

Parasha Archarei-Kedoshim

- Leviticus 16:1-18:30
- Amos 9:7-15
- Ezekiel 22:1-16
- 1 Corinthians 6:9-20

And

- Leviticus 19:1-20:27
- Ezekiel 22:1-16
- Amos 9:7-15
- Ezekiel 20:2-20
- Matthew 5:43-48



The Torah Portion at a Glance

This is a double portion reading that is only separated during leap years. The section begins after the deaths of Nadav and Avihu, YHWH warns against unauthorized entry "into the holy." Only one person, the Kohen Gadol ("high priest"), may, but once a year, on Yom Kippur, enter the innermost chamber in the Sanctuary to offer the sacred ketoret to YHWH.

Another feature of the Day of Atonement service is the casting of lots over two goats to determine which should be offered to YHWH and which should be dispatched to carry off the sins of Israel to the wilderness.

The Parasha of Acharei also warns against bringing animal or meal offerings anywhere but in the Holy Temple, forbids the consumption of blood, and details the laws prohibiting incest and other deviant sexual relations.

The Parasha of Kedoshim begins with the statement: "You shall be holy, for I, the YHWH your YHWH, am holy" followed by dozens of mitzvot (Divine commandments) through which the believer sanctifies him or herself and relates to the holiness of YHWH. These include: the prohibition against idolatry, the mitzvah of charity, the principle of equality before the law, Shabbat, sexual morality, honesty in business, honor and awe of one's parents, the sacredness of life.

Also in Kedoshim is the dictum which the Messiah equaled to the greatest commandment of the Torah – love your neighbor as yourself.

(adapted from chabad.org)

The Messiah in the Torah Portion

The Messiah is pictured in this week's Torah portion through the detailed works of the High Priest on Yom Kippur. The High Priest had special garments that he wore as he ministered unto YHWH. It tells us in Shemot/Exodus 19 that we are a "royal priesthood, a holy nation of peculiar people." As a "royal priesthood" we have priestly garments that we are to wear. These garments are the basis for the Armor of YHWH that is spoken of in Ephesians 6. The basis for the armor is found throughout the Old Testament.

Isaiah 59:17 is an amazing passage about the armor of YHWH and the priestly garments of the believers. It says, "for He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance and wrapped himself in zeal as in a cloak." Clearly in this verse we can see the helmet of salvation are not New Testament concepts. In fact, the entire armor of YHWH can find its foundation in the priestly garments of the High Priest.

In the Wisdom of Solomon, chapter 5, the Bible says "But the righteous live forever, and their reward also is with YHWH, and the care of them is with the Most High; therefore, shall they receive a glorious kingdom and a beautiful crown from the hand of YHWH. For with His right hand shall He cover them, with His arm shall He protect them. He shall take to Him in His zeal, all the armor, and shall armor with Him all His creation. For the desolation of the detestable ones. He shall put on righteousness as a breastplate and judgment that is not false instead of a helmet, and He shall take holiness for an invincible shield. His wrath He shall sharpen for a sword, and the world shall fight with him against the foolish." Again, these verses are speaking of YHWH and are a picture of the priestly garments.

Ephesians 6 speaks of the same armor that is worn by YHWH, the High Priest, and now believers –"Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of YHWH, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. Therefore take up the whole armor of YHWH, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of YHWH; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints." This teaching will examine the priestly garments that are known as the "armor of YHWH."

It says in Ephesians 6 to "stand, therefore, having your waist wrapped around with the belt of truth / belt of emet." In Hebrew it's called the avnet emet. The high priest would wear this linen belt, more like a sash, that he would wrap around himself. The avnet emet, or the belt of truth, is for us to combat the lies of the enemy with the truth. It is this belt that sets us free.

The avnet emet / the belt of truth keeps what from showing falsehood. It tells us in Isaiah 11:5 to "gird up your loins with truth." This linen belt of truth for the high priest holds up the breastplate of righteousness. So, without the truth, there is no righteousness. What did Y'shua say? He said, "I am the way, the truth, and the life." So without Y'shua as the truth, do we have any righteousness? No. We have none.

