

ACHAREI MOT (*after the death of Aaron's sons*)



Praying in the Synagogue on Yom Kippur (1878 painting by Maurycy Gottlieb)

Leviticus 16:1 And יהוה spoke to Moses after the death of *the* two sons of Aaron when they offered *sacrifices* before יהוה and died; 2 And יהוה said to Moses, speak to Aaron your brother, *so* that he *does* not come at all times into the sacred *place* within the veil before the mercy seat which *is* upon the Ark, *so* that he *should* not die: for I will appear in the cloud upon the mercy seat. C-MATS



The Two Priests Are Destroyed (watercolor circa 1896–1902 by James Tissot)

Question: When was the first Yom Kippur? When Moses came back from Sinai with the Second Tablets of the Law. That day became ordained as Yom Kippur, the eternal day of forgiveness. Chumash

Question: Why was Yom Kippur important? Yom Kippur (*Day of Atonement*) is on the seventh month, tenth day and is set up to atone for the accidental and unknown sins of **את** congregation. Notice the placement of the **את** throughout the chapter in regard to the atoning blood of the bull and in regard to the two goats. These animals and what they will accomplish are extensions of **את** Messiah's presence upon them once they are consecrated and set apart for without **את** Yahusha presence on the sacrifices they cannot be presented to **יהוה** Father. C-MATS



Day of Atonement (painting circa 1900 by Isidor Kaufmann)

Question: Where did יהוה appear in the Holy of Holies in the Tabernacle? יהוה's glory was manifested in the cloud of glory that hovered over the Ark. After the Kohen Gadol entered the Holy of Holies on Yom Kippur, he ignited incense to create a cloud, whereupon יהוה's glory appeared upon the Cover. Chumash

Question: What does the biblical name for the Day of Atonement mean? Day of Atonement is *Yom HaKippurim*, meaning "the day of covering, canceling, pardon, reconciling." Occasionally, it was called "the Day of the Fast" or "the Great Fast" (Leviticus [Vayikra] 23:27-31; 16:29-34). יהוה told the Israelites to sacrifice an animal as a substitute for their own sentence to die. This life for a life principle is the foundation of the sacrificial system. Chumash

Question: How did Yahusha fulfill Day of Atonement? *Yahusha* died on the stake as a substitute for us, who deserved death because we sinned against יהוה. *Yahusha* paid the ransom price for us to יהוה (Mark 10:45; 1 Timothy 2:5-6; 1 Corinthians 6:20; 7:23). The ransom price was 30 pieces of silver (Exodus [Shemot] 21:32; Matthew [Mattityahu] 26:14-16; 27:3-6). C-MATS

3 בְּזֹאת *In this shall Aaron come into the sacred place with a young bullock לְחֵטְאֵת for sin [offering] and a ram for a burnt offering. 4 He will put on the sacred linen coat and he will have the linen breeches next to his bare flesh and will be girded with a linen girdle and wearing the linen turban: these are sacred garments; therefore, he will wash in water אֶת- his flesh and then put them on.* C-MATS

Question: What was this sacred linen tunic that the Kohen Gadol had to wear? The Kohen Gadol had two sets of vestments: One was called golden vestments, and consisted of eight garments, four of which contained gold. The second set was called white vestments, and consisted of the four white linen garments. The white vestments were worn only on Yom Kippur, and only in the Sacred place in the Temple. Since the Hebrew people had sinned by worshiping a calf made of gold, it would have been inappropriate for the Kohen Gadol to wear gold while seeking forgiveness for the people's sins. Chumash



Wearing white at the wailing wall in Jerusalem during Yom Kippur



Question: How many times did the Kohen Gadol wash himself on Yom Kippur? On that day, the Kohen Gadol immersed (in a mikvah) five times, and washed his hands and feet from the basin that stood before the Sanctuary ten times: each time he changed his clothes, he was required to immerse once, and wash twice (once before removing the first set of clothes, and again after dressing in the second set). Chumash

Question: What is the association of water in regard to the Messiah? In Leviticus 16:4 notice the association of the washing of water in relation to **את** and our body. A complete study could be done on the association of water in regard to the **את** Messiah. The first substance that is mentioned in Genesis 1:2 is water. Water comes before light is created and before the land appears. Water is the foundational substance required for all physical life. With the washing of **את** water man can become both spiritually and ritually clean. Baptism (*mikvah*) in water can supernaturally circumcise the heart by the removal of spiritual waste and cleanse the conscience. Yahusha the Messiah said in John 7:38 **Whoever believes in Me, as the Scripture has said, Streams of living water will flow from within him.** Yahusha is speaking of the scripture verse in Jeremiah 17:13 **O יהוה, the Hope of Israel, all that forsake you shall be put to shame. They that depart from Me shall be written in the earth, because they have forsaken, the fountain of living waters את יהוה.** C-MATS

5 And he will take for the congregation of *the* Children of Israel two male goats **את** לְהִטָּאת *for sin [offering]* and one ram for a burnt offering. **6** And will offer Aaron **את** his bullock for **את** הַחֵטָּאת *the sin [offering]*, which *is* for him and make atonement for him and for his house. C-MATS



The priest will present the two goats before יהוה.

Question: How does the Kohen Gadol gain atonement? The Kohen Gadol gained atonement by pronouncing the confession for his own sins and his family's sins. The text of his confession was: "I beg of You, יהוה, forgive now the wicked acts, rebellions, and sins, for I have acted wickedly, rebelled, and sinned before you, me and my household. Chumash

Question: Why is there no forgiveness without confession? Confession is an essential part of repentance. It is one of יהוה's greatest gifts that He permits a person to erase the sins of his past so that he can begin a better life, a life unhampered by the corrosive effects of past sins. Such a new beginning is not possible unless the sinner has repented, by confronting his errors, acknowledging them, and sincerely resolving to change. This is represented by confession. Man finds it very hard to confess his sins, but confession brings a sacrifice to the flesh and a sweet fragrance to יהוה.

Chumash



The priest will cast lots for the two goats.

7 And he will take את־ two goats and present אתם them before יהוה at the door of the Tabernacle of the Congregation. 8 And Aaron will cast lots for the two goats; one lot for יהוה and the other lot for the scapegoat. C-MATS



Question: How did Aaron cast lots? Aaron is to place two lots in a box, one marked for יהוה, and the other marked for Azazel. One goat would be at Aaron's right and the other at his left. He would draw one lot with his right hand and place it on the head of the animal at his right, and take the other lot with his left hand and place it on the other goat. In order to insure that the two goats -- which were identical in appearance -- would not become confused with one another, the Kohen Gadol would tie a red woolen strip to the head of the goat for Azazel, and another strip around the neck of the sin-offering. Chumash

Question: What is Azazel? The Hebrew word for scapegoat is *azazel*. *Azazel* was seen as a type of Satan (*Ha Satan*) in the Book of Enoch (8:1). The sins of the people and thus the punishment of the people were laid upon *azazel* the scapegoat. He would bear the sins of the people and the punishment of the people would be upon him. *Azazel* being sent into the wilderness is understood to be a picture of Satan (*Ha Satan*) being cast into the lake of fire (Revelation 19:20). Chumash

Enoch 8:1. “And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all coloring tinctures. 2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl, (taught) astrology, Kôkabêl the constellations, Ezêqêêl the knowledge of the clouds, , and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven . . .”



Azazel Leader of the Watchers

Question: How did Azazel sin against יהוה? The book of Enoch, in essence, is a play-by-play of the brief passage found in Genesis 6. The faithful angels report the specific sins of certain angels, making special mention of Azazel and Semjaza. Based on this, it would be logical to assume these were the two most powerful of the rebellious Watchers. Indeed, Semjaza had been given authority by יהוה to "bear rule over his associates". We know of at least two Nephilim children, Og and Sihon, descended from Semjaza. He was no doubt powerful. However, it is Azazel who holds a special place of mention throughout the early Old Testament books. The treatment of Azazel by the Bible and the book of Enoch again agree in nature. The Jewish Encyclopedia states outside of Satan, Azazel is the "most mysterious being in sacred literature". The name itself is obscure, finding no likeness in the Hebrew language. Azazel was the chief of the goat-demons, or, Se'irim. He dwelt in the wilderness and desert regions. <http://www.israel-a-history-of.com/>

Question: What judgement did יהוה pass on Azazel? **Enoch 10:4. And again יהוה said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light. 6. And on the day of the great judgment he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.'**" Azazel is bound by Raphael, and buried in the desert, under rough and jagged rocks, and in complete darkness.



Question: Why are two identical he-goats used to bring forgiveness? Two identical he-goats are used for this process to demonstrate that every person must choose between good and evil, and that no one has the luxury of being neutral. Those who do not choose to move toward righteousness are inevitably pushing themselves toward a wasteland of spiritual destruction. Chumash



Which way are you going?

Spiritual Exercise: Which way are you heading today? Towards righteousness or spiritual death? You cannot be neutral. You are heading in one direction or the other. Choose the way of righteousness.



The scapegoat will be presented alive before יהוה

9 And will bring Aaron את־ the goat upon which יהוה lot fell and offer him for a חַטָּאת sin [offering]. 10 But the goat on which the lot fell to be the scapegoat will be presented alive before יהוה to make atonement with him and to let אתוֹ him go for a scapegoat into the wilderness. C-MATS



The Scapegoat with the crimson thread tied on it

Question: What is the symbolism of the ceremony of the casting of the lots during Yom Kippur? יהוה gave this ceremony of the casting of lots during *Yom Kippur* to teach us how He will judge the nations of the world prior to the Messianic age known as the Millennium. The nations of the world will be judged according to how they treated His people. Those nations who mistreated His people will be goat nations and they will go into the left hand. Those nations that stood beside His people will be sheep nations and will enter into the Messianic kingdom or the Millennium. *Yahusha* taught us about this in Matthew 25:31-46. *Yahusha* during His first coming was a type of the goat marked *La Adonai*. *Yahusha* was a sin offering to us as יהוה laid upon Him the sins of the whole world (Isaiah 53:1-6; 1 Corinthians 15:3; Galatians 1:3-4; Hebrews 2:17; 1 John 2:2; 4:10). In the ceremony of the two goats, the two goats were considered as one offering. A crimson sash was tied around the horns of the goat marked *Azazel*. At the appropriate time, the goat was led into the wilderness and died by the hand of יהוה. In connection with this ceremony, an interesting tradition arose that is mentioned in the Oral Torah. A portion of the crimson sash was attached to the door of the temple before the goat was sent into the wilderness. The sash would turn from red to white as the goat met its end, signaling to the people that יהוה had accepted their sacrifices and their sins were forgiven. This was based upon Isaiah 1:18. The Oral Torah tells us that 40 years before the destruction of the temple, the sash stopped turning white. This, of course, was when *Yahusha* was slain on the stake. *Hebraic Heritage Ministries*

11 And will bring Aaron את־ the bullock of הַחֵטְאֹת the sin [offering] which is for him and will make atonement for himself and for his house and will kill את־ the bullock for הַחֵטְאֹת the sin [offering] which is for him. C-MATS



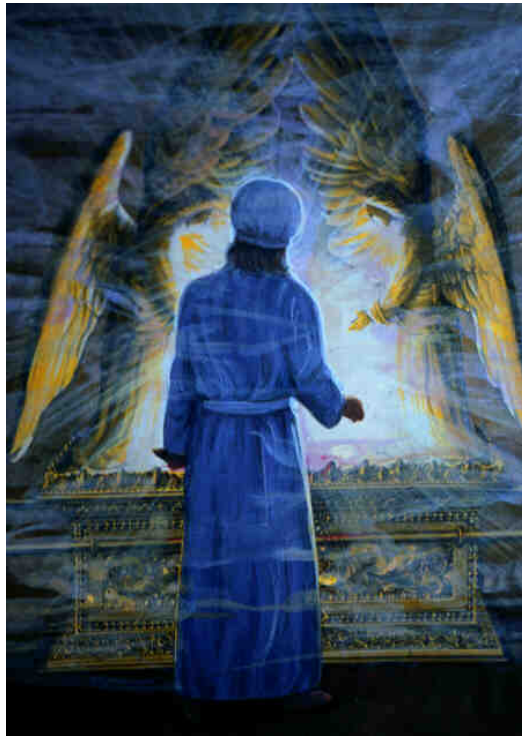
The priest will put incense on the censer filled with burning coals.

