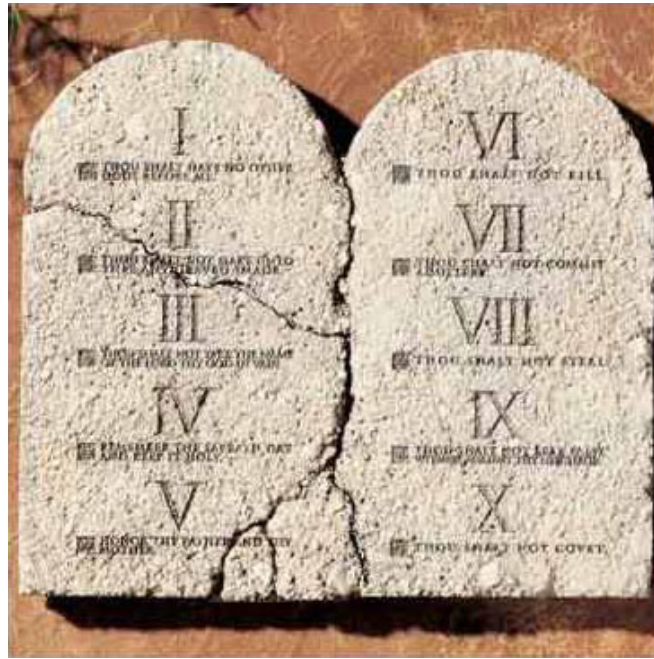


KEDOSHIM (*set apart ones*)



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

Question: What was יהוה teaching his children? The Ten Commandments found in Exodus 20 were being taught again.

- 1) "I am יהוה your Elohim," and here it is written, "I am יהוה your Elohim" (19:3).
- 2) "You will have no other gods before me," and here it is written, "Do not turn to idols or make for yourselves molten gods" (19:4).
- 3) "You will not take **אֶת־** name of יהוה your Elohim in vain," and here it is written, "And you shall not swear by My name falsely" (19:12).
- 4) "Remember **אֶת־** Day, the Sabbath", and here it is written, "And keep My Sabbaths" (19:3).
- 5) "Honor **אֶת־** your father **אֶת־** and your mother," and here it is written, "Every man will fear (*revere*) his mother and his father **אֶת־**" (19:3).
- 6) "You will not murder," and here it is written, "neither stand by when you neighbors life is at stake" (19:16).
- 7) "You will not commit adultery," and here it is written, "the adulterer and the adulteress will be put to death" (20:10).
- 8) "You will not steal," and here it is written, "You will not steal, defraud, or lie to another." (19:11).
- 9) "You will not give false testimony against your neighbor," and here it is written, "You shall not go about as a talebearer" (19:16).
- 10) "You will not covet... anything that is your neighbor's," and here it is written, "Love your neighbor as yourself" (19:18). C-MATS

Question: Some things are totally fine to do. Others we know are definitely wrong. But not everything is so "black and white." What should we do when we find ourselves in a questionable situation that, while not exactly "wrong," calls on us to behave in an undignified way? Should we participate or walk away? יהוה urges us to always to act sacred or set apart. This means to view ourselves as special and act with self-respect and dignity - in short, to behave with a touch of "class." יהוה wants us to realize that as His children, His special creations, we are all very important people and our behavior should reflect that. When we act this way, we will find that we lift ourselves up spiritually, which is a very good feeling

Question: What message does someone who acts or speaks in a dignified way give across to others? A person who acts with dignity tells others, "I'm somebody who has value. I won't do something demeaning just because others want me to or I could stand to profit from it." People who act with dignity will be respected by others.

Question: What are some ways that we can act with dignity and self-respect in our daily life? We can also try to speak calmly and pleasantly, avoiding crude language and insults. The way we dress can also reflect our self-respect by choosing a normal, modest wardrobe instead of anything immodest or t-shirts with inappropriate messages. We can choose friends who respect our dignity as well as their own and respect others around them.

Question: What, if anything, is the difference between acting dignified and acting conceited? There is a vast difference. Those people who act conceited are trying to put others down by acting as if they're superior to them. But acting with dignity is actually a way to lift others up and remind them that we're all important people, children of יהוה who were made in His image. When we act in demeaning or self-degrading way it's not only an insult to ourselves, it's painful to our Creator who wants us to realize how special and elevated we really are.

Question: In your opinion, does behaving with dignity help us to become more spiritual human beings? Human beings are an entirely unique life-form. While we have certain physical activities that we share in common with animals, such as eating, sleeping etc., we additionally have a special spiritual nature that allows us to elevate our physicality. When we behave with dignity, even as we partake in physical activities, we bring out our spiritual nature and become righteous.

Spiritual Exercise: Others are watching you at all times. What impression do you give to others about how you live your life? Walk in righteousness this week and see how your spiritual nature will be elevated over your flesh.