In Exodus 28 and Leviticus 16 the Bible speaks a lot about the priestly garments. In one passage it says, "the intricately woven hand of ephod shall be of the same workmanship, made of gold and blue and purple, scarlet,

fine-woven linen." The belt of truth was made of the same items that the breastplate of righteousness was made of, and it held up that righteousness.

So the first part of the armor, of the garments, is the avnet emet. The next part is "having on the breastplate of righteousness." The word for righteousness here is tzedeka. This word, tzedeka, is the Hebrew word for "righteousness or justice." It's a word that means to do justly or to do right. Today it is equated in Judaism with giving money and helping out the poor.

In Hebrew, the breastplate of righteousness is the hoshen tzedeka. On the breastplate is a symbol of Israel. Exodus 28:15, it says, "Set in its settings of stones, four rows of stones, and on these stones will be the names of the children of Israel, 12 according to their names." The 12 stones stand for the 12 tribes of Israel. Because of what Y'shua did, the people of Israel have right standing with YHWH.

In Ephesians 6 the next piece of the armor is the "feet fitted with the preparation of the gospel of peace." Your feet are to be clothed with the gospel of peace. Here is the interesting thing about the high priest: He didn't wear any shoes. He was barefoot. He walked around barefoot. He walked around exposed with the gospel of peace.

When you walk around barefoot, what happens to your feet? They are soft at first, but then they what? They become calloused, and they become hard. At first, when we are walking around in the faith we're soft, we're learning. If we get hurt, we may get a thorn, but then we become calloused and hard. Not hard-hearted, or hardened of heart, but our feet become hard to the Good News. It tells us in Exodus 3 that Moshe was with YHWH, and what did YHWH say to him? "Take off your shoes because you are standing on holy ground." Part of being ready is to be barefoot so you can shake off the dust from your feet when you're not welcome. Kick it off. Shake it off.

It tells us in Exodus again, that the high priestly garments included a cloak with the shapes of pomegranates and then bells. This is so that when we walk in the truth that people can hear the besorah. They can hear the gospel. They can hear it. Just like the people could hear the high priests' ministering, that as we walk out in the truth, then our feet have the Good News of shalom. They can hear the Word, and also, that is a picture of fruitfulness. When we are walking out our calling as priests of YHWH, we are going to be fruitful.

In Isaiah 52, it says, "How beautiful upon the mountains are the feet of those who bring good news." It is not because they have New Balance or Nikes on our feet that make them beautiful. It is because their feet are barefoot. Going over the mountains, but have you ever seen a mountain without a valley somewhere? "Though I walk through the valley of the shadow of death, I will fear no evil." We're walking through that valley barefoot, if we are walking like a priest, but we are not staying in the valley.

In Ephesians 2:10, it tells us to, "walk in good deeds." And the book of Job 12:19 says, "He makes his priests walk about barefoot," and wherever we put our feet becomes holy ground. Every place the sole of your foot treads shall be yours states Deuteronomy 11:24. That means as you function and you live as a priest of YHWH that you are going to be able to walk in truth. You are going to be able to walk in His emet.

Let's go back to Ephesians 6. It says in verse 16, "Above all..." What is the most important part of our garment? It says, "...taking up the shield of faith." The shield of faith. In Hebrew, this is magen emunah. The shield of faith. Can you see faith? Faith is like an intangible. It is a shield of faith. The shield of faith is not something that is seen, but it is there. The truth is, without faith, we are open to the enemy's attacks. It tells us very clearly in Psalm 28:7. It says, "YHWH is our shield." So whose faith do we need? We need YHWH's. We need His faith. The Psalms also say that "YHWH is a shield for me, the glory and the lifter of my head."

Hebrews 12 defines faith for us - "now, emunah (faith) is putting evidence to things hoped for and giving proof to things not yet seen." True faith is putting evidence to where you are just hoping, and it's having proof for something that's not seen. It tells us that we are to live by faith, to walk by faith, not by sight.

