anti-abortion will HAVE to perform them or lose their practice. Oy vey!!!

**Verses 10-21** are all about sex, sex, sex!!! A few years ago, I attended a church service and heard someone say Yeshua had never spoken against homosexuality. I'm telling you, a spirit of indignation rose up so great in me, I thought I was going to pop wide open!!! Yeshua made it quite clear, in **Mattityahu/Matthew 5:17**, that He came to set the Torah/Law/Rules/Instructions straight!!! We just read in **Vayikra/Leviticus 18:22** such activity is an abomination to HaShem and here in **verse 13** there is a death sentence against anyone who goes to bed with someone of the same gender. Actually it says "if a man goes to bed with a man". There are some who interpret this as a woman walks in greater holiness than man and she would not do such a thing but we know in today's society this isn't true. I believe this verse uses "man" with reference to mankind!!!

Every time I read **verse 10**, I am reminded of the story in **Yochanan/John 8:1-11** about the woman caught in adultery. According to **verse 10**, both the woman and the man she was caught with were to be stoned. I've often wondered what Yeshua was writing in the dust when He bent down. Do you suppose He was writing **Vayikra/Leviticus 20:10**? And then, do you suppose He started writing down names of those who had been with her? Would this be the reason the accusers started leaving one by one? I wonder . . .

Over and over we hear and we read "you are to observe all my regulations and rulings and **ACT** on them" (**verse 22**). It is very clear we are to be holy because He, Adonai, is holy. The phrase "I am Adonai" or its equivalent "I am Adonai your G~d" appears **sixteen times in Chapter 19 and four more times in Chapter 20**. Adonai alone has the authority and power to set the standard of holiness. He alone is the fullness of holiness. HaShem delivers us from the unholy and He sent His Son, Yeshua, to set the standard.

One of HaShem's final admonitions was "do not live by the regulations of the nation which I am expelling ahead of you; because they did all these things, which is why I detested them. But to you I have said, you will inherit their land' I will give it to you as a possession, a land flowing with milk and honey." (**verses 23-24**)

Finally, to tie the woman caught in adultery to following Abba's "regulations and rulings" (Torah), Yeshua told her to go and SIN NO MORE. 1<sup>st</sup> John 3:4 defines sin as "transgressing the law" – Torah. Therefore, Yeshua told her to follow Torah.

## Kedoshim ~ קדושים ~ Holy Ones

**Haftarah: Amos 9:7-15; Yechezk'el/Ezekiel 20:2-20**

According to the Stone Edition of the Artscroll Chumash, HaShem took the prophet Amos from his flock and sent him to chastise the Northern Kingdom of Israel. He criticized them for persecuting the poor and helpless while indulging themselves with luxuries. In keeping with the final theme of our Parashah, the Haftarah stresses . . . sinfulness results in expulsion from the land.

However, there is a section about restoration and at least five different but related kinds of restoration are taught in these verses.

- First, we see a restoration of HaShem's words of assurance. Initially Adonai tells Israel He will destroy them but finally, at the end of **verse 8**, He relents and says He won't destroy ALL of Israel. Although Israel was the chosen nation, they were not exempt from obeying HaShem's instructions. Secondly, HaShem tells Israel He has the right to destroy them as a nation but promised He would not destroy them as a nation. The only way to explain this is to understand the grace of HaShem. (It's amazing so many people believe grace and mercy is only in the *B'rit Hadashah/Renewed Covenant!*)
- In **verse 9**, we see a warning to the descendants of the Northern Kingdom (House of Israel), while still in captivity (among the nations), to return to Torah (sin not) or be killed.
- Amos predicts a second restoration. In **verses 11-12** he speaks of the L~rd erecting David's fallen *sukkah* (סככה)/booth. Here we find the prediction of the re-establishment of the House of David.
- The next prediction of restoration occurs in **verse 13** concerning The Land which will be restored to a place of productivity and fruitfulness. Here we are told the grain harvest will be SO great the plowman will meet the reaper and the grapes will be so abundant it will seem like the mountains are dripping with the juice!
- Lastly, mentioned in **verses 14-15**, is the restoration of the People to The Land. The wording is beautiful. I encourage you to read it for yourselves. These things are happening, even now! Surely HaShem is returning the captives of Israel back to their Land. History shows there was a steady trickle of HaShem's people returning to the Land in the late 1800's. Then, in 1948, when Israel was declared a modern state, the trickle became a stream. Since then, the stream has become more and more flowing until it has become a powerful river of people returning to the Land from all over the earth.

The *Yechezk'el/Ezekiel* passage recounts how the Whole House of Israel was involved in rebellion while in captivity in *Mitzrayim/Egypt* and still continued to do so after being delivered. Three things are mentioned here: HaShem's statutes, judgments and His Sabbaths. He says this makes HIS name look bad in the eyes of the heathen (verse 14). Interestingly enough, He mentions Sabbaths FOUR times! Do ya suppose He means it????? Later in this chapter, HaShem says He WILL allow return to The Land. He also makes the point this is to show who He is.