1 Peter 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Yahusha haMashiach; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which has called you is holy, so be you holy in all manner of conversation; 16 Because it is written, Be you holy; for I am holy. 17 And if you call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning here in fear: 18 Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Mashiach, as of a lamb without blemish and without spot. 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in Elohim, that raised him up from the dead, and gave him glory; that your faith and hope might be in Elohim. C-MATS



Leviticus 19:3 Every man will fear (*revere*) his mother and his father **ואת** and keep My Sabbaths: I *am* יהוה your Elohim. C-MATS

Question: How do you reverence your father and mother? Reverence also means fear. You should fear your father and mother because they have the power to punish those who treat them disrespectfully. Specifically, this commandment prohibits a child from sitting in his parents' regular places, interrupting them, or contradicting them in an abrupt or disrespectful manner. To honor a parent refers in general to serving one's parents, such as feeding and dressing them if they need help, or assisting them if they find it difficult to walk. 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. *Chumash*



**Leviticus 19:4 Do not turn to idols or make for yourselves molten gods: I *am* יהוה your Elohim.
C-MATS**



Question: Were some offerings not accepted by יהוה? Offerings can be disqualified by improper intentions at the time of the service. This teaches that it is not enough to carry out the commandments mechanically; one must perform them with the right intentions, as well. *Chumash*

Leviticus 19:5 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. C-MATS

Question: When a peace offering was sacrificed, when did it have to be completely eaten? A peace offering had to be eaten on the second day. *Chumash*

Leviticus 19:8 Therefore, everyone that eats it will bear his iniquity, because *the אלהי* consecrated thing of יהוה he has profaned and that soul will be cut off from among his people. **9** And when you reap אלהי the harvest of your land, you will not entirely reap the פאת edges of your field, nor will you gather the gleanings (*ears of grain*) of your harvest. **10** And you will not glean (*strip*) your vineyard, neither will you gather every grape of your vineyard; you will leave אתם them for the poor and stranger: I am יהוה your Elohim. C-MATS

Leave some of your crop for the poor.



"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*

Leviticus 19:11 You will not steal, defraud, or lie to another. C-MATS

Question: Why is this commandment in the plural? (The pronoun used is the plural "you".) The Torah is teaching that, in addition to the person who actually steals, one who witnesses the theft and remains silent is also considered a thief. It also teaches us that one who knowingly purchases stolen merchandise from a thief is considered a partner in the robbery because he is encouraging crime. We can learn about how we should serve יהוה from everything in the world, even a thief. From a thief you can learn the following characteristics important in serving יהוה:

1) The thief works quietly without others knowing. 2) He is ready to put himself in danger. 3) The smallest detail is of great importance to him. 4) He labors with great toil. 5) Readiness. 6) He is confident and optimistic. 7) If he does not succeed the first time, he tries again and again. *Chumash*

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 "I am not hungry", but I lied, I'm really hungry, but I just want to go pick up some McDonald's later." 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.

Leviticus 19:12 And you will not swear by My name falsely, neither will you profane *the אֱתֵךְ* name of your Elohim: I am יהוה. C-MATS

Question: Is it alright to swear to *the אֱתֵךְ* name of your Elohim in court? These words contain a positive permission to swear, or take a solemn oath, by the Name of יהוה, and a prohibition to swear falsely by it. Pulpit Commentary.



Leviticus 19:13 You will not rob or defraud אֶת־ your neighbor: you will not keep back the wages of the hired laborer אֶת־ with you all night until the morning. C-MATS

Question: How should you treat a hired man? 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*

Question: Why does the Torah emphasize "your neighbor" or "your friend"? Once two good friends came to their Teacher seeking his blessing to enter into partnership. The Teacher asked them if they had written a partnership agreement, to which they replied in the negative. The Teacher said, "In that case I will write one for you." He took a piece of paper, wrote on it, and handed it to the two friends saying, "Now you have your partnership agreement." They opened the paper and saw only four Hebrew letters. The Teacher, noticing their amazement, said, "These four letters are the secret to your success". If you will deal among yourself with *Emet* -- truth and honesty -- there will be *Berachah* -- blessings in your enterprise. However, if you deal with *Gezel* -- cheating each other -- then you will have *Dalot* -- poverty -- and your partnership will not succeed and you will end up in poverty." The Torah is informing us that even if your partner is a good friend and you think he would not mind, you may not deceive him. Doing so will destroy both the friendship and the enterprise. *Chumash*

Question: Should you always have a contract when money is involved? What if you are close friends? You should always have a contract so that there will not be a misunderstanding. Terms of the agreement should always be stated clearly so both friends will know what the other one expects in the relationship. There will be no room for dishonesty or hurt feelings.