What good does this shield of faith do us? It says, "Above all, take up the shield of faith with which you shall be able to quench all the fiery arrows of the enemy...of the wicked one." When you walk in faith and not doubt, not unbelief but true faith, that is when the enemy's fiery arrows come against you and they will be quenched. Yes, they may stick into your skin, and they may sting, and they may hurt, but the fire is not going to spread any farther.

What happens when you begin to doubt? When you begin to worry? Is that faith? What happens when you begin to have fear? Is that faith? No. All these arrows start attacking you, and they are fiery arrows. So one is going to ignite another, is going to get your hair on fire, is going to get your clothes on fire, and all of a sudden, your tallit of light is darkness. We have to have emunah...faith...to guard us from those fiery arrows.

Let's look next...verse 17 of Ephesians 5. "And take up the helmet of salvation." The helmet of salvation is the next piece of the garment. This is not the Roman soldier's helmet but something greater and something more. In Hebrew, for the priests to have the helmet of salvation, the words in Hebrew are tzitziyot Y'shua. This is similar to where we get the word tzitziyot from for fringes or tassels. The helmet of salvation would have tzitziyot or tassels to keep it attached. Tzitziyot Y'shua is the helmet of salvation.

The problem with the helmet of salvation is there are a lot of people who have the helmet of salvation, and that is all they have placed on their spiritual body. So picture for a minute putting on a helmet and running around naked. That is not a pretty sight, but what do most people do? They have salvation. They think that is all there is to the faith, and they run around nude with just a helmet of salvation on. "I got salvation. Oh, I'm saved. I'm waiting on the rapture bus. I'm saved..." That's not just it. YHWH has so much for us than salvation. There is the whole armor of YHWH. Don't just put on the helmet of salvation.

Here is another way to look at it. Put on the mind of Messiah. Start thinking like He thinks and have your mind renewed to His thoughts. Our minds should act like really good helmets. It should stop thoughts or doubts or temptations. It should stop what the enemy is doing because he will toy with us in our minds. Consider this truth: you cannot be tempted with something you don't think about. It all starts in the mind as you do what you are thinking about. If you are thinking about eating a steak, you are not going to go to McDonald's and order an ice cream cone. You are going to find a good steak restaurant and order up! You are going to do what you think about. You can't be tempted with something you don't think about. It all starts in the mind. We have to have our minds renewed to YHWH's will and Spirit.

The high priest wore a special helmet. In the King James it's called a mitre. It was more like a turban than like a kippah that we see Jewish people wearing today. It had these words on it, "Kadosh Le-YHWH," which is, "Holy to YHWH."

What if your mind, your brain, or your forehead had those words written on it? "Kadosh to YHWH." What if every time a bad thought or a bad deed or something evil came to mind, something harsh, something not of YHWH came to mind, it bounced off that helmet that said, "Kadosh to YHWH?" Wouldn't that be lovely? That is what He wants for us. Our minds are to be renewed to the emet...to the truth...that it is kadosh. In Hebrew, kadosh doesn't just mean holy, it means set apart. Our minds, our thoughts, and our thinking are to be set apart to YHWH. So every time you have a thought...every reaction we have is to be judged against this helmet. Is it kadosh?

It tells us in Proverbs 23:7, "As a man thinks in his heart, so he is." Then is 2 Corinthians 10:5, it tells us to "take every thought captive to the obedience of Y'shua." Thoughts are like wild animals that must be taken captive and taught obedience. Send your thoughts to obedience school! Take that wild animal of a thought and train it. "As a man thinks in his heart, so he is." Put on the helmet of salvation and allow it to filter your mind to only what is Kadosh Le-YHWH.

In Ephesians 6 verse 17 the priestly garments continue - "...and the sword of the Spirit (Ruach) which is the Word of YHWH." The sword of the Ruach is part of our armor. Do you know what the sword was for a priest? It was their blade that they used to sacrifice with. For the priest, this sword of the Spirit was a double-edged sword they used to kill the animals for sacrifice. The Word of YHWH is used to kill the animal flesh. We all have an animalistic nature. I call it the flesh...the nefesh and our animal desire or drives will lead us against what YHWH wants. It leads us to be prideful. It leads us to be selfish. Yet, the Word tells us in Hebrews 4 that the Word of YHWH is like a "sharp double-edged sword that is able to pierce even to the dividing parts, the being and the Ruach...between the joints and the marrow and bone and is a discerner of the thoughts and the intents of the heart."