12 And he will take a firepan full of burning coals of fire off the altar before יהוה and with his hands full of ground sweet incense and bring it inside the veil: 13 And he will put את־ the incense upon the fire before יהוה that may cover the cloud from the incense את־ the mercy seat that is upon the testimony, so he would not die. C-MATS



The priest will sprinkle blood on the mercy seat 7 times.

14 And he will take the blood of the bullock and sprinkle *it* with his finger upon the mercy seat towards the east; and he will sprinkle the blood with his finger seven times before the mercy seat. C-MATS



Face to Face

Question: "Face to face" is an idiom for *Yom Kippur*. Why? It was on *Yom Kippur* that the high priest had to go behind the veil of the temple. At that moment, the nation had to hold its breath because the nation's fate depended upon יהוה's accepting the sacrifice. At that point, the high priest was "face to face with the mercy seat of יהוה." When the high priest (*Cohen HaGadol*) entered the Holy of Holies, he saw יהוה's presence as a brilliant cloud hovering above the mercy seat (Leviticus [Vayikra] 16:2). This is the place where Moses (*Moshe*) met and spoke with יהוה face to face (Exodus [Shemot] 25:22; 30:6; Numbers [Bamidbar] 7:89). Chumash

15 Then he will kill את *the* goat for החטאת *the sin [offering]* that is for the people and bring את *his* blood inside the veil and do with את *the* blood as he did with the blood of the bullock and sprinkle אתו *it (him)* upon the mercy seat and before the mercy seat: 16 And he will make atonement for the sacred place, because of the uncleanness of the Children of Israel and because of their transgressions and all their sins: and he will do the same for the Tabernacle of the Congregation that remains there אתם *with them* in the midst of their uncleanness. 17 And no man will be in the Tabernacle of the Congregation when Aaron goes in to make an atonement in the sacred place until he comes out and has made an atonement for himself and for his household and for all the congregation of Israel. *Prophecy Fulfilled-Lev.16:15-17 Prefigures Messiah once-for-all death-Hebrews 9:7-14. C-MATS*



The Altar

18 And he will go out to the altar that is before יהוה and make atonement for it; and will take the blood of the bullock and the blood of the goat and put it upon all the horns of the altar. C-MATS



The priest will put the blood on the horns of the altar

19 And he will sprinkle the blood upon it with his finger seven times and cleanse it and setting it apart from the uncleanness of *the* Children of Israel. 20 And when he has finished atoning אֶת־ the sacred *place* אֶת־ and the Tabernacle of the Congregation אֶת־ and the altar, he will bring אֶת־ goat, alive. C-MATS



High Priest laying both of his hands on the goat and confessing the sins of Israel

21 And will lay Aaron **את** both his hands upon the head of the live goat and confess over him **את** all the iniquities of *the* Children of Israel **ואת** and all their transgressions and all their sins, putting **אתם** them upon the head of the goat and sending him away into the wilderness by a man *appointed for this purpose*: 22 And will bear the goat **את** all their iniquities to an uninhabited land: and he will let go **את** the goat into the wilderness. C-MATS



Sending Out the Scapegoat (illustration by William James Webb (1830–1904))

Question: What does the goat going into the wilderness symbolize? The sins are removed from יהוה's people and "sent away" never to be recalled again. Chumash

Discuss: Should you ever bring up the past sins of others? (Once the person has repented, then forgive the person and never bring it up to him again.)

23 And Aaron will come into the Tabernacle of the Congregation and will take off **את** garments, the linen which he put on when he went into the sacred *place* and *he* will leave them there: 24 And he will wash **את** his flesh with water in *the* sacred place and put on **את** his garments and offer **את** his burnt offering **ואת** and the burnt offering of the people and make atonement for himself and for the people. 25 **ואת** And the fat of **ההטאת** *the sin [offering]* he will burn upon the altar. C-MATS

Question: What is the relationship between Yahusha and the sin offering in these verses? In Leviticus 16:21 Aaron's hands become את hands when doing the work as high priest and Leviticus 16:23 confirms this, as Aaron's garments are את garments. Notice that all three, the high priest, and the man who lets the scapegoat free and the man who burns the bull and goat that was used for the sin offering and disposes of the animals by fire outside the camp, all three of these men were clean before they began their priestly task but then became unclean and had to wash with water in order to become clean and enter back into the camp of the congregation. This was exactly what happened to Yahusha after His resurrection and why He told Mary not to touch Him (John 20:17) for He had to apparently ascend to יהוה Father who would accept His sacrifice and make Him clean for Yahusha having taken on the sins of the world, cried out, "My Elohim, why have you forsaken Me" as יהוה Father turned away and removed His Holy Spirit, His divine presence from within Him (Matt 27:46). C-MATS

Question: What was different about the blessing on Yom Kippur? On this occasion, the confession included the priest's saying aloud the name of יהוה embodied in the Hebrew letters יהוה (called the Tetragrammaton). This was the name that יהוה gave and explained to Moses (*Moshe*) at the burning bush, the name that was a kind of distillation of "I am Becoming Who I am Becoming," the name that was not a name in the sense of a label by which יהוה could be called and controlled, and therefore the name that could not be said aloud. On *Yom Kippur* was the name said, aloud, in all its original awesomeness. In each confession of sin, when the high priest reached the recitation of the name, the whole people would prostrate themselves and say aloud, "*Baruch shem K'vod malchuto l'olam va'ed*," which means, "Blessed be the Name of the radiance of the Kingship, forever and beyond." (How the name was pronounced on this occasion was so thoroughly protected from record-keeping, that might profane it, that we no longer know how it was pronounced.) Chumash



Priestly Blessing

26 And the man that let's go את the scapegoat will wash his clothes and bath את his flesh in water and then come into the camp. C-MATS



An ancient mikvah in Israel

27 **וְאֵת** *And the bullock for **הַחֵטָאֵת** the sin [offering] **וְאֵת** and the goat for **הַחֵטָאֵת** the sin [offering], which was brought in **אֶת** blood to make atonement in the sacred *place*, shall one carry forth outside the camp; and they shall burn it in the fire **אֶת** their skins **וְאֵת** and their flesh **וְאֵת** and their dung. *Prophecy Fulfilled-Lev.16:27 Suffering outside the Camp-Matthew 27:33; Hebrews 13:11, 12.* 28 And he that burns **אֹתָם** them will wash his clothes and bath **אֶת** his flesh in water and then he will come into the camp. 29 And this will be a permanent regulation for you: *that* in the seventh month, on the tenth *day* of the month, you will afflict (*deny*) **אֶת** your souls and do not work at all, *whether it* is one of your own country (*native born*), or a stranger that lives among you. C-MATS*

Question: How do you “afflict (*deny*) **אֶת** your souls” on Yom Kippur? On Yom Kippur you should rest from eating and drinking. It is forbidden to bathe, to apply oil to the body, to wear shoes or to have intercourse. On Yom Kippur a Believer is like an angel who serves יהוה without need for food. The greatest value of fasting is when it is associated with repentance, and the purpose of the fast is to elevate Believers to a closeness with יהוה, not to cause them physical deprivation. Chumash

30 For on that day the priest will make atonement for you to cleanse **אֶתְכֶם** you so that you may be clean from all your sins before יהוה. C-MATS

Question: How does a man know that he is forgiven? Complete purity and forgiveness is possible only before יהוה, for He alone knows what is within man's heart, and He alone can judge the sincerity of one's confession and repentance. Yom Kippur is a day of total rest so that one can concentrate on this primary task. Chumash

Question: What type of sins does יהוה forgive? Repentance and the Yom Kippur service can effect atonement only for sins before יהוה, meaning sins against יהוה, which have not harmed other people. But if one has sinned against his fellows, יהוה will not forgive him until he first makes restitution to the person whom he has wronged. Chumash (A person should make restitution with those he has wronged before Yom Kippur begins.)

Question: What happens when someone sins? The sinner earns a punishment for disobeying יהוה, but his resistance to further sins becomes weaker, because sinfulness becomes a habit, and once someone commits a sin, it becomes more likely that he will sin again. Breaking the habit is harder than resisting the sin in the first place.

Discuss: Why is it important to be strong and not be led into evil?



31 It *will be* a Sabbath rest for you and you will afflict את- your souls *by* a permanent statute forever. C-MATS

Question: Why fast on Yom Kippur? Spiritual elevation is a pre-requisite for true repentance. One way to achieve spiritual elevation is to abstain from the physical desires. What does your flesh crave? Deny your flesh what it wants and make a sacrifice to יהוה of this fleshly craving, and then your sins will come into view and true repentance will draw you closer to יהוה. Chumash

32 And will make atonement, the priest, whom he shall anoint אתו him and whom he shall consecrate, את- he will be consecrated to minister in the priest's office in his father's place and will put on את- garments, sacred linen: 33 And he will make atonement for את- sanctuary, for the sacred את- and for the Tabernacle of the Congregation את- and for the altar and he will make atonement for the priests and for all the people of the congregation he will make atonement. 34 And shall be זאת this unto you an everlasting statute, to make atonement for the Children of Israel for all their sins את once a year. And he did as commanded יהוה את- Moses. C-MATS

Question: Did Yahusha fulfill the Day of Atonement? The Day of Atonement was a foreshadowing of Yahusha, the Lamb of יהוה, who takes away the sins of the world, and our great High Priest who is able to sympathize with us in our weakness. These great images of the priest, slaughter, and scapegoat are all given by יהוה to help us more fully comprehend Yahusha's bloody sacrifice for us on the stake. Yahusha's fulfillment of the Day of Atonement is why we are forgiven for and cleansed from our sins.

Leviticus 17:1 And יהוה spoke to Moses saying, 2 Speak to Aaron and his sons and to all *the* Children of Israel, וְאָמַרְתָּ *and you say to them; this is the thing which יהוה has commanded,* 3 Any man of *the* House of Israel, who kills an ox, lamb, or goat in the camp or kills *it* outside of the camp, 4 And *does* not bring it to the door of the Tabernacle of the Congregation to offer an *offering* to לַיהוה before the Tabernacle of יהוה; he is to be charged with blood; he has shed blood; and that man will be cut off from among his people. C-MATS

Question: What does it mean to be “cut off from among his people”? The offender will die an early death, but not that he will lose his share in the World to Come. Chumash

Question: When can a man kill an animal? Killing an animal that you will not eat for food is considered bloodshed, although, the death penalty applies only to the taking of human life. Chumash

5 For this reason, may bring *the* Children of Israel אֶת־ their sacrifices which they offer in the open field, they should bring them to לַיהוה, to the door of the Tabernacle of the Congregation to the priest and offer אֹתָם *them as peace offerings to לַיהוה*. C-MATS

Question: How was יהוה changing the way that He wanted to be worshipped? The people had the habit of slaughtering offerings wherever it was convenient for them to set up an Altar, a practice that had been followed from the days of Noah and the Patriarchs. Now יהוה wanted this entire people to bring offerings to Him only in the Temple, not in the open fields. Chumash