Question: Do you think a person can profit through cheating others? Perhaps in the short term, it can look that way, but ultimately one who deals honestly comes out ahead. While יהוה hides Himself in this world, He is very much aware and involved with every detail of everyone's lives. He wants us to choose to treat each other fairly and honestly and one of the ways He works 'behind the scenes' is by 'paying us back' according to our actions. If we're good to others, He'll make sure that good ultimately comes back to us and vice-versa.

Leviticus 19:14 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 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.

Question: Why do you think the Torah refers to tempting people into destructive things as 'putting a stumbling block in front of the blind'? In a sense, we all have 'blind-spots' to certain things, to negative behaviors that we can't properly 'see' the consequences of, or we wouldn't do them. Therefore setting people up to fall into these negative behaviors is like 'tripping' the blind.

Question: What are some things that we can tempt others with and put a "stumbling block" before them? Can you think of others?

- If the person is on a diet, and you tempt him with food- "one little cookie won't hurt you".
- If a person is trying to save money and you tempt him to buy something- "It won't hurt to spend a little money on yourself sometimes" or "Let's go out to eat. It only costs a few bucks."
- If someone is trying to quit smoking or drinking and you tempt him by asking him to smoke or drink- "one little drink won't hurt you" or "you really don't want to stop smoking, do you?"
- If a person is trying to eat healthy and you tempt him with junk food- "one soft drink won't hurt you".

Spiritual Exercise: Are you putting a "stumbling block" before someone? Stand with a person who is actively trying to reach a goal that will benefit him. Show your love for that person by not tempting him to stray from his goals.

Leviticus 19:15 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. *Chumash*

Question: יהוה judges us the way we judge others. What does this mean? יהוה does us a great favor by virtually allowing us to decide how we'd like Him to look at us. If we search to find the good in others, יהוה will search to find the good in us. **Matthew 7:1 Judge not, that you be not judged. 2 For with what judgment you judge, you shall be judged: and with what measure you measure, it shall be measured to you again.** C-MATS



Question: We shouldn't judge others unless we've been in their situation. What does this teach us? What we see in others is just the tip of the iceberg. Everyone has so many past experiences and hidden reasons they act as they do. By realizing this, we will refrain from passing judgment on others.

Question: Should we judge others by the first impression? Give others a chance to prove themselves. Your first impression of a person may not truly reflect the nature of the person.

Leviticus 19:16 You will not go about as a talebearer among your people: neither stand by when your neighbors life is at stake: I am יהוה. C-MATS



Question: What is a **talebearer**? The word is related to peddler, because a gossip goes from person to person and house to house "peddling" his slander and gossip. It is forbidden to tell someone what others have said or done behind his back, if there is even the slightest possibility that it may cause ill will. Gossiping is a great sin and has been the cause of much bloodshed. This is why the Torah follows up this commandment by warning against standing aside while someone's blood is shed. *Chumash*

Question: What must you do if someone's life is in danger? If someone's life is in danger, you must try to save him. Although one is not required to endanger his own life to save another, he should not be overly protective of his own safety.

Question: We are told not to be talebearers, and not to stand idly by the blood of our neighbor. What does this mean and how are the two connected? The teachers compare evil speech to murder, because harming someone's reputation can be worse than taking his life.

Leviticus 19:17 You will not hate אהת your brother in your heart: you should rebuke אהת your neighbor and you won't suffer sin because of him. C-MATS

Question: Should you hate your brother who has wronged you in your heart? 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 your neighbor (brother)? First you must rebuke yourself. Your brother is your mirror. The fault you see in your brother may be the same fault you see in yourself. This fault may be the fault that you need to work towards correcting first in yourself. *Chumash*

Luke 6:41 And why behold you the mote that is in your brother's eye, but perceive not the beam that is in your own eye? **42** Either how can you say to your brother, Brother, let me pull out the mote that is in your eye, when you yourself behold not the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then shall you see clearly to pull out the mote that is in your brother's eye. C-MATS



Question: How should you reprove your neighbor (brother)? Although you are required to reprove wrongdoers, you will be sinning if you do it the wrong way.

- Be careful not to embarrass them.
- 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: Words that come from the heart, enter the heart. What does this mean? It therefore follows that if you seek to correct an error of your brother and are unsuccessful; the fault lies not with him, but with yourself. Had you truly been sincere, your words would certainly have had an effect.

Question: Should we rebuke any man of his sin? Not every man is your brother and a fellow believer. 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 (**Proverbs 9:8**): "**Do not rebuke a fool (unbeliever) lest he hate you; rebuke a wise man (believer) and he will love you.**" C-MATS

Question: What does Yahusha say about forgiving your brother?