So what does the Word of YHWH, the sword of sacrifice, do? When you sacrifice, it tells us very clearly, it says, "it divides between the joints and the marrow and the bone. It cuts off the flesh." Don't let people tell you that sacrifices have been done away with. It's absolutely not true. Do we have a temple where we sacrifice? No. But do we have a temple where we sacrifice? Yes. Our body is the temple of the Ruach HaKodesh, right? So where do the sacrifices occur? They occur right here. Every day, you are going to be given opportunities to decide whether you are going to sacrifice what your flesh wants, what you want to say, what you want to do, what you want to think. Will you allow the Word of YHWH to put it to death?

Here's a great thing about the sacrifices in the temple. They were humane. They were quick. They were done so the animal would feel no pain. That's the way the Word of YHWH should act to us. In Hebrews it says that the "word of YHWH is quick and powerful." That is how the sacrifices were to be done in the temple. Quick and powerful. One cut, it's done. Kill the animal. That's how it should be for us. Quick and powerful. Our defense and our offense is the Word of YHWH. Where we are swift and quick to say, "Ha'satan...it is written."

Go back to Ephesians 6 and see that the armor of YHWH is not done. There is one last piece. Verse 18 says, "Making prayer always with all intercession and supplication in the Spirit, and watching in the Ruach, with all endurance and petitions for all the saints." The last part of the armor of YHWH is prayer at all times, in the Ruach.

Did you know the high priest would have that incense that he would burn? Holy smoke, Batman! It was this incense that would be burning, and in Romans 8:3 and 4, it says that our prayers are like the incense of smoke. In Exodus 30, it talks about special ingredients are a part of this incense, that our prayers reach up to Heaven like the incense. In Leviticus 16, it says that it was a sweet incense offered daily as part of the priestly duties.

The priests would take the coals from the altar of sacrifice and put them in the censor of incense. It tells us in 2 Corinthians 2:15 that we are unto YHWH a "sweet savor of incense," of Y'shua, and it tells us in Luke 1:10...this is good: "And when the time of burning incense came, all of them assembled together were worshiping and praying outside." When we come together in unity, it's like burning incense in the temple.

Remember where it says that the "smoke filled the temple," in the book of Isaiah? That wasn't just any smoke. It was incense. Malachi 1:11 says, "From the rising of the sun..." So when should you begin praying? With the rising of the sun. "...even to the going down the same." So when should you stop praying? When you go to

bed. "The name of YHWH shall be great among the gentiles." This is Malachi 1:11. "And in every place, incense shall be offered unto My name; a pure offering, for My name shall be great among the heathens."

The armor of YHWH is not some Roman-Greek idea, but it's our high priest, Y'shua. When we put on the armor of YHWH, by living in truth then we can be victorious in our walk as priests.

Pray this...

"Father YHWH we come before you right now. We clothe ourselves in Your light, and we put on the armor of YHWH, the breastplate of your righteousness that has the stones of the 12 tribes. We proclaim that You are holy. We take up the avnet emet, the belt of truth that holds up that breastplate, that without truth, nothing will stand.

Father we put upon ourselves the helmet of salvation, the Tzitziyot Y'shua, the garment that says 'kadosh Le-YHWH," that all of our thoughts would be compared to your thoughts, that we would remember and remind ourselves that we have been made in your image; therefore, we are to portray your image to those around us. We have to guard our thoughts because Ha'satan cannot tempt us of something that we don't think about.

Father, we put up that shield of faith. We are reminded that that is You. You are a shield for us. We believe that You are there, even though we can't always feel You, even though we can't always see You, even though we can't always touch You...we believe.