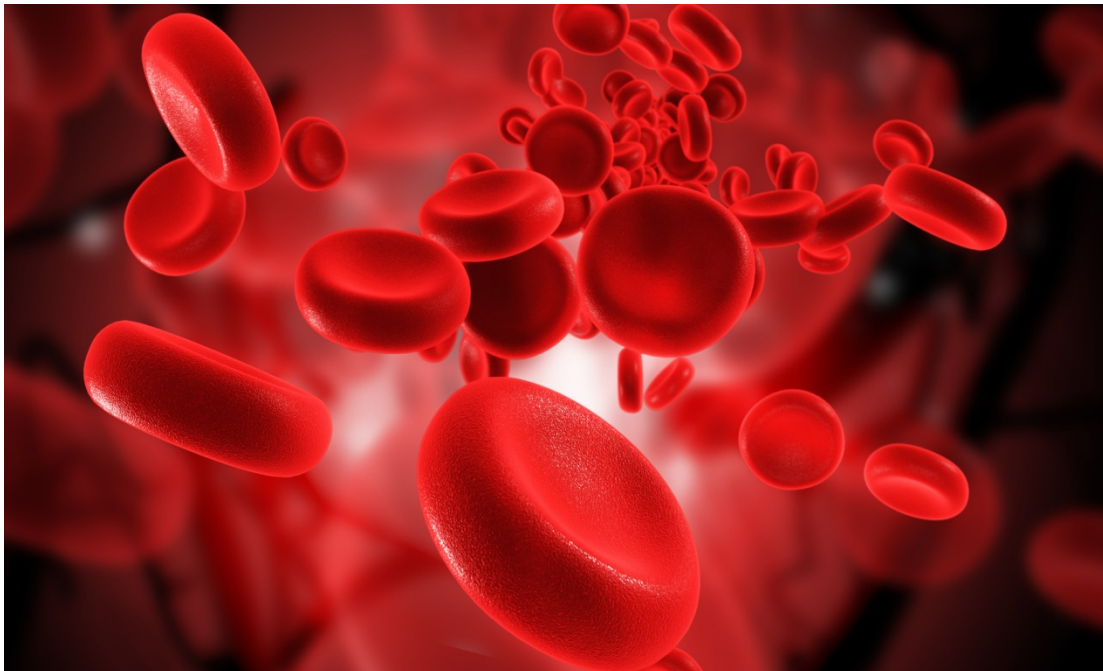
6 And will sprinkle the priest אֶת־ the blood upon the altar of יהוה at the door of the Tabernacle of the Congregation and burn the fat as a sweet savor to לַיהוה. 7 And they will no longer offer anymore אֶת־ sacrifices to devils, *before whom they have played the harlot. A permanent regulation (statute) forever shall be אֶת־ this to them throughout all their generations.* C-MATS

Question: What are “devils” in verse 7? Devils literally mean "goats." The prohibition evidently alludes to the worship of the hire-footed kind, such as Pan, Faunus, and Saturn, whose recognized symbol was a goat. This was a form of idolatry enthusiastically practiced by the Egyptians, particularly in the province of Mendes. Pan was supposed especially to preside over mountainous and desert regions, and it was while they were in the wilderness that the Israelites seem to have been powerfully influenced by a feeling to propitiate this idol. Moreover, the ceremonies observed in this idolatrous worship were extremely licentious and obscene, and the gross impurity of the rites gives great point and significance to the expression of Moses, "they have gone a-whoring." Jamieson-Fausse-Brown Bible Commentary

8 And you will say to them, any man from *the* House of Israel or the strangers which live among you who offers a burnt *offering* of sacrifice, 9 And *does* not bring it to the door of the Tabernacle of the Congregation to offer אֹתוֹ *it (him) to לַיהוה*; that man will be cut off from among his people. 10 And whatever man *there is* of *the* House of Israel, or of the strangers that live among you, that eats any manner of blood; I will even set My face against that soul that eats אֶת־ blood and will cut אֹתָהּ *him* off from among his people. 11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make atonement for yourselves: for it *is* the blood *that* makes atonement for the life. *Prophecy Fulfilled-Lev.17:11 The Blood-the life of the flesh-Matthew 26:28; Mark 10:45; It is the blood that makes atonement-1 John 3:14-18.* C-MATS

12 Therefore, **אָמַרְתִּי** *I said to the Children of Israel, None of you will eat blood; neither will any stranger that lives among you eat blood.* 13 And any man *from the Children of Israel or the strangers that live among you, who hunts and catches any beast or fowl that may be eaten; he will pour out אָתְּ the blood of the animal and cover it with dust.* 14 For the life of all creatures; the blood *is its life: therefore, I said to the Children of Israel, You will not eat the blood of any kind of creature: for the life of all flesh is in the blood: whoever eats it will be cut off.* C-MATS

Question: What does it mean by “the life of all flesh is in the blood”? For the soul of the flesh of every creature is dependent upon the blood, and therefore, I have given it to atone for the soul of man. In this way, one life namely, the blood of an animal sacrifice shall come and atone for another life of man. One soul is given for another soul. Chumash



Do not eat the blood.

Question: Why does יהוה say not to eat the blood? If one eats human blood, there are risks of catching diseases such as HIV which causes AIDS, Hepatitis A, Hepatitis B and Hepatitis C, and other blood borne diseases. If one eats animal blood, it will depend on whether or not the animal was infected with any disease that could cross over and infect human beings (take Mad Cow disease, bird flu, anthrax, foot and mouth disease)

15 And every man that eats *an animal which died naturally or was torn with beasts, whether it is one of your own country, or a stranger, he will wash his clothes and bath himself in water and be unclean until the evening: then will he be clean.* 16 But if he does not wash or bath himself, then he will bear his iniquity. Leviticus 18:1 And יהוה spoke to Moses saying, 2 Speak to *the Children of Israel* **אָמַרְתָּ** *and you say to them, I am יהוה your Elohim.* 3 You are not to engage in the activities *found in the land of Egypt, in which you lived and you are not to engage in the activities found in the land of Canaan, where I am bringing אֲתֶם you: nor will you walk in their laws.* C-MATS

Question: Why does יהוה bring up the sins of Egypt and Canaan? These two lands, the one where Israel had dwelt for 210 years and the one to which they were going, were the most morally corrupt in the world. יהוה specifically warned the Believers to be alert to the challenge of their past and future homes, because people must be especially alert to the lures of their environment. It is tempting to justify sin on the grounds that "everyone" does it. By focusing on the worst nations, the Torah indicates that sin is a progressive process: "Ordinary" transgressions inevitably lead to more serious ones, until the sinner descends to the mire of Canaan and Egypt. Thus, a Believer must scrupulously avoid even the first step on the road to corruption. Chumash

Question: Should we ever use the excuse, "but everyone else does it"? Does this ever make the act acceptable? What sins are socially accepted today but not accepted by יהוה? Even though others like to engage in gossip, smoking, getting drunk, watching pornography, abortion, living together before marriage, not remaining a virgin until marriage, etc., we are children of the Light and we should remain pure and set apart and worthy to enter the Kingdom of Heaven.

4 **את** My judgments you will keep **את** and My ordinances and walk in them: I am יהוה your Elohim. **5** You will therefore, keep **את** My statutes **את** and My judgments: if a man does **אֹתָם** them, he will have life through them: I am יהוה. C-MATS

Question: What is יהוה saying to us when he says, "I am יהוה"? I am faithful to pay a reward to those who keep my commandments and save himself from sinning. Chumash

6 None of you will approach anyone who is a close relative in order to have sexual relations: I am יהוה. **7** You are not to have sexual relations with your father or your mother: she is your mother; do not have sexual relations with her. **8** You are not to have sexual relations with your father's אשת wife: that is your father's right. **9** You are not to have sexual relations with אחותך your sister, the daughter of your father or the daughter of your mother, whether she is born at home or abroad, do not have sexual relations with her. **10** You are not to have sexual relations with your son's daughter or your daughter's daughter, do not have sexual relations with her: because this sexual disgrace will be your own. **11** You are not to have sexual relations with your father's אשת wife's daughter, born of your father, she is אחותך your sister, do not have sexual relations with her. **12** You are not to have sexual relations with your father's אחות sister: she is your father's close relative. **13** You are not to have sexual relations with your mother's אחות sister: she is your mother's close relative. **14** You are not to have sexual relations with your father's brother; you will not approach אשתו his wife: she is your aunt. **15** You are not to have sexual relations with your daughter-in-law: she is your son's אשת wife; do not have sexual relations with her. **16** You are not to have sexual relations with your brother's אשת wife: this is your brother's right. **17** The nakedness of a woman and her daughter you shall not uncover, את daughter, her sons את and her daughter's daughter neither shall you take, to uncover her nakedness; for they are her near kinswomen: this is wickedness. **18** You are not to take a wife and her sister to be a rival to her and have sexual relations while her sister is still alive. **19** You are not to have sexual relations with a woman as long as she is unclean from her time of menstruation. **20** You will not lie carnally with your neighbor's אשת wife and defile yourself with her. **21** You will not let any of your children (seed) be sacrificed to Molech; neither will you profane את the name of your Elohim: I am יהוה. **22** את and with a male you will not lie as one lies with a woman: it is abomination. **23** You are not to have sexual relations with any beast to defile yourself: neither will any woman present herself to a beast to have sexual relations with it: it is perversion. C-MATS

24 Do not defile yourselves in any of these ways: because all the nations (*gentiles*) which I drive out before you are defiled *with them*: 25 And the land has become defiled: therefore, I will bring punishment upon it and *will vomit out of the land* אֶת־ her inhabitants. C-MATS

Question: What is the key to righteousness? The laws governing sexual relationships are the key to our righteousness. Wherever one finds ways to keep himself pure from sexual immorality, there one finds righteousness. Chumash

Question: Would the marriages of these forbidden relationships be honored before יהוה? Even if the two people were to carry out the entire marriage ritual, it would not be binding and none of the marital obligations would apply. They are living in sin and are not husband and wife. Chumash

26 אַתֶּם You will therefore, keep אֶת־ My statutes אֶת־ and My judgments and will not commit any of these abominations; *not* any of your own nation or any stranger that lives among you: 27 For אֶת־ all these abominations have been done by the men of the land who *lived in it* before you and the land is defiled. 28 When you defile the land, אֶתֶּה *it (him)* will vomit אֶתְכֶם *you* out *also, just* as it vomited out אֶת־ the nations (*gentiles*) that *were* before you. 29 Whoever commits any of these abominations, whoever commits *them*, will be cut off from their people. 30 Therefore, keep אֶת־ My ordinances, *so that you do not commit any* of these abominable customs, which were committed before you and *that you do not defile yourselves by doing them*: I am יהוה your Elohim. C-MATS

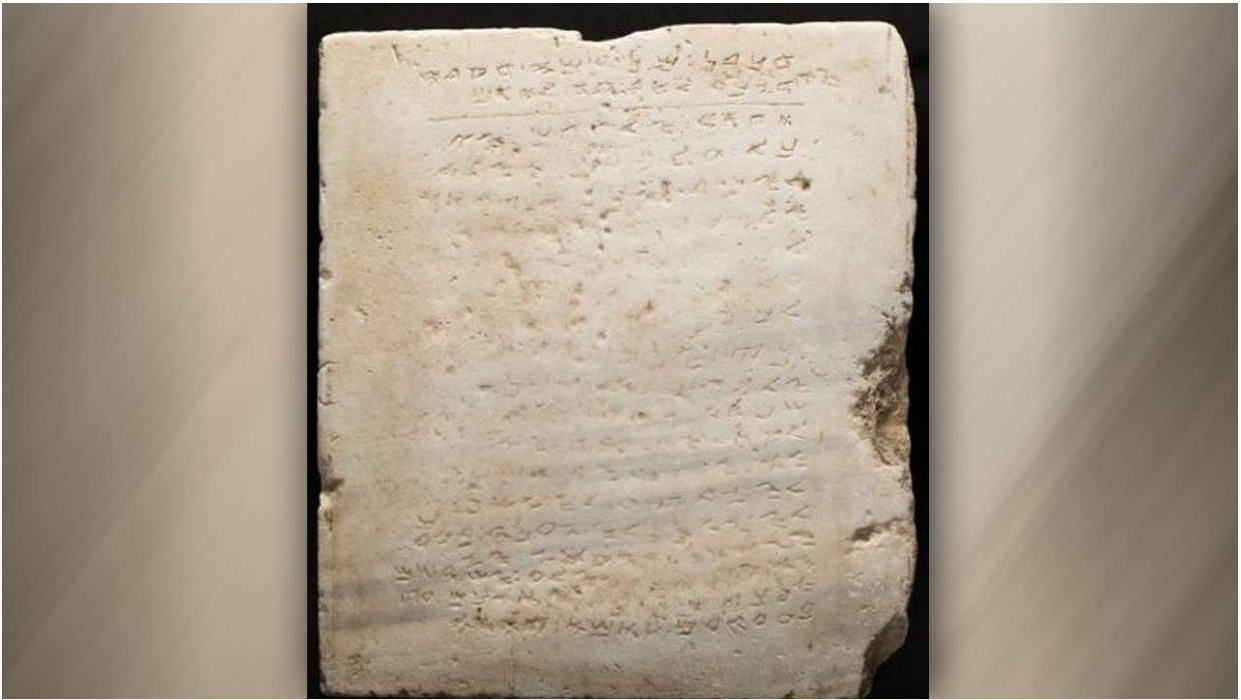
Question: What is יהוה saying when He says "*do not defile yourselves*"? If you contaminate yourselves with these sins, I cannot be your יהוה; you will have cut yourself off from Me. What pleasure can I have from you? You will deserve annihilation. Chumash

Question: Can you do whatever you want? Eat whatever you want to eat? Buy whatever you want? יהוה has given you dietary laws to live by. Every dollar you are given by יהוה has a purpose. You cannot do whatever you want if you want to live in peace. You can only have peace if follow His will for you.