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

Matthew 18:21 Then came Peter to him, and said, Master, how often shall my brother sin against me, and I forgive him? till seven times? 22 Yahusha said to him, I say not unto you, Until seven times: but, Until seventy times seven. 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. 26 But if you do not forgive, neither will your Father which is in heaven forgive your trespasses. C-MATS

Matthew 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

Matthew 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. C-MATS

Eph 4:26 Be you angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. C-MATS

Matthew 5:43 You have heard that it has been said, You shall love your neighbor, and hate your enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which *despitefully use you, and persecute you*; 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 therefore perfect, even as your Father which is in heaven is perfect. C-MATS

Leviticus 19:18 You will not take vengeance or bear any grudge against ~~אנשים~~ children of your people, but you will love your neighbor as yourself: I am יהוה. C-MATS

Question: What does “you will love your neighbor as yourself” 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.

Question: How can you show love for others?

- 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.
- Love of a brother is the first gate leading into the palace of Elohim.
- By loving one's brother, the innermost part of him, one loves Elohim for one's brother contains within himself a "**portion from Eloah above**" (Job 31:2).
- 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)."

Matthew 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto 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 saith unto him, Which? Yahusha 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 saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Yahusha said unto 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 Yahusha unto his disciples, **Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.** 24 **And again I say unto 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 Yahusha beheld them, and said unto them, **With men this is impossible; but with Elohim all things are possible.** 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed you; what shall we have therefore? 28 And Yahusha said unto them, **Verily I say unto 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

Matthew 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 Yahusha said unto 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 unto it, You shall love your neighbor as yourself.** 40 **On these two commandments hang all the Torah and the prophets.** C-MATS

Question: What is the difference between taking revenge and bearing a grudge? Taking revenge means acting negatively toward someone as 'payment' for something negative they did to us. For instance, you refuse to lend something to someone who doesn't lend his things to you. 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.

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 someone that has hurt you and do something kind for him.

Question: Isn't it enough just to love people in our hearts? Why should we have to actually do things to show that we love? Loving feelings are precious, but they are not enough to change the world. To feel love toward a homeless person on the street as you walk past him is not the same as helping him get back on his feet. True love is something that permeates a person through and through - our thoughts, feelings, and our actions.

Question: What are some practical ways that we can love other people as ourselves? It helps to try to 'put ourselves in their head' and anticipate their needs, and then act upon them. For instance, if someone comes to visit us from far away, we can imagine that the trip might have been long and tedious, and they might really appreciate something to eat or a chance to rest. Offer it to them. Or on a rainy day, if our friend didn't remember to bring an umbrella, imagine how much more comfortable they would feel out of the rain, and offer to share yours. We can lend to others. We can also volunteer to help the elderly or ill. We can help out around the house. We can smile at the people we see and say things to make them feel happy. We can think about what we would enjoy and do that very thing for someone else. When we see others who need help, we can stop and help them.

Question: Why do you think that it's sometimes hard for people to lend to others? We grow attached to our possessions and feel that by sharing them we're losing something. At other times, we are afraid someone will damage something we love a lot. The thing to remember is that everything in the world belongs to יהוה, and He lent it to us. When we take that attitude, we feel less possessive of things and we can share them more easily.

Question: יהוה's love is the ultimate love. Why do you think this is so? יהוה created and is in control of everything. Everything belongs to Him and He doesn't need anything. Since everything is already His, He never 'takes' anything. He only, always gives. Our very existence is His loving gift to us. Since giving is loving, יהוה, who only gives and never takes, is the ultimate love-giver.

Spiritual Exercise: Today, at least one time when you are thinking of saying or doing something to someone, and you're not sure if it's right, ask yourself 'How Would I Feel if they said or did that to me?' If the answer is 'Bad' or anything negative, don't do or say it. STOP and THINK before you SPEAK.

Question: Why do you think parents love their children? And children their parents? Which do you think is stronger? Love flows down. Children cannot love their parents as much as parents love their children, because parents have invested so much of themselves into raising their children. Children cannot appreciate their parents fully until they have a child of their own and know the sacrifice that raising a child entails. That is why **יהוה** commands that children obey their parents.

Leviticus 19:19 אָרַב 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: Why does the Torah say to “not let your cattle mate *with those of another kind*”? Mammals, most other animals, and higher plants as well, have evolved mechanism to allow inbreeding of any sort. Living things avoid inbreeding, because in general, it is quite bad for a population or an organism to be very inbred. There is a well studied, although only partially understood phenomenon called inbreeding depression. Inbreeding depression is thought to be caused primarily by the collection of a multitude of deleterious mutations, few in themselves fatal, but all diminishing fitness. Inbreeding depression encompasses a wide variety of physical and health defects. Any given inbred animal generally has several, but not all, of these defects. These defects include:

- Elevated incidence of recessive genetic diseases
- Reduced fertility both in litter size and in sperm viability
- Increased congenital defects such as cryptorchidism, heart defects, cleft palates.
- Fluctuating asymmetry (such as crooked faces, or uneven eye placement and size).
- Lower birthweight
- Higher neonatal mortality
- Slower growth rate
- Smaller adult size
- Loss of immune system function. (Lorimer)

Our Creator knew that inbreeding would diminish the breed of animal and not allow it to continue to be the perfect creature that it was intended to be.