### Kedoshim ~ קדושים ~ Holy Ones

**B'rit Hadashah: Mattityahu/Matthew 5:33-37 & 43-48;**  
**Mattityahu/Matthew 15:1-11; Mattityahu/Matthew 19:16-30;**  
**Mattityahu/Matthew 22:33-40; Mark 7:1-23; Mark 12:28-34;**  
**Luke 10:25-39; Romans 13:8-10; Galatians 5:13-26;**  
**Ya'akov/James 2:1-9; Kefa Alef/1<sup>st</sup> Peter 1:13-21**

**Mattityahu/Matthew 5:33-37 & 43-48** **Verses 33-37** address oaths and vows and parallels **Vayikra/Leviticus 19:12**. Additionally, Yeshua exhorts us to simply let our yes be yes and our no be no. **Verses 43-48** parallels **Vayikra/Leviticus 19:18** "love your neighbor as yourself".

**Mattityahu/Matthew 15:1-11** These verses address (n-tee-laht yah-dah-yeem) *n'tilat-yadayim/ceremonial hand washing*; honoring your father and mother and the issue of uncleanness which is demonstrated by what comes **out** of one's mouth. This passage also contrasts the Oral Torah (tradition of the elders) and the Written Torah. We see Yeshua's disdain for the Oral Torah just as we see Paul's later on.

**Mattityahu/Matthew 19:16-30** The 5<sup>th</sup> through the 9<sup>th</sup> commandments of the Big 10 are addressed in **verses 16-19** and deal with interpersonal relationships as well as "love your neighbor as yourself", which actually encompasses all the others. For those who have been taught **verse 24** has to do with a camel, one of the "largest" animals, going through the "smallest" gate in a walled city, it isn't true. Those stories were used to tone down the stark contrasting image Yeshua was making. **Verse 30** has always intrigued me. I can't help but wonder, with so many of our Jewish brothers and sisters receiving Yeshua as their Messiah in these last days, will they, perhaps, be first in the kingdom of Heaven? Just wondering . . .

**Mattityahu/Matthew 22:33-40** These verses primarily parallel **Vayikra/Leviticus 19:18** and the Shema (**D'varim/Deuteronomy 6:4-5**) when Yeshua was asked what is the greatest mitzvot in the Torah.

**Mark 7:1-23** **Verses 2-4** deal with the Traditions of the Elders and ceremonial hand washing. Yeshua addresses the Pharisees placing their human/man-made traditions above HaShem's commands in **verses 5-13** with regard to the (kore-bahn) *korban/a gift to G~d* and honor your father and your mother. **Verse 19** is the verse everybody jumps on when they want

to do their own thing rather than obey the directions of our Heavenly Father with regard to kosher eating. Yeshua says it is the wicked things which come from within a person, from their heart, which makes them unclean. Those things are . . .

- Wicked thoughts
- Sexual immorality
- Theft
- Murder
- Adultery
- Greed
- Malice
- Deceit
- Indecency
- Envy
- Slander
- Arrogance
- Foolishness

**Mark 12:28-34** Which is the most important mitzvah? This question was posed to Yeshua by one of the Torah-teachers. Mark's rendering quotes **Vayikra/Leviticus 19:18** and the Shema. In the Jewish New Testament Commentary by David Stern, there is a quote from the Talmud, with regard to this matter. "*Rabbi Simlai said, 'Six hundred thirteen commandments were given to Moses – 365 negative, equaling the number of days in the year, and 248 positive, equaling the number of a man's members. David came and reduced them to eleven (Psalm 15). Then Isaiah reduced them to six (Isaiah 33:15-16), Micah to three (Micah 6:8), and Isaiah again to two, as it is said, 'Keep judgment and do righteous' (Isaiah 66:1). Then Amos reduced them to one, 'Seek me and live' (Amos 5:4). Or one could say Habakkuk: 'The righteous shall live by his faith' (Habakkuk 2:40).'*" (*Makkot 23b-24a abridged*)

Additional commentary addresses the triune nature of HaShem. Nowhere in the B'rit Hadashah does it say G~d is three. It does say G~d is one, unique, the only G~d there is. Also, in the Tanakh it gives a hint in several places where the "inner structure" of the one true G~d involves Father, Son and Holy Spirit. **Yesha'yahu/Isaiah 48:16** uses three different terms ". . . from the time that it was, there am I; and now Adonai G~d and his Spirit has sent me." HaShem uses the plural to speak of himself in **B'reshheet/Genesis 1:26**: "Let us make man in our image, after our likeness . . ." The rabbinic explanation of this meaning "G~d and the angels", has no contextual support and there is no reason for a "plural of majesty" as this point. Also, in the **Shema** in **D'varim/Deuteronomy 6:4&5**, there is the triple reference to G~d and the use of the Hebrew word (ay-kaht) **echad** which often means a multiple unity, such as "one" cluster of grapes or 'one" bundle of sticks instead of the Hebrew word (yah-keed) **yachid** which most generally excludes multiple oneness.