Question: How do you make righteous decisions? Ask yourself these questions:

1. Would you be able to ask יהוה to bless your decision?
2. Could you thank Him for your decision?
3. Would your decision be to יהוה's Glory?
4. Would your decision be of the world?
5. Would your decision be a stumbling block to others?
6. Would your decision be a hindrance to others?
7. Would your decision please יהוה or man?
8. Would your decision be considered a victory by the Devil?
9. What would the consequences be if you made this decision?
10. Would your decision bring you closer to יהוה?
12. Would His indwelling presence agree with your decision?
13. Would you want to be doing this when Yahusha Returns?
14. Would your decision promote love or cause injury?
15. Have you sought יהוה about it?

KEDOSHIM (*sacred ones*)



The world's earliest-known stone inscription of the Ten Commandments. Experts think that the stone was probably carved in the late Roman or Byzantine era between A.D. 300 and 500.

Question: What was יהוה teaching his children in chapter 19? The Ten Commandments were being taught again.

Leviticus 19:1 And יהוה spoke to Moses saying, **2** Speak to all the congregation of *the* Children of Israel **וְאָמַרְתָּ** and you say to them, you will be holy (*set apart*): for I יהוה your Elohim *am* Holy (*set apart*).
C-MATS



3 Every man will fear (*revere*) his mother and his father **וְאֵת** and keep My Sabbaths: I am יהוה your Elohim. C-MATS

Question: How do you “fear (*revere*) his mother and his father”? This has respect to the fifth command, which is the first with promise, and is here referred to first, because a man has his beginning in the world from his parents, and by them he is trained up in the observance of all the other laws of יהוה, equally to be respected; and the fear of them is not servile, but filial, joined with love and affection to them, and includes an inward esteem and reverence of them, an outward respect unto them, a readiness to obey their commands, and giving due and equal honor unto them. *Gill’s Exposition of the Entire Bible*. Parents are יהוה’s partners to guide you down the path of righteousness.

Question: Why are revering parents and observing the Sabbath in the same verse? If a parent commands a child to desecrate the Sabbath or to do anything else in violation of the Torah, the order must not be obeyed. You are to revere your parents, but יהוה’s commandments take precedence over the wishes of your parents.

4 Do not turn to idols or make for yourselves molten gods: I am יהוה your Elohim. C-MATS



5 And if you offer a sacrifice of peace offerings to ליהוה, you will offer it *in a way to make it accepted*. 6 It will be eaten the same day you offer it and on the next day, but if any remains until the third day, it will be burned in the fire. 7 And if it is eaten at all on the third day, it is abominable; it will not be accepted. 8 Therefore, everyone that eats it will bear his iniquity, because *the* **אֵת** consecrated thing of יהוה he has profaned and that soul will be cut off from among his people. 9 And when you reap **אֵת** the harvest of your land, you will not entirely reap the **פְּאֵת** edges of your field, nor will you gather the gleanings (*ears of grain*) of your harvest. C-MATS



Leave some of your crop for the poor and stranger

10 And you will not glean (*strip*) your vineyard, neither will you gather *every* grape of your vineyard; you will leave אֹתָם *them* for the poor and stranger: I am יהוה your Elohim. C-MATS



"The Red Vineyard" (painting by Vincent van Gogh)

Question: Why does יהוה ask His people not to reap the corners of their fields? יהוה is merciful and charitable, so it stands to reason that He should command His people to display the same sort of kindness by setting aside part of their crops for the poor. This is why the passage regarding gifts to the poor ends with the words “**I am יהוה, your Elohim.**” Chumash

11 You will not steal, defraud, or lie to another. C-MATS

Question: If a person does something he knows is dishonest enough times, eventually he will be convinced it's honest. How does this happen? Deep down, all of us want to be good, honest people, yet we are tempted by various things to speak and/or act otherwise. That creates an inner contradiction that we can't live with, and the options are to improve our behavior (the best option), but failing that, we will come to deceive ourselves into thinking 'it really isn't so bad,' and eventually, 'that's perfectly okay.'

Are You Telling
The Truth?



Question: What can you do, practically to avoid telling lies? One effective technique is to take upon yourself to go back and correct any untruth you tell someone. "I just told you that I am not hungry, but I lied, I'm really hungry, but I just want to go pick up some McDonald's later and not eat at home right now." This will both make you aware that you lied, and make you uncomfortable enough to stop yourself in the future. If that is too hard, you can at least tell yourself, 'I just said something not true.' Remember יהוה hates when you lie.

Spiritual Exercise: Can you go one day without lying? Watch what you say for one day and see if you can tell the truth.

12 And you will not swear by My name falsely, neither will you profane the את name of your Elohim: I am יהוה. 13 You will not rob or defraud את your neighbor: you will not keep back the wages of the hired laborer את with you all night until the morning. C-MATS

Question: How should you treat a “**hired laborer**”? You shall not cheat him, by depriving a worker of his earnings or by deceitfully or forcibly withholding anything belonging to another person. If a worker was hired by the day, his employer has until morning to pay him; if he was hired for the night, he must be paid by the next evening. If a worker is hired by the week, his wage is payable at the end of the week, not on a daily basis. Chumash

14 You will not curse the deaf or put a stumbling block before the blind, but you will fear Elohim: I am יהוה. C-MATS



Question: What is the meaning of the commandment to not put a **put “a stumbling block before the blind”**? We may not take advantage of one who is less knowledgeable than we are. We are responsible for the welfare of others and may not do anything to damage it. We should not give bad advice to an unsuspecting person, particularly if we stand to benefit from the other's error.

15 You will not be unjust in judgment: you will not show partiality to the poor or honor the mighty: but in righteousness you will judge your neighbor. C-MATS

Question: In a case between a wealthy and a poor person, who is to be favored in judgment? Neither one should be favored--not the wealthy person due to his influence, nor the poor person because he is in need of assistance or because he is the underdog.

16 You will not go about as a talebearer among your people: neither stand by when your neighbor's life is at stake: I am יהוה. C-MATS

Question: What is a “**talebearer**”? The word used signifies a merchant, and particularly one that deals in drugs and spices, and especially a peddler in those things, that goes about from place to place to sell them; and such having an opportunity and making use of it to carry stories of others, and report them to their disadvantage, hence it came to be used for one that carries tales from house to house, in order to curry favor for himself, and to the injury of others; and such a man is a detestable person, and ought not to be encouraged. *Gill's Exposition of the Entire Bible*. 1 Timothy 5:13 **And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.**

Question: We are told not to be a “**talebearer**” and not to “**stand by when your neighbor's life is at stake**”. What does this mean and how are the two connected? Being a “**talebearer**” is a great sin and has been the cause of much bloodshed. Evil speech is compared to murder, because harming someone's reputation can be worse than taking his life. This is why the Torah follows up this commandment by warning against standing aside while someone's blood is shed.



Do not Gossip.

17 You will not hate אַתְּ your brother in your heart: you should rebuke אַתְּ your neighbor and you won't suffer sin *because of him*. C-MATS



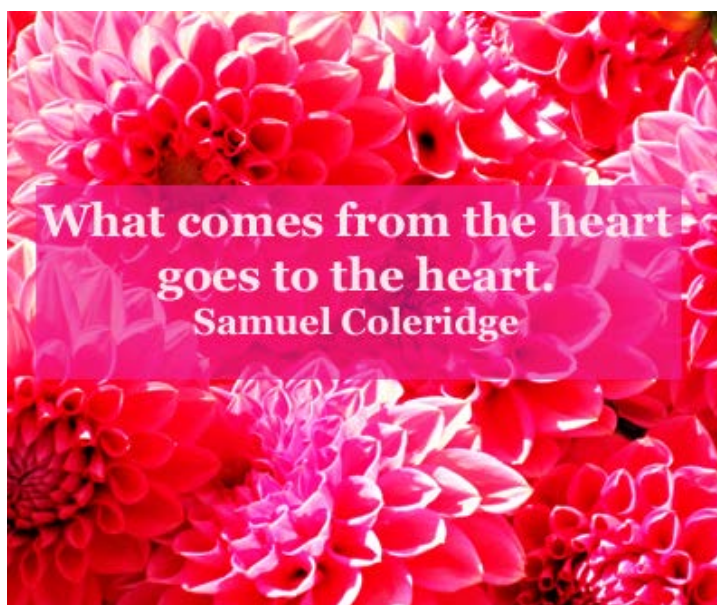
Do not hate your brother.

Question: Should you “hate אַתְּ your brother in your heart” who has wronged you? Even though he wronged you, think of him as a brother and do not fall prey to hatred.

Question: What should you do first before you “rebuke אַתְּ your neighbor”? First you must rebuke yourself. Your brother is your mirror. If your own face is clean, the image you see will also be flawless. But should you look upon your brother and see a blemish, it is your own imperfection that you are encountering -- you are being shown what it is that you must correct within yourself. (What you see in your brother is the fault that you need to work towards correcting in yourself.)

Question: How should you “rebuke **אַתָּה** your neighbor”? Although you are required to reprove wrongdoers, you will be sinning if you do it the wrong way.

- Be careful not to embarrass him.
- One must reprove over and over.
- It is unwise to tell someone bluntly how utterly wrong his actions have been. This will only embarrass and antagonize him; it will boomerang.
- It is wiser to break up the criticism into a hundred small parts, going gradually, a step at a time, to draw him closer to your point of view in a pleasant way.
- You should rebuke him in private.
- You should speak to him gently and softly in love.
- Whoever has the ability to rebuke and does not do so shares in the guilt for the sin, since he could have prevented it.



Question: Should we rebuke every man of his sin? Just as it is a commandment for a person to say what will be accepted, it is a commandment to refrain from saying things that will not be accepted. Indeed, it is an obligation [to act thus], as it is written in Proverbs 9:8, **Reprove not a scoffer, lest he hate you: Reprove a wise man and he will love you.** Chumash

18 You will not take vengeance or bear any grudge against **אַתָּה children of your people, but you will love your neighbor as yourself: I am יהוה.** C-MATS

Question: What is the difference between “take vengeance or bear any grudge”? Taking revenge means acting negatively toward someone as 'payment' for something negative they did to us. For example, if someone refuses to lend something to you, then you don't lend your things to him. Bearing a grudge is more subtle. We may not do anything negative to the person, we lend him what he asks for, but we still remind him of how he mistreated us. For instance, we point out to him as we are lending, that our behavior is better than his. The Torah wants us to strive for a level where we are able to let go of even this.

Question: What's wrong with wanting to get even? While it may be a natural feeling to want to hurt someone back who has caused us embarrassment or pain, it's not right to hurt someone else, even if they have hurt us. Hurting another person does nothing to take away our pain, and quite often only motivates the other person to try to hurt us even more. We should do what we can to protect ourselves from getting hurt, but getting even only adds more negativity to an already negative situation.

Question: How will a person's level of faith and trust in יהוה influence his revenge taking or grudge bearing? Part of trusting in יהוה is realizing that everything that happens to us is an orchestrated part of His grand design to help us grow spiritually and reach our personal potential. People who cause us difficulties along the way are part of that design. If they have chosen to act negatively, we trust that יהוה will see to it that they will face whatever consequences they need to. But for us, we will continue to be the nicest, most kind people we can be, bearing no grudge, and helping out whomever we can, however we can.