Father, we take off the shoes of our own flesh, of our running, of our being swayed from winds of doctrine. We shake off the dust of others who do not receive Your will and Your way, and we stand upon holy ground today, and we know that as we walk out in Your way, no matter what we face, no matter how bad the valley gets, that there will be fruitfulness as we remember the pomegranates and the bells upon the priestly garments.

We take up the sword of the Spirit to do sacrifice, to sacrifice our will and our desires, to sacrifice our flesh to You. We climb upon the altar as our spiritual act of worship to have our mind renewed and our bodies renewed and transformed. We take up that sword.

And finally, Father, we pray in the Spirit. We pray in the morning and throughout our day, in all things give thanks, to pray always, as Your Word says. We offer up our prayers as incense unto You. Understanding that as priests, we have been called to pray, we've been called to stand, we've been called to reach out, to believe Your Word and Your ways.

Father, remind us that this armor of YHWH is an armor of light. It is a privilege and an honor to put upon, and yet we do it through what You've done in us. May we clothe ourselves in Your light today and forevermore. May we live in You and walk in You, and put down the works of the enemy. Amen."

Applying the Portion to Life Today

There are some things in life that are just difficult to understand, like how grainy and coarse sand becomes clear and beautiful glass. Or how people can wait in line for hours to purchase tickets for a rock concert yet the same people get frustrated if the line at Wal-mart is a little too long. It is hard to grasp just how professional ball players are paid more money than teachers, nurses, and police officers combined. Some incidents are just a little too peculiar and irrational.

Just like things in life are sometimes hard to comprehend, so are many of the mitzvot/commandments in the Torah. Let's face it; there are many commandments in the Bible that just don't make any sense. Verses that deal with ritual purity, wearing tzitzit, and eating certain foods aren't rational. Obedience to these commands serve a higher spiritual purpose and they often can not be reasoned out and understood fully. But what really can? What verses in the Bible can a person understand fully? What chapters in the Scriptures do you have the fullest comprehension of?

The Jewish Sages have divided the Torah commands into two basic categories. The first, called "Mishpatim" are considered to be rulings that are basically rational. These are often translated as "judgments." Statements like "do not murder" and "do not steal" are easy to reason out and therefore fit without difficulty into this area of interpretation. The second category of mitzvot is called "chok." These are directions given to man as "decrees" and are usually translated as such. Chok are found in verses that deal with seemingly irrational concepts like inflicting yourself on Yom Kippur or wearing tassels.

Mishpatim conform to a sense of just living. Chukim can only be understood as a decree from YHWH the King. There are many chukim and Mishpatim found throughout the double portion Torah reading this week. Acharei-Kedoshim, found in Vayikra (Leviticus) 16-21, begins with instructions on how to properly observe the Day of Atonement and continues with specific thoughts on animal or meal offerings and laws prohibiting sexual relations within certain relationships. The second section stresses the set apartness of the Yisraelite through the mitzvot. Verses in this area deal with everything from honesty to charity to idolatry. Some of these concepts are easy to fathom while others are seemingly unfathomable.

Chasidic thought teaches "chok emphasizes the supra-rationality of our commitment to Elohim, while Mishpat stresses the function of the mitzvot as educators and enlighteners of human life." Y'shua said in Mattitياهو 18:3 that we must come to him with the faith of little children.

All of this week's reading and indeed all of the Torah present the Divine Will of YHWH. The believer must choose to obey the Divine Will against his own will. Certainly it is much easier to be a buffet believer and pick and choose what to accept in the Torah as valid for today. Who eats everything at a buffet anyway? There is definitely a struggle between the mind, the will, and the soul when it comes to accepting as lifestyle the Torah commands that just don't make any sense. Yet it is in these mitzvot that our faith is tested.

Western or Greek thinking instinctly says that before you do something you should understand the purpose and reason why. Biblically mandated obedience says to just do it. Western or Greek thinking teaches to reason and then obey while many of the mitzvot in the Torah can only be understood after they have been experienced. This faith is truly experiential. This means that to grasp the importance and meaning of Torah one must first experience the power and obedience of Torah. It is difficult to "delight in the Sabbath" until the first time you experience Sabbath rest. It is hard to comprehend why a person should eat kosher until you eat kosher foods. Surely you don't have to know exactly how the microscopic electrical parts of your computer work but you still use your computer, right? It is the same with the chok of the Torah. In fact it is the same with the whole of Torah. All of Torah is indeed chok.