Question: Why does the Torah say not to “sow your field with two different types of seed”? This was directed against an idolatrous practice, namely, that of the ancient Zebians, or fire-worshippers, who sowed different seeds, accompanying the act with magical rites and invocations; and commentators have generally thought the design of this and the preceding law was to put an end to the unnatural lusts and foolish superstitions which were prevalent among the heathen. But probably deeper: for those who have studied the diseases of land and vegetables tell us, that the practice of mingling seeds is injurious both to flowers and to grains. When seeds are mixed or not-hybrid they are not as well rounded as hybrid seeds. Many non-hybrid seeds are much more susceptible to disease and pests than their hybrid counterparts. They also tend not to produce nearly as much as hybrid seeds do. Our Creator gave us this law, so we could have the most nutritious food possible. Now man has taken it one step further in the wrong direction. Now man is producing GMO seed varieties which is created in a lab using high-tech and sophisticated techniques like gene-splicing. **GMO seed produces an unnatural food that could cause your body great harm. BUY NON-GMO FOOD PRODUCTS. Check your food labels.**

Question: Why does the Torah say “you will not wear a garment mixed with linen and wool”? This law did not prohibit the Israelites from wearing many different kinds of cloths together, but only the two specified: 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. Our Creator wants us to be healthy so He gave us this law for our benefit. Check your clothing labels.

Leviticus 19:20 And who ever lies carnally with **את** 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** 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 **מחטאתו** 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** 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** 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 (when you shall come into the land)? 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 sacred. In the 5th year, the fruit can be eaten. This is a law for only the land of Israel. *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*

Leviticus 19:26 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 this commandment mean? This refers to a practice of sorcerers, who would gather blood in a ditch, and, by means of incantations, would foretell future events. *Chumash*

Leviticus 19:27 You will not round your hair at the temples or mar **את** the **פאת** *edges of your beard*.
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 not make any cuts in your body for the dead, mean? It was an ancient custom for people to cut their flesh in mourning for the dead. You are children to יהוה, implying that it is disgraceful to יהוה for His children to inflict wounds on their bodies as signs of mourning.



Cutting oneself is a sin.

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.



Tattoos are a sin even if they portray religious symbols.

Leviticus 19:29 Do not prostitute **את** 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 את** My Sabbaths you will keep and reverence My sanctuary: I am יהוה. C-MATS

Question: How would one revere יהוה's sanctuary? One is forbidden to enter the Sanctuary area with his walking stick, wearing shoes, or a money belt, or with the dust on his feet. *Chumash*

Leviticus 19:31 Give no regard to mediums and familiar spirits or seek after wizards and become defiled by them: I am יהוה your Elohim. C-MATS

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. Any kind of ways 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. *Chumash*

Question: Does anyone know your future but יהוה? No man can tell the future unless he is given a vision by יהוה. If you are seeking to know your future, then you are not trusting in יהוה to give you what is best for you. Even going to palm readers for fun is an abomination to יהוה. Do not flirt is the darkest of sorcery.



Can anyone really tell you the future except יהוה?

Leviticus 19:32 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 wisdom, which the most accomplished young genius cannot equal.

Question: Why is it important to show respect to the elderly? First and foremost, it's the right thing to do - יהוה told us so. Besides this, they deserve it. They have lived through a lot, overcome many challenges, and gained valuable life experience. They are a link to our past and the keepers of our traditions. We can save ourselves from making a lot of mistakes by listening to what they have to say. When we connect with older people, we are doing ourselves an even bigger favor than we are doing them. A young man who draws from the wisdom of the aged and values their worth is a wise man indeed.

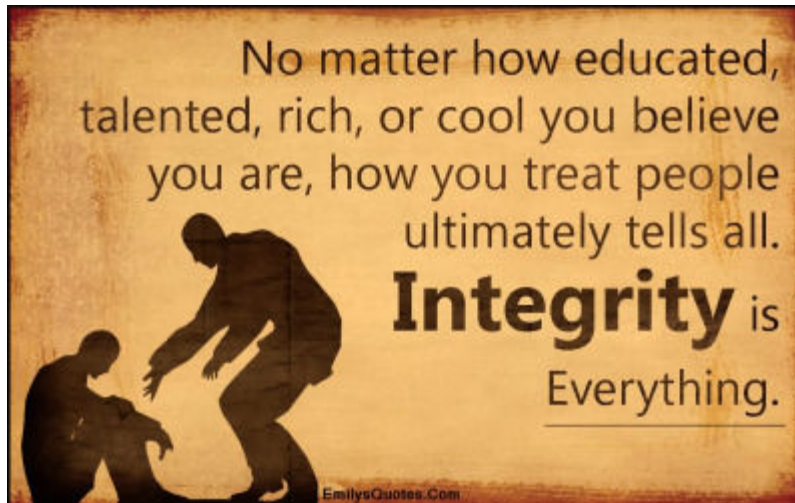
Question: Would you say that the world is becoming more or less advanced as time goes on? It depends. In certain ways, such as material comfort, and technology, we are way above past generations, yet spiritually and intellectually, we are at a far lower level than our predecessors. When one studies the Torah and its commentaries, and reads the original writings of great people from decades, centuries, and even millennia ago, he becomes awed with their depth of thought, sensitivity of spirit, and encyclopedic knowledge, each generation freely admitting that the previous ones were even greater than they. One gets an inkling of this when meeting with great Torah scholars of today, whose lives spanned the previous generation as well. Or, to paraphrase a recent Torah leader: when you see each previous generation as being one step closer to great spiritual giants, rather than one step closer to apes, you start to see your grandparents from a different perspective.