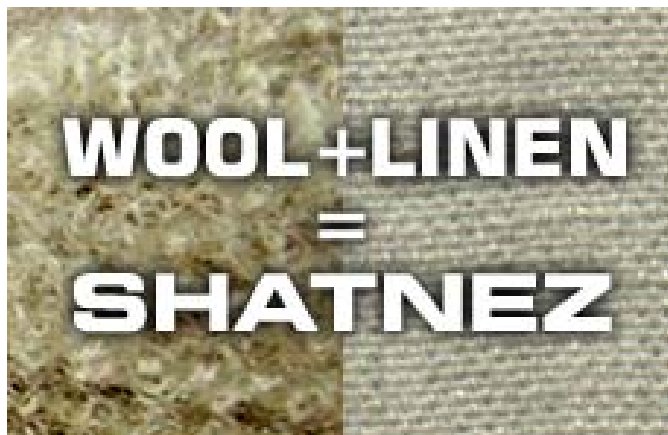
Question: What does “**you will love your neighbor as yourself: I am יהוה.**” mean? What is hateful to you, do not do to others. We should want others to have the same degree of success and prosperity that we want for ourselves and that we treat others with the utmost respect and consideration. A Believer can and should condition himself to want others to have the fullest degree of success he wants for himself. This is a list of realistic examples of how one can fulfill this commandment in ways that are possible:

- Your affection for others should be real, not insincere.
- Always treat others with respect.
- Always seek the best for them.
- Join in their pain.
- Greet them with friendliness.
- Give them the benefit of the doubt.
- Assist them physically, even in matters that are not very difficult.
- Be ready to assist with small or moderate loans and gifts.
- Do not consider yourself better than them.

Question: What does יהוה say about loving your brother? When one loves one's brother one loves Elohim, for one's brother contains within himself a "**the portion from Eloah above**" (Job 31:2). By loving one's brother, the innermost part of him, one loves Elohim.

- I learned the meaning of love from two drunks whose conversation I once overheard. The first drunk said: "I love you." "No you don't," replied the other. "Yes, yes, I do. I love you with all my heart." "No you don't. If you love me, why don't you know what hurts me?"
- "Do not judge your brother until you have stood in his place" (Ethics of the Fathers 2:4). Since the only person in whose place you can truly stand is yourself, this means that you are qualified to judge only yourself.
- When I was four years old, I asked my father: "Why did Elohim make people with two eyes? Why not with one eye, just as we have been given a single nose and a single mouth?" Said father: "There are things upon which one must look with a right eye, with affection and empathy; and there are things upon which one must look with a left eye--severely and critically. On one's brother man, one should look with a right eye (with empathy); on oneself, one should look with a left eye (critically)." Chumash

Spiritual exercise: Forgive someone that has hurt you and do something kind for him.



19 את-א My statutes you will keep. You will not let your cattle mate *with those of* another kind: you will not sow your field with two different types of seed: you will not wear a garment mixed with linen and wool. C-MATS

Question: What is the purpose of the commandment "you will not wear a garment mixed with linen and wool"? In 2003, a study was done by a Jewish doctor, Heidi Yellen, on the frequencies of fabric. According to this study, the human body has a signature frequency of 100, and organic cotton is the same – 100. The study showed that if the number is lower than 100, it puts a strain on the body. A diseased, nearly dead person has a frequency of about 15, and that is where polyester, rayon, and silk register. Nonorganic cotton registers a signature frequency of about 70. However, if the fabric has a higher frequency, it gives energy to the body. This is where linen comes in as a super-fabric. Its frequency is 5,000. Wool is also 5,000, but when mixed together with linen, the frequencies cancel each other out and fall to zero. Even wearing a wool sweater on top of a linen outfit in a study collapsed the electrical field. The reason for this could be that the energy field of wool flows from left to right, while that of linen flows in the opposite direction, from right to left. יהוה wants us to be healthy and if we follow his commandments, then we will be. We may not understand the purpose for all His commandments, but we know that He loves us and would only instruct us how to live a better life.

20 And who ever lies carnally *with את-א* a woman that is a bondmaid (*slave*) acquired for another man and who has not been redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. **21** And he shall bring את-א his trespass offering to ליהוה, to the door of the Tabernacle of the Congregation, even a ram for a trespass offering. **22** And the priest will make atonement for him with the ram of the trespass offering before יהוה for חטאתו his sin which he has done: and he will be forgiven מן חטאתו from sin of him which he sinned. **23** And when you shall come into the land and shall have planted all manner of trees for food, then you shall count as uncircumcised the prepuce (*foreskin*) את-א the fruit of it: three years shall it be as uncircumcised (*unclean*) to you: it shall not be eaten. **24** But in the fourth year all the fruit of the trees will be sacred (*set apart*) praise to ליהוה. **25** And in the fifth year you will eat of את-א the fruit of the trees, so that it will produce even more for you: I am יהוה your Elohim. C-MATS



Five year old trees are producing over 200 pieces of grapefruit

Question: What is the process of planting and harvesting fruit trees in the Land of Israel? We are forbidden to eat the fruit during the first 4 years after the tree was planted. During the 4th year, all the fruit is considered fit for יהוה and holy. In the 5th year, the fruit can be eaten (19:23-25). Chumash

Question: What is יהוה's promise for keeping this commandment? Since you have observed the commandment to deprive yourself of the profits and enjoyment of your crops for four years, your future crops will be increased. Chumash

26 You will not eat anything with blood still in it; neither will you practice enchantment (divination) or observe times (fortune telling). C-MATS

Question: What does “neither will you practice enchantment (divination) or observe times (fortune telling)” mean? The former refers to divination by serpents—one of the earliest forms of enchantment and the other means the observation, literally, of clouds, as a study of the appearance and motion of clouds was a common way of foretelling good or bad fortune. Such absurd but deep-rooted superstitions often put a stop to the prosecution of serious and important transactions, but they were forbidden especially as implying a want of faith in the being, or of reliance on the providence of יהוה. Jamieson-Fausset-Brown Bible Commentary

27 You will not round your hair at the temples or mar אַתְּ the אַתְּ edges of your beard. C-MATS

Question: What does “You will not round your hair at the temples” mean? They are not to shave off the hair around the temples and behind the ears, so as to leave the head bald except a dish-like tuft upon the crown, thus imparting to their heads the form of a hemisphere. This was done by the Arabs, and other worshippers of the god Orotal. Hence the Arabs are ironically called "those with the corner of their hair polled." (Jeremiah 9:26. 25:23, 49:32). Elliot's Commentary

Question: What does “**mar אַתְּ the אַתְּ edges of your beard**” mean? The beard was regarded by the Hebrews and other eastern nations as the greatest ornament of a man, and was as dear to them as life itself. It was the object of salutation (2Samuel 20:9), and the mutilation of it was looked upon as the greatest disgrace and most degrading punishment (2Samuel 10:4; Isaiah 7:20; Ezra 5:1-5, &c.). It was only in seasons of sorrow that the Hebrews neglected their beards; and sometimes, to show how deeply they were afflicted, they covered them up, or even cut them off, or tore them out (2Samuel 19:24; Isaiah 15:2; Jeremiah 41:5, &c.). Because it was so precious a treasure, it was customary among some of the ancients to present to their gods the firstlings of their beards. The prohibition before us alludes to this practice. Elliot’s Commentary

28 You will not make gashes in your flesh for the dead or print any marks (tattoos) on you: I am יהוה. C-MATS

Question: What does “**gashes in your flesh for the dead**” mean? It was not only the custom for mourners to let their hair grow long and wear it in a disorderly manner (see Leviticus 10:6), but the bereaved in the East to this day make cuts and incisions in their bodies in mourning for the dead. The Israelite, however, who is created in the image of יהוה, and who is to be as holy as יהוה is holy, must not thus disfigure his body (see Leviticus 21:6; Deuteronomy 14:1, &c.); he must not sorrow as others which have no hope. For transgressing this law the offender received forty stripes save one. Elliot’s Commentary

Question: What does “**print any marks (tattoos) on you**” mean? This, according to the ancient authorities, was affected by making punctures in the skin to impress certain figures or words, and then filling the cut places with stibium, ink, or some other color. The practice of tattooing prevailed among all nations of antiquity, both among savages and civilized nations. The slave had impressed upon his body the initials of his master, the soldier those of his general, and the worshipper the image of his tutelary (protecting) deity. To obviate this disfiguration of the body which bore the impress of יהוה’s image, and yet to exhibit the emblem of his creed, the Mosaic Law enacted that the Hebrew should have phylacteries (tefillin). **And it will be for לְאוֹת sign (a mark) for you upon your hand and for a reminder between your eyes that יהוה Torah may be in your mouth. Exodus 13:9**
Elliot’s Commentary

Question: What is self-mutilation? Although a number of psychological theories attempt to explain self-mutilation, it is often best thought of as a purposeful act of self-help. These behaviors, including scratching, burning or cutting the skin, pulling out hair, breaking bones, and amputation. People who perform superficial self-mutilation hurt their bodies as a means of experiencing relief from psychological crisis and stress, and often the damage is inflicted in the absence of pain. The intent of superficial self-mutilation is not to commit suicide, as most of the wounds are superficial and non-lethal. Self-mutilation is prevalent among single Caucasian females, from their teens through their twenties. Eating disorders are strongly tied to superficial self-mutilation. Approximately 50% of people who practice superficial self-mutilation also suffer from anorexia, bulimia, or both disorders.



Cutting oneself is a sin.

Tattoos are a sin even if they portray religious symbols.



Question: Why should you not get tattoos?

- Tattoos have their roots in witchcraft. Partaking of tattoos can open the door to wrong and defiling influences in your lives. Displaying a satanic mark or symbol can open the door for satanic attack which allows the enemy entrance in your life. It is not the mark itself, but rather the sin behind it.
- Getting a tattoo can be dangerous. A study by the University of Texas shows that those who have been tattooed are nine times more likely to be infected with hepatitis C, a dangerous virus. The study urged those who have been tattooed in the last 10 years to be checked for the disease because it is often dormant for years before being detected. The dyes used in the tattooing process may also be detrimental to one's health (Andrew Osborn, "Health Risks Warning on Body Art Dyes," *The Guardian*, July 18, 2003).

- King Solomon provides an additional lesson to be considered before making an important decision, saying, “**Better is אַחֲרֵיָהּ the end of a thing than the beginning**” (Ecclesiastes 7:8). In other words, consider how you will feel about the decision years later. For people who get tattoos when they are young, many later regret their decision. It is “estimated that between 17-50% eventually regret having their body tattoo” (tattooremovalinstitute.org). Many of these people eventually undergo operations to have their tattoos removed, but these procedures are not always successful. Scarring and skin variations commonly remain. Your bodies belong to יהוה and not yourself.

1 Corinthians 3:17 If any man defile the temple of Elohim, him shall Elohim destroy; for the temple of Elohim is holy, which temple you are. C-MATS

1 Corinthians 6:19 What? know you not that your body is the temple of the Ruach haKodesh which is in you, which you have of Elohim, and you are not your own? 20 For you are bought with a price: therefore glorify Elohim in your body, and in your spirit, which are Elohim's. C-MATS

We should come out of and be separate from the world around us.

2 Corinthians 6:17 Wherefore come out from among them, and be you separate, said יהוה, and touch not the unclean thing; and I will receive you. C-MATS

Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.). C-MATS

Leviticus 19:29 Do not prostitute אֶת־ your daughter to cause her to be a harlot; so the land *will not* fall into whoredom and the land become full of wickedness. 30 אֶת־ My Sabbaths you will keep and reverence My sanctuary: I am יהוה. 31 Give no regard to mediums and familiar spirits or seek after wizards and become defiled by them: I *am* יהוה your Elohim. C-MATS



No Ouija boards



Do not seek out palm readers. No tarot cards. No crystal balls.



Do not go to séances wanting to speak to the dead. Do not seek out a medium

Question: What does this commandment say to us? Do not seek the future by turning to a medium or spiritist, but only seek יהוה for guidance. The penalty of those who consult them is lashes. Any kind of way to seek the future is an abomination to יהוה. Do not use fortune tellers, palm readers, tarot cards, Ouija boards, crystal balls, casting objects, séances, or numbers.