**Luke 10:25-39** The main thing I would like to cover in these verses has to do with what we have learned about the parable of the "Good Samaritan". Many of us were never taught there had been animosity for centuries between the Jews and the Samaritans. As a matter of fact, the Jews had a very, very low opinion of those from **Shomron/Samaria**. We also miss important information when we are not knowledgeable of the "lay of the land". **Verse 30**: A man was "going down" from **Yerushalayim/Jerusalem** to **Yericho/Jericho**. Literally, he was going down because Jericho does lay not only South of Jerusalem but much closer to sea level as well. The interesting part comes in **verse 31** when it speaks of a **cohen/priest**, who was going down the same road. Given his occupation, I would guess this Cohen had served his two

week course at the Temple and was on his way home. Notice he chose to pass by on the other side. The same was true of the Levite as well. Both of these were “religious” men who were well versed in Torah! What happened to **Vayikra/Leviticus 19:18** . . . “love your neighbor as yourself”?

Then the Samaritan came by and he was the only one who “**did**” Torah! Oil and wine in those days were considered medicine. Furthermore, he took the injured man to an inn, took out two days wages; gave it to the Inn Keeper with the promise if it cost more, he would pay it upon return. Could this be a fore shadow of the Messiah? Was the Samaritan planning on returning on the third day? There are some awesome implications here but there just isn’t enough time and space to go into it at this time.

**Romans 13:8-10** Yeshua said the Torah and the Prophets could be summed up in two commandments – loving G~d, as commanded in the Shema (**D’varim/Deuteronomy 6:4-5**) and loving one’s neighbor as oneself (**Vayikra/Leviticus 19:18**). *Sha’ul/Paul* quotes four of the five commandments in the “Second Tablet” of the Law. They have to do with behavior toward other people and Yeshua did too!

**Galatians 5:13-26** Prior to these verses, *Rav Sha’ul/Paul* has been preaching freedom but here he warns his readers/listeners that freedom doesn’t give license to do whatever one pleases whenever one pleases. Again, we learn all of Torah is summed up in one sentence . . . “love your neighbor as yourself”. **Verses 19-21** certainly put a stop to the “once-saved-always-saved” theology. In fact, *Sha’ul* says if we continue to walk in our old nature of . . .

- Sexual immorality
- Impurity
- Indecency
- Idol-worship
- Misuse of drugs
- Feuding
- Fighting
- Jealousy
- Anger
- Selfish ambition
- Factionalism
- Intrigue
- Envy

“Those who do those things will have no share in the Kingdom of G~d!” (**verse 21**)  
Immediately afterwards he encourages us to walk in the “fruit of the Spirit” which is . . .

- Love
- Joy
- Peace
- Patience
- Kindness
- Goodness
- Faithfulness
- Humility
- Self control

“Nothing in the Torah stands against such things.” (**verse 23**)

**Ya’akov/James 2:1-9** As I understand these verses, they are concerned with how believers, specifically Messianic Jews, are to treat non-Messianic Jews inquiring about New Covenant faith. Here we are encouraged, again, not to show favoritism but to “love

your neighbor as yourself”. If one shows favoritism then those actions constitute sin and are not upholding Torah.

***Kefa Alef/1<sup>st</sup> Peter 1:13-21*** These words from ***Kefa/Peter*** exhort us to “get your minds ready for work”. In other words, be mentally prepared for . . .

- Opposition
- Distractions
- Temptations
- Unexpected set backs.

By being prepared, we won’t fall into the old patterns or habits of our former lives, as the enemy would love us to do. We are to “be holy as I am holy” says HaShem. In so doing, we will carry out Torah.

**The corresponding Psalm for this Torah portion is: Psalm 15**

**Next week’s portion: Parashah #31**

**Emor ~ עִמּוֹר ~ Speak**

**Torah: Vayikra/Leviticus 21:1~24:23**

**Haftarah: Yechezk’el/Ezekiel 44:15-31**

**B’rit Hadashah: Mattityahu/Matthew 5:38-42; Galatians 3:26-29**

**Who fills his mind with Torah clears it of fear and folly.**

*Rabbi Chanina Sgan HaKohanim*

**Organize yourselves into classes for the study of Torah,  
since it can best be acquired in association with others.**

*Talmud: Berkot 63b*

*Shavuah tov (have a good week)!!!*