Question: But if they were so much wiser than we, how is it that we have invented more? If you substitute the word discover for invent, the answer becomes clearer. All of the secrets of the physical world are known to יהוה since He made them. He chooses, according to His plan, when it is appropriate to make them known to humankind. Besides this, we have a tradition that our ancestors were able to accomplish many things by spiritual means, for which today we need physical 'inventions.' It could simply be that they were content with their lives - rich in spiritual content as they were, and simply didn't feel a need to devise ways to make themselves more comfortable.

Leviticus 19:33 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. C-MATS

Question: How can we do wrong in judgment? 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. *Chumash*

Leviticus 19:36 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



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 אתן *I will set* את 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? There's a warning to the Children of Israel about the worship and dedication of our 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 and Yahusha replied in 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.* This is the protocol by which יהוה Father has worked with man from the beginning, by יהוה Father's Holy Spirit 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

Leviticus 20:4 And if *in any way*, hide the people of the land את their eyes from the man when he gives his children to Molech and *does not kill* אתו *him*: 5 Then will set I את My face against that man and against his family and will cut off אתו *him* ואת and all that go whoring after him to commit whoredom with Molech from among his people. 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*

Leviticus 20:6 And the man that turns to mediums and familiar spirits and wizards to go whoring after them, I will set **אתי** 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 **אתי** My statutes and do **אתם** *them*: I *am יהוה* who sanctifies you. 9 For everyone that curses **את** his father **ואת** *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 *Chumash*

Leviticus 20:10 And the man that commits adultery *with אשת את* wife of another man, even he that commits adultery *with אשת את* wife of his neighbors, the adulterer and the adulteress will be put to death. C-MATS

Question: What was the punishment for adultery? Hanging. *Chumash*

Leviticus 20:11 And the man that has sexual relations *with את* his father's *אשת* 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 את* 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 את* 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 **את** a wife **ואת** *and* her mother, it *is* wickedness: they shall be burnt **אתו** *him* with fire, *both* he and they; that there is no wickedness among you. C-MATS

Question: What was the punishment for a man marrying a wife and her mother? Death by fire for both the man and her mother. The lawful wife is not punished, since the man sinned against her. *Chumash*

Leviticus 20:15 And if a man has sexual relations with a beast, he will be put to death: **ואת** *and* you will kill the beast. C-MATS

Question: What was the punishment for a man having sexual relations with an animal? Stoning for the man and death for the animal. The animal is removed from the world because it was a source of enticement that caused a person to sin. *Chumash*

Leviticus 20:16 And if a woman approaches any beast to lie down with **אתה** *it (him)*, you will kill **את** the woman **ואת** *and* the beast: they will be put to death; their blood *will be* upon them. 17 And if a man has sexual relations *with את* his sister, his father's daughter, or his mother's daughter and sees **את** her nakedness and she sees **את** 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. C-MATS

Question: What does it mean "in the sight of their people"? The consequences of the sin will attach themselves to the sinner in the form of a series of misfortunes that will make it obvious to the members of their people that he has incurred יהוה's wrath. *Chumash*

Discuss: If you see a series of misfortunes coming upon you, should you seek יהוה and repent of your sins?

Leviticus 20:18 And if a man has sexual relations *with* אֵת a woman having her menstrual period and uncovers אֵת her nakedness אֵת her flow, he has discovered and she has uncovered אֵת 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 אֵת and the sister of your father's sister: for אֵת his near kin he uncovers: they shall bear their iniquity *of their wrongdoings*. 20 And if a man has sexual relations *with* אֵת 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* אֵת אִשָּׁת אֵת wife of his brother, it *is* an unclean thing: he has uncovered his brother's nakedness; they will be childless. 22 You will keep אֵת all My statutes, אֵת and all My judgments and do אֲתֶם them: so that the lands where I bring אֲתֶם you to live in it *will* not vomit אֲתֶם you out. C-MATS