Yes yes, you just read that the Jewish Rabbis have divided the scope of the Torah into Mishpatim and chukim – two sections of laws that can be reasoned and those that can't. But, the evidence that a chok is a divine decree and the witness that all of YHWH's word is truly unfathomable and greater than human reason will lead to the verdict that all of Torah is chok.

To us it makes sense not to kill or steal. It doesn't make sense to refrain from marring the edges of our beards. Yet to YHWH it is the same. A mitzvot is a mitzvot. A decree is a decree. Obedience is obedience. You don't have to fully understand "why" you are following Torah to follow Torah. Just understand that you are obeying the will of Almighty YHWH.

Much can be learned by studying and researching all of the Torah, including the chok commandments. Rabbi Rambam has written that "although the chukim of the Torah are supra-rational decrees...it is fitting to contemplate them, and whatever can be explained, should be explained." Take for example the decree in this week's Torah portion found in Vayikra 19:19.

"Don't wear a garment made of two kinds of cloth," Vayikra says. To the casual reader this pasuk (verse) doesn't mean much. But to the believer who wants to walk out their faith in Ruach and Emet a whole new can of worms is now being opened. What does it mean to not wear a piece of clothing with intertwined fabrics? Why not? What fabrics are ok and what material should be avoided? Is this valid for today? What was YHWH thinking?

Friend, some principles in Torah can be "taught" while others have to be "caught." The Yisraelite must "catch" the Almighty's call for faith filled obedience instead of reason when it comes to the chok of "sha'atnez."

"Sha'atnez" is the Hebrew term for counterfeit, false, or unholy mixtures prohibited by YHWH's Torah. The wearing of mixed fabrics is just one of three sha'atnez that are to be avoided. The context of Vayikra explains this a little further. "Keep my decrees. Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material," Vayikra 19:19. We are not to mix:

plants with other plants and create a hybrid

animals with other animals and create a mongrel

plant based fabrics with animal based fabrics and create a garment

"You are not to wear a garment with two kinds of thread, wool and linen together," says Devarim (Deuteronomy) 22:11. This command is a definite chok. There is no apparent reason other than expressing Divine Will with this mitzvot. Linen is a plant-based material and wool of course is an animal based material and the two should not be mixed for attire. If linen and wool appear in the same garment then you should not wear that item of clothing teaches the Torah.

The Rabbis have concluded that it is wrong to wear anything when these elements are sewn, tied, pasted together, weaved, twisted or carded. The Talmud even prohibits sitting on a fabric with sha'atnez! How does all of this relate to life today? Well, if you believe the Bible then not much has changed.

"The grass withers and the flowers fade but the word of YHWH remains forever," says Yesha'yahu (Isaiah) 40:8. Just as it is wrong to lie or steal, it is still wrong to wear sha'atnez. It doesn't matter if you understand this command or agree with it. The Word of YHWH remains forever.

A simple look through your closet with a fast examination of clothing tags will reveal if you own any sha'atnez. Be careful though! Many suits of wool have linen liners or pockets and many items with padding may mix the two threads. Also, "lano/lino" is Spanish for wool/linen. You don't have to discard of the garment if it is sha'atnez, just don't wear it. (The Torah only prohibits "wearing" these – not making them or owning them.) Or you can donate the clothing to a local thrift store or trash the clothes if you so choose. It is much easier to not wear something if you don't have it in your closet or dresser.'

What is the meaning behind the mitzvot of sha'atnez? Jewish rabbis and students have pondered this question for literally thousands of years. Some say not to wear sha'atnez because only the garments of the Cohen Hagadol (high priest) could be made of linen and wool. Many Sages teach that sha'atnez has its origins in pagan cults of old. Others point out that sha'atnez completes the set of forbidden combinations and man should not change creation to "improve" upon it. For various teachers sha'atnez is a reminder of the story of Kayin and Hevel. Kayin's offering was from the produce of the ground and Hevel's was from his flock. Keeping wool and linen separate in garments reminds us of this episode and its lessons.