32 You will stand up in the presence of the gray haired man and honor the face of the old man and fear your Elohim: I am יהוה. C-MATS



Honor the elderly

Question: How do you honor the aged? You should rise for and honor anyone over the age of seventy, whether learned in the Torah or not. There is no such requirement to rise for a wicked man. The Torah considers old age a virtue and a blessing. It instructs to respect all elderly, because the many trials and experiences that each additional year of life brings yield a wisdom, which the most accomplished young genius cannot equal. A young man who draws from the wisdom of the aged and values their worth is a wise man indeed.

33 And if a stranger lives אתך with you in your land, you will not mistreat אתו him. 34 But the stranger that lives with you will be to you as one born among you and you will love him as yourself; for you were strangers in the land of Egypt: I am יהוה your Elohim. 35 You will not be dishonest in measurement of length, weight, or volume. 36 Just balances, just weights, a just grain measure and a just liquid measure, you will have: I am יהוה your Elohim, who brought אתכם you out of the land of Egypt. 37 Therefore, you will observe את all My statutes ואת and all My judgments and do אתם them: I am יהוה. C-MATS

Question: How are you like a judge in business? The Torah says a person doing business is a judge, and someone who falsifies weights and measures is like a judge who perverts judgment. One who falsifies measures and weights is considered as if he denies that there is יהוה who sees all. If you sell an item for more than it is worth, then you are robbing the man you sold it to. יהוה wants you to treat all men fairly even in business.

Question: What are some examples of Unfair or Deceptive Practices used today?

1. False advertising and other misrepresentations - advertising and statements which have the tendency to mislead are illegal.
2. Charging for good or services at higher rates than the marked, published or advertised price.
3. Giving an unrealistically low estimate for a job in order to get it and then charging for a variety of "extras" to increase the price of the job when those extras should clearly have been included in the regular price of the job.
4. Deceptive Pricing Practices - The law also regulates the use of price representations and practices. Below are some of the common pricing practices that the law prohibits:
 - o Claiming that the item is on sale by artificially and untruthfully pretending the product usually sells for a price higher than its normal price.
 - o Misrepresenting the price that the same product is sold at by competitors
 - o Placing fake price stickers on merchandise with higher than actual prices so that the product appears to be marked down when in fact it isn't
 - o Claiming that a product may be purchased for one price when in fact the actual price is higher
 - o Advertising an item at a very good price to induce customers to come in and then only selling the item at that price if the purchaser also buys another more expensive product.
 - o Using the terms "special price" or "priced for sale" or "clearance priced" or similar terms when the items are not being sold at reduced prices and without clearly disclosing the actual former price or the percentage reduction from the former price that is actually being offered.

Leviticus 20:1 And יהוה spoke to Moses saying, **2** Again, you will say to *the* Children of Israel, whoever is one of *the* Children of Israel or of the strangers that live in Israel, who gives any of his children to Molech; he will be put to death: the people of the land will stone him with stones. **3** And את־ I will set My face against that man and will cut אתו him off from among his people; because he has given his children to Molech to defile את־ My sanctuary and to profane את־ Name, My sacred Name. C-MATS

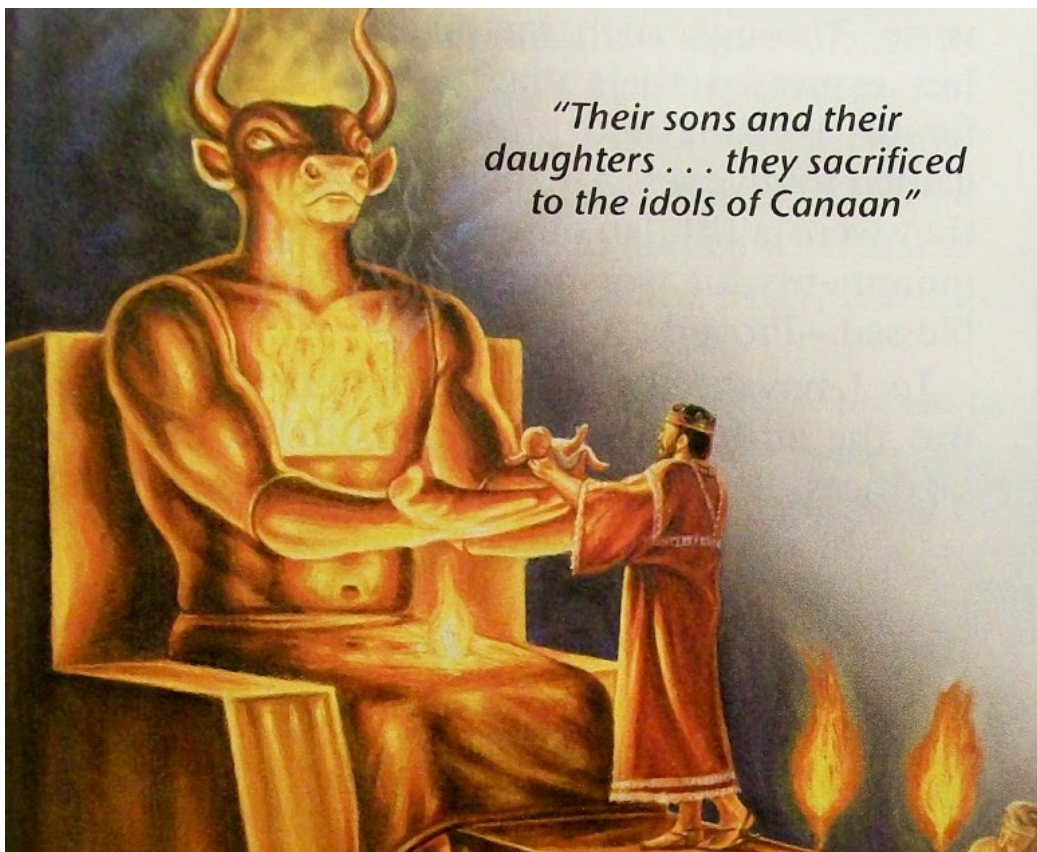
Question: What is the warning in Leviticus 20:1-3 to the Children of Israel? The Israelites are warned about the worship and dedication of their children to any foreign gods. יהוה Father says *I will set את My face against that man and cut him off for he has defiled את My sanctuary and profaned את Name, My sacred Name!* Again we see the working of יהוה Father through את Yahusha our Messiah who is the FACE of יהוה Father. Confirmation of this is when Philip asked Yahusha, show us the Father and we will be satisfied. **John 14:9** *Have I been with you so long and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.* יהוה Father's Holy Spirit working with and through את Yahusha who is the exact image of יהוה Father and has been given Father's authority to be Father's representative to speak יהוה Father's words and accomplish Father's works...the TWO working together as ONE! C-MATS

4 And if *in* any way, hide the people of the land אַתְּ their eyes from the man when he gives his children to Molech and *does* not kill אֹתוֹ him. C-MATS

Question: What moral lesson does this verse teach us? If the people avert their eyes once, they will avert their eyes again. If the court attempts to discharge its responsibility, violators will protest: "You did not punish the last violator, is it fair to punish this one?" Only if the courts and the people are consistent can they function properly. Chumash

5 Then will set I אֶתְּ My face against that man and against his family and will cut off אֹתוֹ him וְאֶתְּ and all that go whoring after him to commit whoredom with Molech from among his people. C-MATS

Question: How was Molech worshipped? The parents present their child to the priests, who then returned him to them. Then, the parents themselves pass their child through the flames and the child was actually burned to death and consumed by the flames. The person who serves Molech may bring his animal-offerings to יהוה's Temple, but his children -- who are the most precious to him -- he brings to Molech, thus demonstrating conclusively where his loyalties are. יהוה refers to Himself as a jealous Elohim. The concept of jealousy refers to the outrage someone feels when another person takes a thing that is rightfully his. The Torah uses the term to describe יהוה's anger when someone transfers his reverence from יהוה to an idol. **Exodus 20:5 You will not bow down to them or serve them: because I יהוה your Elohim am a jealous Elohim, visiting the iniquity of the אָבוֹת fathers upon the children to the third and fourth generation of them that hate me.**



Offering to Molech

6 And the man that turns to mediums and familiar spirits and wizards to go whoring after them, I will set **את** My face against that man and will cut **אתו** *him* off from among his people. 7 Sanctify yourselves and be holy (*set apart*): for I *am* יהוה your Elohim. 8 And you will keep **את** My statutes and do **אֲתֵם** *them*: I *am* יהוה who sanctifies you. 9 For everyone that curses **את** his father **וְאִתּוֹ** *and his mother will be put to death*: he has cursed his father or his mother and his blood will be upon him. C-MATS

Question: What was the punishment for cursing your father and mother? Stoning

10 And the man that commits adultery *with* **אִשְׁתּוֹ** *wife of another man, even he that commits adultery with* **אִשְׁתּוֹ** *wife of his neighbors, the adulterer and the adulteress will be put to death.* 11 And the man that has sexual relations *with* **אִשְׁתּוֹ** *his father's wife* has uncovered his father's nakedness: both of them will be put to death; their blood *will be* upon them. 12 And if a man has sexual relations *with* **אִשְׁתּוֹ** *his daughter-in-law, both of them will be put to death: they have brought perversion; their blood will be* upon them. 13 If a man has sexual relations *with* **אִשְׁתּוֹ** *mankind, like he has sexual relations with a woman, both of them have committed an abomination: they will be put to death; their blood will be* upon them. 14 And if a man takes **אִשְׁתּוֹ** *a wife* **וְאִתּוֹ** *and her mother, it is wickedness: they shall be burnt* **אִתּוֹ** *him with fire, both he and they; that there is no wickedness among you.* 15 And if a man has sexual relations with a beast, he will be put to death: **וְאִתּוֹ** *and you will kill the beast.* 16 And if a woman approaches any beast to lie down with **אִתּוֹ** *it (him), you will kill* **אִתּוֹ** *the woman* **וְאִתּוֹ** *and the beast: they will be put to death; their blood will be* upon them. 17 And if a man has sexual relations *with* **אִשְׁתּוֹ** *his sister, his father's daughter, or his mother's daughter and sees* **אִתּוֹ** *her nakedness and she sees* **אִתּוֹ** *his nakedness; it is a wicked thing; and they will be cut off in the sight of their people: he has uncovered his sisters nakedness; he will bear his iniquity.* 18 And if a man has sexual relations *with* **אִתּוֹ** *a woman having her menstrual period and uncovers* **אִתּוֹ** *her nakedness* **אִתּוֹ** *her flow, he has discovered and she has uncovered* **אִתּוֹ** *the flow of her blood: and both of them will be cut off from among their people.* 19 And you shall not uncover the nakedness (*sexual relations*) *with* your mother's **אִתּוֹ** *and the sister of your father's sister: for* **אִתּוֹ** *his near kin he uncovers: they shall bear their iniquity of their wrongdoings.* 20 And if a man has sexual relations *with* **אִשְׁתּוֹ** *wife of his uncles, he has uncovered his uncle's nakedness: they will bear their sin; they will die childless.* 21 And if a man has sexual relations *with* **אִשְׁתּוֹ** *wife of his brother, it is an unclean thing: he has uncovered his brother's nakedness; they will be childless.* 22 You will keep **את** all My statutes, **וְאִתּוֹ** *and all My judgments and do* **אֲתֵם** *them: so that the lands where I bring* **אֲתֵם** *you to live in it will not vomit* **אֲתֵם** *you out.* C-MATS

Question: What was the punishment for adultery? Hanging.

23 And you will not walk in the ways of the nation (*gentiles*), which I cast out before you: because **את** all these things they committed and I detested them. 24 But I have said to you, **אתם** *You will inherit* **את** *their land and I will give* **אֵתָהּ** *it (her) to you to possess, a land that flows with milk and honey: I am* יהוה *your Elohim, who has separated* **אֲתֵם** *you from other people.* 25 You will therefore, make a distinction between clean beasts *and unclean beasts* and between unclean birds *and clean birds*: and you will not make detestable **את** your souls by *eating a beast, fowl, or any type of living thing that creeps on the ground, which I have separated from you as unclean.* 26 And you will be consecrated (*sacred*) to Me: *because I am* יהוה *Holy and have severed* (*set apart*) **אֲתֵם** *you from other people, so that you would be Mine.* C-MATS

Question: How will יהוה separate us from the peoples of the world? If Believers purify themselves, then יהוה will separate us from the nations to be His. What will happen if we do not sanctify ourselves? Then the nations will separate us from their midst -- for persecution and expulsion!