Question: Why will the Land spew the Israelites out? The sacredness of Israel cannot tolerate immorality. Thus the gift of the Land is conditioned upon the people maintaining their high level of purity. *Chumash*

Leviticus 20:23 And you will not walk in the ways of the nation (*gentiles*), which I cast out before you: because אֵת all these things they committed and I detested them. 24 But I have said to you, אֲתֶם You will inherit אֵת their land and I will give אֲתָהּ it (*her*) to you to possess, a land *that* flows with milk and honey: I *am* יהוה your Elohim, who has separated אֲתֶם 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 אֵת 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 יהוה *am* Holy and have severed (*set apart*) אֲתֶם 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! *Chumash*

Leviticus 20:27 A man or woman who is a medium, spiritist, or wizard will be put to death: they will stone אֲתֶם 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.

Do You Know?

Questions

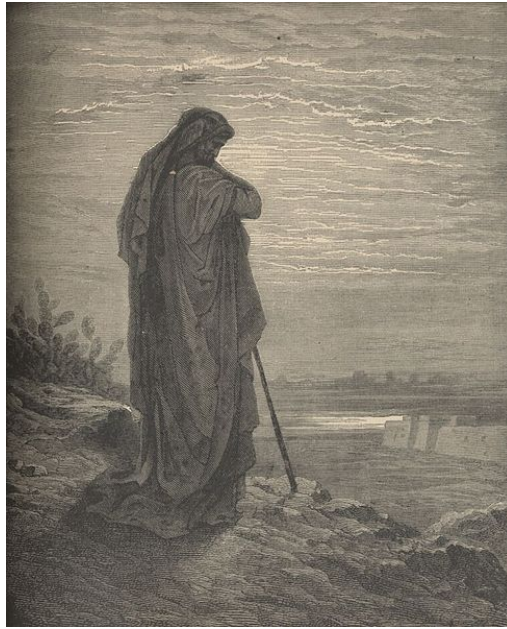
1. יהוה told Moses that the children of Israel must be _____. (KEDOSHIM)
2. A peace offering had to be completely eaten by the _____ day.
3. We are commanded to leave the corner of the field and the gleanings of the field for the _____ and the _____.
4. The wages of a hired servant must be paid by the end of the _____.
5. We should not put a stumbling block before the _____.
6. You should _____ your neighbor if he is in sin.
7. The fruit of a tree planted in the land of Israel cannot be eaten for the first _____ years.
8. A medium, spiritist, or wizard should be put to death by _____.
9. You should be _____ in business transactions.
10. If the Children of Israel do not follow יהוה's commandments, they will be _____ out of the Land.
11. You should not _____ or _____ your flesh.
12. You should not steal, defraud, or _____ to another.
13. Adultery in the bible is defined as a man having sex with a _____ woman.
14. The punishment of committing adultery is _____.
15. The punishment of cursing one's parents is _____.
16. You should not wear a garment that mixes _____ and _____.

Answers

1. set apart, sacred
2. second day
3. poor, stranger
4. day
5. blind
6. rebuke
7. four
8. stoning
9. honest
10. vomited
11. cut, mark (tattoo)
12. lie
13. married
14. death
15. death
16. wool, linen

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 (illustration by Gustave Doré)

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; saying 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



Ezekiel (painting by Michelangelo)

Ezekiel 20:2 Then the word of יהוה came to me, saying, 3 Son of man, speak to **אתי** the elders of Israel **ואמרת** and you say to them, So said Adonai יהוה; Have **אתם** you come to inquire of **אתי** Me? As I live, said Adonai יהוה, I will not be inquired of by you. 4 Will you judge **אתם** them, will you judge *them*, son of man **אתי** the abominations of **אבותם** their fathers and cause them to know. 5 **ואמרת** And you say to them, So said Adonai יהוה; In the day when I chose Israel and lifted up My hand to the seed of the House of Jacob and made Myself known to them in the land of Egypt, when I lifted up My hand to them, saying I *am* יהוה your Elohim; 6 In the day that **נישאתי** I lifted up My hand to them to bring them out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: 7 Then said I to them, Cast away every man the abominations of his eyes and do not defile yourselves with the idols of Egypt: I *am* יהוה your Elohim. 8 But they rebelled against Me and would not listen to Me: every man **אתי** the abominations from the eyes, they did not cast away, **ואת** and neither the idols of Egypt did they forsake: then I said, I will pour out My fury upon them to accomplish My anger against them in the midst of the land of Egypt. 9 But I acted for My name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known to them, in bringing them forth out of the land of Egypt. 10 Therefore, I caused them to go out of the land of Egypt and brought them into the wilderness. 11 **ואתן** And I gave to them **אתי** My statutes **ואת** and showed **אותם** them My judgments, which if a man do **אותם** them, he shall even live in them. 12 Also **אתי** My Sabbaths I gave them, to be a **לאות** sign (mark) between Me and them that they might know that I *am* יהוה that sanctifies them. C-MATS

Ezekiel 20:13 But *the* House of Israel rebelled against Me in the wilderness: they walked not in My statutes and they despised **אֶת־יְאֹתִי** and My judgments, which *if* a man does **אֶת־הֵם** *them*, he will even live by them; **אֶת־יְאֹתִי** and My Sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them. 14 But I acted for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. 15 Yet also **נִשְׁאַתִּי** *I lifted My hand up (swore an oath)* to them in the wilderness, that I would not bring **אֶת־הֵם** *them* into the land which I had given them, flowing *with* milk and honey, which *is* the glory of all lands; 16 Because they despised My judgments **אֶת־יְאֹתִי** and in My statutes walked not, **אֶת־יְאֹתִי** and My Sabbaths they polluted: for their heart went after their idols. 17 However, My eye spared them from destroying them neither did I make an end of **אֶת־הֵם** *them* in the wilderness. 18 But I said to their children in the wilderness, Do not walk in the statutes of **אֲבוֹתֵיכֶם** *your fathers*, neither observe **אֶת־יְאֹתִי** and their judgments, nor defile yourselves with their idols: 19 I *am* יהוה your Elohim; walk in My statutes **אֶת־יְאֹתִי** and My judgments keep and do **אֶת־הֵם** *them*; 20 **אֶת־יְאֹתִי** and My Sabbaths keep sacred; and they will be **לְאוֹת** *sign (mark)* between Me and you, that ye may know that I *am* יהוה your Elohim. C-MATS

Brit Chadashah

Matthew 5:33 **Again, you have heard that it has been said by them of old time, You shall not swear falsely yourself, but shall perform unto יהוה your oaths:** 34 **But I say unto 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.** C-MATS

Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, **What is written in the Torah? how read you?** 27 And he answering said, You shall love יהוה your Elohim with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. 28 And he said unto him, **You have answered right: this do, and you shall live.** 29 But he, willing to justify himself, said unto Yahusha, And who is my neighbor? 30 And Yahusha answering said, **A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever you spend, when I come again, I will repay you. 36 Which now of these three, think you, was neighbor unto him that fell among the thieves? 37 And he said, He that showed mercy on him. Then said Yahusha unto him, **Go, and do you likewise.** C-MATS**

Matthew 15:1 Then came to Yahusha 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 unto 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 unto 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 unto 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

Galatians 5:13 For, brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the Torah is fulfilled in one word, even in this; **You shall love your neighbor as yourself.** 15 But if you bite and devour one another, take heed that you be not consumed one of another. 16 This I say then, Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lust against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would. 18 But if you be led of the Spirit, you are not under the Torah. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of Elohim. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no Torah. 24 And they that are Mashiach's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another. C-MATS

James 2:1 My brethren, have not the faith of our Master Yahusha haMashiach, Adonai of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And you have respect to him that wears the gay clothing, and say unto him, Sit you here in a good place; and say to the poor, Stand you there, or sit here under my footstool: 4 Are you not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not Elohim chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him? 6 But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which you are called? 8 If you fulfill the royal Torah according to the scripture, **You shall love your neighbor as yourself,** you do well: 9 But if you have respect to persons, you commit sin, and are convinced of the Torah as transgressors. C-MATS

Romans 13:8 Owe no man anything, but to love one another: for he that loves another has fulfilled the Torah. 9 For this, You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, **You shall love your neighbor as yourself.** 10 Love works no ill to his neighbor: therefore love is the fulfilling of the Torah. C-MATS

Galatians 3:10 For as many as are of the works of the Torah are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the Torah to do them. **11** But that no man is justified by the Torah in the sight of Elohim, it is evident: for, The just shall live by faith. **12** And the Torah is not of faith: but, The man that does them shall live in them. **13** Mashiach has redeemed us from the curse of the Torah, being made a curse for us: for it is written, Cursed is every one that hangs on a tree: **14** That the blessing of Abraham might come on the Gentiles through Yahusha haMashiach; that we might receive the promise of the Spirit through faith. C-MATS

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? **29** And Yahusha answered him, **The first of all the commandments is, Hear, O Israel; יהוה our Elohim is one יהוה: 30** And you shall love יהוה your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment. **31** And the second is like, namely this, You shall love your neighbor as yourself. There is none other commandment greater than these. **32** And the scribe said unto him, Well, Master, you have said the truth: for there is one Elohim; and there is none other but he: **33** And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. **34** And when Yahusha saw that he answered discreetly, he said unto him, **You are not far from the kingdom of Elohim.** C-MATS

Forgive and Forget

Question: Should we take revenge on others? If someone does something to offend us, 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 ever tell lies? 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.

Resources:

“Weekly Torah Portion” from www.aish.com

The Stone Edition of The Chumash

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