27 A man or woman who is a medium, spiritist, or wizard will be put to death: they will stone ארם them with stones: their blood will be upon them. C-MATS

Discuss: Do you ever need anyone to guide you except יהוה? Do not be concerned about the future. Stay in the Eternal Present and accept His Will for you today.

Question: What is the Eternal Present? The only thing that truly exists is the present moment. The past does not exist (the past is only a set of memories, which we can only access in the present moment) and the future does not exist (the future is only a set of expectations, which we can only think about in the present moment). The present moment is effectively timeless and continuous.

Question: How can you live in the present?

1. Pray regularly: The soul is bound to the body by desires, temptations, and worries, and you are trying to break through those chains. Praying enables you to calm the ripples of desires on the lake of your mind and to experience the joy which is hidden within you. Eventually you will reach a point when you are no longer disturbed by life's ups and downs. You will draw closer to יהוה and understand His will for you to just trust Him in all things.

2. Praise the Creator: You should appreciate the world as יהוה's creation, but then remind yourself how much more worthy of appreciation is the Creator, who brought all of these material wonders into manifestation. His handiworks are all around you. Find ways to praise Him for all the things He has given you.

3. Fulfill your duties: Always, whatever you are doing, think that you are doing יהוה's work. Each day say, "What can I do for יהוה today?" To fulfill your duties in life may not be easy or immediately enjoyable. Do your best today and forget tomorrow. Do not harass your soul with petty worries.

4. Disown things from your heart: Nothing belongs to you and *everything* belongs to you, but once you say, "This is mine," you have limited yourself. Never grieve for anything that is taken. Maybe in this life you will lose all things and yet, when you have יהוה, you have everything. Enjoy the things you have, take care of them, but always try, in your heart, to let go of all people and possessions knowing they were given to you for the moment to help you along your journey.

5. Transcend age-consciousness: Never think of yourself as getting old. In the divine consciousness, there is nothing called "old" and nothing called "young," only the eternal present. When you no longer focus on the past and future, you develop eternal mental youthfulness. Time has no meaning. You and all those who have left this earth, relatives and friends, are ever-present in יהוה.

6. Be even-minded at all times: Try always to keep a calm mind. An even-minded individual is not misled by emotional disturbances and is always prepared to act wisely. You will gain this unruffled calmness by deeper and deeper prayer with יהוה. If your goal in life is spiritual victory, do not grieve over what you have failed to accomplish so far. Concentrate all your energy on the present. Sooner or later your efforts will be crowned with glory.

Do You Know?

Questions

1. Yom Kippur is called the "Day of ____."
2. The High Priest came before the mercy seat ____ time(s) a year.
3. The High Priest made a blood sacrifice to atone for the Israelites' ____.
4. The High Priest sprinkled the blood on the mercy seat ____ times. (How many times?)
5. The High Priest put the blood on the ____ of the altar.
6. The High Priest cast ____ between two goats.
7. One goat was for יהוה and one was called the ____.
8. The High Priest put both his hands on the head of the ____ and confessed the sins of Israel.
9. The scapegoat had a ____ thread tied to it.
10. On Yom Kippur you must ____ your flesh.
11. Do not eat the ____ of animals.
12. Do not eat any animal that dies naturally or is torn by ____.
13. Do not have sexual relations with close ____.
14. Do not have sexual relations with a woman during her time of ____.
15. Do not have sexual relations with another man's ____.
16. Do not have sexual relations with someone of the same ____.
17. Yahusha fulfilled ____ by dying on the stake for our sins. (What feast day?)
18. There is no forgiveness unless you ____ your sins
19. The wages of a hired servant must be paid by the end of the ____.
20. You should ____ your neighbor if he is in sin.
21. The fruit of a tree planted in the land of Israel cannot be eaten for the first ____ years.
22. A medium, spiritist, or wizard should be put to death by ____.
23. You should not be ____ in business transactions.
24. You should not ____ or ____ your flesh.

Answers:

1. Atonement
2. one
3. sins
4. 7
5. horns
6. lots
7. scapegoat
8. scapegoat
9. crimson (red)
10. deny (afflict)
11. blood
12. beasts
13. relatives
14. menstruation
15. wife
16. sex
17. Day of Atonement
18. confess
19. day
20. rebuke
21. four
22. stoning
23. dishonest
24. cut, mark (tattoo)

Haftorah

This week's Haftorah foretells the exiles and punishments that will befall the Hebrews because they strayed after the ways of the heathens -- behavior that this week's Torah reading proscribes. The prophet Amos delivers **יהוה**'s message, reminding the people of **יהוה**'s kindness to them -- taking them out of Egypt and singling them out as His chosen nation. Nevertheless, because of their misdeeds, **יהוה** will destroy the Northern Kingdom of Israel; but will not completely destroy the house of Jacob. The Hebrews will be scattered amongst the nations, but eventually they will return to their Land -- on the day of the redemption. **יהוה** will then reinstall the House of David to its former glory and there shall be peace and abundance upon the Land.



Amos warns the Israelites

Amos 9:7 Are **אתם** you not as children of the Ethiopians to Me, O Children of Israel says יהוה; have I not brought up **את** Israel out of the land of Egypt and the Philistines from Caphtor and the Syrians from Kir? 8 See the eyes of Adonai יהוה are upon the sinful kingdom and I will destroy **אתה** it (*her*) from off the face of the earth; saving that I will not destroy utterly **את** House of Jacob, says יהוה. 9 For, lo, I will command and I will sift among all nations **את** House of Israel, like as *corn* is sifted in a sieve, yet will not the least grain fall upon the earth. 10 All the sinners of My people will die by the sword, which say, the evil will not overtake nor prevent us. 11 In that day will I raise up **את** Tabernacle of David which has fallen and repair **את** breaches of it; and I will raise up his ruins and I will build it as in the days of old: 12 That they may possess **את** remnant of Edom and of all the heathen, which are called by My name, says יהוה who does **זאת** this. 13 See, the days *are* coming says יהוה, that the plowman will overtake the reaper and the treads of grapes him that plants seed; and the mountains will drop sweet wine and all the hills will melt. 14 And I will bring again **את** captivity of My people of Israel and they will build *the* waste cities and inhabit *them*; and they will plant vineyards and drink **את** wine of it; they will also make gardens and eat **את** fruit of them. 15 And I will plant them upon their land and they will no more be pulled up out of their land which I have given them, says יהוה your Elohim.

C-MATS

Brit Chadasha

1 Corinthians 5:7 Purge out the old leaven, that you may be a new lump, as you are unleavened. For even Mashiach our Passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote to you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or swindlers, or with idolaters; for then must you needs go out of the world. 11 But now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a slanderer, or a drunkard, or an swindler; with such an one no not to eat. 12 For what have I to do to judge them also that are without? Do not you judge them that are within? 13 But them that are without Elohim judges. Therefore put away from among yourselves that wicked person. C-MATS

Question: What does Yahusha say about forgiving your brother?

Matt 6:14 For if you forgive men their trespasses, your heavenly Father will also forgive you: 15 But if you forgive not men their trespasses, neither will your Father forgive your trespasses. C-MATS

Mark 11:25 And when you stand praying, forgive, if you have ought against any: that your Father also which is in heaven may forgive you your trespasses. C-MATS

Eph 4:26 "In your anger do not sin": Do not let the sun go down while you are still angry, 27 and do not give the devil a foothold. C-MATS

Matt 22:33 And when the multitude heard this, they were astonished at his doctrine. 34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the Torah? 37 Y'shua said to him, **You shall love יהוה your Elohim with all your heart, and with all your soul, and with all your mind. 38 This is the first and great commandment. 39 And the second is like to it, You shall love your neighbor as yourself. 40 On these two commandments hang all the Torah and the prophets. C-MATS**

Matt 15:1 Then came to Y'shua scribes and Pharisees, which were of Jerusalem, saying, 2 Why do your disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said to them, **Why do you also transgress the commandment of Elohim by your tradition (¹takanot)? 4 For Elohim commanded, saying, Honor your father and mother: and, He that curses father or mother, let him die the death. 5 But you say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever you might be profited by me; 6 And honor not his father or his mother, he shall be free. Thus have you made the commandment of Elohim of none effect by your tradition (¹takanot). 7 You hypocrites, well did Isaiah prophesy of you, saying, 8 This people draws nigh to me with their mouth, and honors me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said to them, **Hear, and understand: 11 Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man. C-MATS****

Matt 5:21 You have heard that it was said by them of old time, You shall not kill; and whosoever shall kill shall be in danger of the judgment: **22** But I say to you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of gehenna fire. **33** Again, you have heard that it has been said by them of old time, You shall not swear falsely yourself, but shall perform to יהוה your oaths: **34** But I say to you, Swear not at all; neither by heaven; for it is Elohim's throne: **35** Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. **36** Neither shall you swear by your head, because you cannot make one hair white or black. **37** But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these comes of evil. **38** You have heard that it has been said, An eye for an eye, and a tooth for a tooth: **39** But I say to you, That you resist not evil: but whosoever shall smite you on your right cheek, turn to him the other also. **40** And if any man will sue you at the law, and take away your coat, let him have your cloke also. **41** And whosoever shall compel you to go a mile, go with him twain. **42** Give to him that ask you, and from him that would borrow of you turn not you away. **43** You have heard that it has been said, You shall love your neighbor, and hate your enemy. **44** But I say to 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; **45** That you may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. **46** For if you love them which love you, what reward have you? do not even the publicans the same? **47** And if you salute your brethren only, what do you more than others? do not even the publicans so? **48** Be you perfect, even as your Father which is in heaven is perfect. C-MATS

Matt 19:16 And, one came and said to him, Good Master, what good thing shall I do, that I may have eternal life? **17** And he said to him, Why call you me good? there is none good but one, that is, Elohim: but if you will enter into life, keep the commandments. **18** He said to him, Which? Y'shua said, You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, **19** Honor your father and your mother: and, You shall love your neighbor as yourself. **20** The young man said to him, All these things have I kept from my youth up: what lack I yet? **21** Y'shua said to him, If you will be perfect, go and sell that you have, and give to the poor, and you shall have treasure in heaven: and come and follow me. **22** But when the young man heard that saying, he went away sorrowful: for he had great possessions. **23** Then said Y'shua to his disciples, Verily I say to you, That a rich man shall hardly enter into the kingdom of heaven. **24** And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Elohim. **25** When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? **26** But Y'shua beheld them, and said to them, With men this is impossible; but with Elohim all things are possible. **27** Then answered Peter and said to him, Behold, we have forsaken all, and followed you; what shall we have? **28** And Y'shua said to them, Verily I say to you, That you which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. **29** And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. **30** But many that are first shall be last; and the last shall be first. C-MATS

Luke 17:3 Take heed to yourselves: If your brother trespass against you, rebuke him; and if he repents, forgive him. C-MATS

Lev 26:40 If they will confess **את** their iniquity **ואת** and the iniquity **אבותם** of their fathers, which they committed against Me in their rebellion and that they went against Me, 41 At that time I will be going against **אתם** them **אתי** and I will bring them into the land of their enemies; if then their uncircumcised hearts are humbled and they accept **את** the punishment of their iniquity, 42 Then I will remember **את** My covenant with Jacob and also **את** My covenant with Isaac and also **את** My covenant with Abraham; and I will remember the land. C-MATS

Num 5:5 And יהוה spoke to Moses saying, 6 Tell the Children of Israel that when a man or woman commits any kind of **הטאת** sin, that men commit, to do a trespass in ביהוה and that person is guilty; 7 Then they will confess **את** the sin which they have done: and he will make restitution **את** for his sin by adding twenty percent to the principal and giving it to the one against whom he has sinned. C-MATS

Ps 32:5 I acknowledged **הטאתי** my sin to You and my iniquity did I not hide: **אמרתי** I said, I will confess my transgressions to ליהוה; **ואתה** and You forgave the iniquity of **הטאתי** my sin. C-MATS

James 5:14 Is any sick among you? Let him call for the elders of the assembly; and let them pray over him, anointing him with oil in the name of our Adonai: 15 And the prayer of faith shall save the sick, and Adonai shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man avails much. C-MATS

1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us. C-MATS

Spiritual Exercise: Loving others and forgiving others is the most important thing you can do today. Do you have someone that you need to forgive?

Forgive and Forget

Question: If someone does something to offend us, what should we do? Quite often the natural reaction is to want to take revenge and get back at him. But this week's Torah portion teaches us that there is a better way. The Torah tells us that not only should we not take revenge, but we should not even hold a grudge against the person. Instead, we should try to erase the anger from our hearts. By forgiving and forgetting, we can start to heal the wounds inside ourselves, and also improve our relationships with others and do our part to make the world a kinder place. In our story, a girl struggles with her pain as she tries to forgive and forget.

"OPEN INVITATION"

Robin sat, shaking her head, as she stuffed the frilly, gold-edged invitations into their matching envelopes. Could her big 18th birthday really be right around the corner? It seemed like just a short while ago she was just a little kid, but now Robin was feeling very grown up. Growing up was certainly something to celebrate, and the special party she had planned was certainly going to fill the bill. As Robin went down the rather lengthy invitation list, she felt a lump in her throat. She had purposely left off the list her cousin, Jana. Jana was only a year older than Robin. Growing up, the girls were very close friends, and even though they had found their way into different crowds as the years passed, Robin always considered their relationship a close one. That's exactly why she was so hurt when Jana had failed to invite her to *her* party last year. In fact, Robin had to admit to herself that one of the reasons she was so looking forward to her own party this year was the chance to take revenge and leave Jana off her guest list as well. But now that the moment had come and she was getting ready to send out the invitation without Jana, something just didn't seem right. "What will I gain by hurting someone this way?" she asked herself. If revenge was supposed to taste sweet, why did the thought leave such a bad taste in her mouth? No, she just couldn't do it. Robin quickly grabbed an extra invitation and hastily scribbled her cousin's address that she still knew by heart. Just then an idea struck her. "Well at least I can use this as a chance to make a point..." she thought. She took out her pen and wrote underneath the invitation, "*Because I would never hurt anyone the way you hurt me.*" Robin sealed the envelope, the last of her invitations, and set out for the mailbox across the street. She slid the invitations one-by-one through the mail slot. But as she reached out with the last invitation - the one for Jana - her hand seemed suddenly heavy, as if it didn't want to move. Something about Jana's invitation was bothering her. Did Robin regret inviting her cousin after all? No, that wasn't it. Then she realized. "Why should I rub salt on the wound by reminding Jana about what she did to me? Isn't that also hurtful?" She tried to dismiss the thought and mail the invitation, but her hand just wouldn't let her. "Okay, you win," she said to her hand, as she dashed back into her house. Robin tore up the invitation in her hand and wrote out a new one, this time with a different note that simply said, "*Please come!*" She sealed the envelope and mailed it, feeling like a huge rock had come off of her chest. Robin felt as if she had truly forgiven her cousin, and that was a grown up decision really worth celebrating.

Question: Why do you think Robin decided not to send the comment she had written on her invitation? Even though it was a mature and courageous act for Robin to invite a cousin who had previously snubbed her, it wasn't enough. She realized, that including the not nice note was also a hurtful act, designed to make her cousin feel bad. Only once she was able to hold back from even doing this, did Robin feel like she had really ruled over her desire to take revenge.

Be Truthful

Question: Should we be truthful all the time? We know that lying is wrong and we want to tell the truth. But we might not realize how easy it is to 'forget the truth' and let slip a 'little white lie' when it seems more comfortable or convenient. When יהוה tells us in this week's portion not to lie to each other, He also means those 'little' lies, even when it's not convenient. The Torah wants to help us be truthful through and through.

"I DIDN'T 'REAL-LIES'"

To tell you the truth, I always thought of myself as a truthful person - and I am - but what happened the other day gave me a bit of a shock and made me realize there's more to telling the truth than meets the eye. I was about to head off to the mall to return a broken CD player I had gotten for my birthday last week. I wanted to look up the store hours to make sure they were going to be open when I got there, so I asked my sister, Wendy, if I could take a quick peek at the ad they had in the newspaper she was reading. "Sure, Janie." I glanced at the headlines and read about another politician caught lying. "Lying is disgusting!" I said. "You're right, but it's also one of the hardest things not to do. Almost everybody trips up on things they don't even realize."

I probably should have just kept my mouth closed, but instead I piped up. "Well I, for one, do NOT lie." Wendy and I have always been a little competitive, so I wasn't surprised when she challenged me and said, "I'll bet you a week's worth of clearing the table that you can't even go 24 hours without saying something not true. Pay close attention to your day, and let's see how you do!" "It's a bet!" I said, figuring I had just saved myself a week of dish clearing. I rushed out to catch my bus to the mall. I made it to the bus stop just in time, and jumped on the bus. I opened up my wallet to buy a ticket. "Child or adult?" the driver asked. On our bus line, kids under 12 could get tickets for half price. Now even though I was 'officially' twelve already, being a little on the small side, I could easily pass for ten and knew the driver wouldn't even blink if I asked for the cheaper ticket. I was about to say 'child' then I remembered my bet with Wendy. But this wasn't really a lie, was it? I mean just one measly week ago I was under 12, and I even knew about a kid who was 14 and still riding on the children's discount. Still, I had to admit it wasn't true... The driver was looking at me impatiently. "Um, adult," I said, and grudgingly peeled an extra dollar out of my wallet. I got to the electronics store at the mall, and the salesperson greeted me with a cheery smile. I wondered if she'd still be smiling after she found out I hadn't come to spend money, but to take some back. "How can we help you today?" she asked. I took out the CD player and explained that it didn't work and I wanted my money back. "No problem," she said, still smiling. She took out a return form and started filling it out. Name... Address... She got to a line called 'defect description.' "Now this was defective from when you got it, right?" she asked.

Actually, it was defective from the time I dropped it in the sink, but I knew that if I told her that, not only wouldn't I get my money back, but it would probably even void the warranty. I started to fidget. I mean a bus ticket was one thing, but this was a lot of money. I knew these big chain stores took things back all the time. They expected things like this and weren't going to go bankrupt from my one little CD player. "Um, yeah, that's right," I nodded. She handed me the cash and wished me a nice day. I was halfway out the mall when my stomach hurt. No matter how I wanted to justify it, the truth was that I, 'the kid who never lied,' had just lied. I could have easily just kept going. After all, I had blown the bet, so at least I could keep the money, right? Wrong. I knew there was no way I could keep both the money, *and* my self-respect. I went back into the store. "Forgot something, honey?" asked the salesperson. I took out the money. This was going to hurt. "Well, um, I forgot that the player I returned really only broke *after* I bought it, and was maybe even my fault..." It wasn't as bad as I thought. The salesperson didn't get mad. In fact, she complimented me on my honesty and even let me exchange the broken player for a new one. I got back on the bus, bought a ticket - adult, happy to be telling the truth. Wendy was clearing dishes from lunch when I walked in. "Well, how did it go?" she asked. "Let me clear the table," I said, rolling up

my sleeves and grabbing the plate from her hand. "Wendy, I can honestly say that it's harder to be honest than I thought."

Question: What new understanding did Janie gain from her adventure that day? Janie had seen herself as an honest person who didn't lie. But when she paid more attention she saw how easily she was tempted to say something not true if she would lose out if she didn't. This new understanding gave her the tools to become more genuinely truthful in the future.

Question: How should we celebrate Yom Kippur? During Yom Kippur, the Day of Atonement, we should make an effort to look at our lives and think of ways to become better people. One way we do this is by making ourselves less comfortable on that day through fasting. The discomfort a person experiences when fasting would help to put him in a more serious frame of mind, making it easier for him to focus on his most important values, and consider ways in which he might improve himself, which is one of the main goals of Yom Kippur. We can learn from here that, while we needn't seek discomfort in our lives, if it does come our way, we can try to view it as a growing experience, and thereby turn our pain into gain!

"What a Break"

If you could say that the Hunter Valley School had a 'king,' it would certainly be Robert Gershon. The big, brawny kid, known as 'Bulldozer', wasn't only the captain of the football team, but a baseball and track star as well. Tall, and good-looking, the kid literally and figuratively stood 'head and shoulders' above everyone around him.

In school, people would naturally move out of the way when they saw him bounding down the hallway - and with good reason. You see, Robert also had a bit of a temper, to say the least, and he felt that any slowpoke that got in his way deserved the 'bulldozer' treatment. More than one hapless kid ended up sprawled on the floor, after a stiff push from the not-so-gentle giant.

And so things went, until the day came that was to change Robert's life, and the lives of everyone in the whole school.

It started at a typical football practice. The guys had worked up a good sweat and were about to call it quits, when they decided to practice one more play. Robert ran to the far end of the field and jumped to catch the football being thrown his way. He caught the ball, but as he landed, his leg twisted the wrong way and the loud pop of the breaking bone could be heard clear across the field. Medics rushed the boy to the emergency room, and even though he would be okay, Robert found himself confined to a wheelchair and then crutches for two long months.

The boy was crushed. Now, instead of being able to powerfully bulldoze around the way he was used to, he would have to hobble along like an old man. The poor kid couldn't even open a door by himself. One of the hardest times for Robert was when he tried to make his way through the busy school corridors. Kids would rush by him on their way to class, and sometimes even shove him out of the way in their haste.

"What's their rush?" he would think. "Couldn't they show a little courtesy for a guy who can't move as fast as they can?"

Robert was really starting to feel down about his tough situation, when he had a thought that almost made him laugh out loud. "Hey, look who's talking!" he thought. "They don't call me 'Bulldozer' around here for nothing. I've been pushing people around like this for years. I guess at least one good thing that's come from my injury is that I'm getting a chance to know what it feels like to be on the other end of the push!"

Time passed and Robert had his cast removed and was back on his feet. Soon enough he had built himself back up into the bruiser he always was. But now there was one big difference that everyone in school couldn't help but notice. When Robert would walk down the hall, he didn't push anymore. He would even actually wait patiently for the smaller, slower-moving kids to get by. Whenever someone would comment on this, Robert would just smile, and say, "My time in the cast was hard, but taught me a very important lesson: 'bulldozers' belong on the playing field, and not in the hallway."

The whole school benefited from Robert's new attitude, and everyone felt inspired by the boy who learned how to turn his own tough break into a good break for himself and the people around him.

Question: How did Robert feel about pushing people around, before he broke his leg? He felt like it was okay since he was bigger and faster than the other kids.

Question: How did he feel afterwards? His time in a cast let him feel what it was like to get pushed, and he saw that it wasn't right.

Question: Why do you think experiencing a broken leg caused Robert's attitude to change? While he was healthy, Robert was only able to see things from one perspective; since he was the toughest, he had the right to push around anyone he wanted to. But once he broke his leg and found himself in a weak and vulnerable situation, he was able look more deeply at his behavior and to realize that it really was not the proper way to behave. Robert grew into a more sensitive person as a direct result of the discomfort he suffered from his injury.

Question: Can a person really grow from every difficulty he experiences? Our growth depends largely on the choices we make. Indeed a person could come out of a painful situation without growing at all. But this would be because he chose not to focus on what there was to be learned. Every difficult situation surely contains within it a lesson, and a chance for personal spiritual growth, but we have to make the choice to be open to seeing it.

Question: Is the insight that we gain from difficult experiences really worth the pain? It might not feel that way at the time. Nobody enjoys difficulty or pain, but when we consider that our ultimate purpose in life is to perfect ourselves into better, kinder, and more spiritual people, anything that brings us closer to that goal, even if it hurts, is in the end worth the price.

Question: Isn't there any way to grow that isn't painful? Growth, like anything else worthwhile, demands a price. However there are ways to grow that don't require us experiencing pain directly. One way is to become more sensitive to the pains and difficulties others are experiencing. By empathizing with others, we open ourselves up to the growth potential of their situation as well. Another thing we can do is to make a constant and conscious effort at self-improvement. When we do that, we will come to learn on our own many of the lessons that it would otherwise require painful experiences to teach us.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com

The Book of Enoch