Sha'atnez is unusual, just like much of Torah. The Mishpatim and the chok of Torah are YHWH's Divine Will. Like them or not – understand them or not – they are all to be obeyed.

Portion Points to Ponder

1. The Hebrew names for this portion are "Archarei" and "Kedoshim." What does these mean?
2. Read Amos 9:7-15, Ezekiel 22:1-16, and Ezekiel 20:2-20. How does this relate to the story of Leviticus this week?
3. Consider the words found in 1 Corinthians 6:9-20 and Matthew 5:43-48. What did you learn from studying this passage?
4. How does this Torah portion speak of the Messiah Y'shua?
5. Describe two ways that you can apply this week's Torah portion to your life.
6. Leviticus 19:3 says, "Every man shall fear his father and his mother." In this verse the word man ("*ish*") usually refers to an adult, someone over the age of Bar-Mitzvah. Why in stating this mitzvah does the Torah use "man"?
7. Why does Leviticus 19:13 emphasize "your friend" – "You shall not cheat your friend and you shall not rob him."
8. What are some ways that you can love your neighbor as yourself?

9. In Parshat Kedoshim, there is a very important pasuk/mitzvah which unfortunately is very often overlooked. Read 19:18 for this passage.
10. Many commentators have noted that one can find an example of each of the Ten Commandments (or a very similar mitzvah) in the opening verses of Parshat Vayikra. Before seeing the commentaries inside, carefully review chapter 19 and attempt to find these parallels on your own. Can you find these?
11. In *Shemot* 20:13, the Torah commands "Do not steal." What does the Torah add when it commands in Vayikra 19:11 "Do not steal?"
12. "Do not do wrong to your neighbor" (19:13). To what "wrong" is the Torah referring?
13. By when must you pay someone who worked for you during the day?
14. When rebuking someone, what sin must one be careful to avoid?
15. The Torah forbids tattooing. How is a tattoo made?
16. What penalty does the Torah state for cursing one's parents?
17. When the Torah states a death penalty but doesn't define it precisely, to which penalty is it referring?
18. Is it proper for a Messianic believer Jew to say "I would enjoy eating ham?"
19. In Leviticus 19:18, we read: "Do not seek vengeance and do not bear a grudge. ..." The Jewish Rabbi Rashi explains the difference between vengeance and a grudge: One person says, "Lend me your ax," and the other says, "No." The next day, the second one requests, "Lend me your ax," and the first one says, "You wouldn't lend yours to me, so I won't lend mine to you!" That is vengeance. However, when the first person says, "Although you wouldn't lend me your ax, I am not like you, so here it is" – that is bearing a grudge. Can you think of examples from your own life when you acted in this way? What's wrong with seeking revenge or bearing a grudge? What would the world be like if everybody sought revenge?
20. In this week's Torah portion, we are commanded "you shall keep my laws and my rules, by the pursuit of which man shall live: I am the YHWH" (Leviticus 18:5). How do we attain life by the observance of commandments?
21. Why after the death of Nadav and Avihu did Hashem instruct the *Kohanim* not to enter the *Beit Hamikdash* while intoxicated (10:9), nor to enter the Sanctuary at all times? What relevance do these prohibitions have to all Jews, even in contemporary times
22. "Speak to Aharon your brother he shall not come at all times into the Sanctuary." (16:2) QUESTION: The phrase "*bechol eit*" — "at all times" — forbids the Kohen's constant presence in the Sanctuary, but seems to permit occasional visits. Since he was allowed to come in only on *Yom Kippur*, what is the reason for the strange construction of this verse?
23. "You shall keep My statutes and My laws... and he shall live in them." (18:5) What does the Torah emphasize with the words "*vechai bahem*" — "he shall live in them"?
24. "You shall not take a woman in addition to her sister." (18:18) Since the Torah forbids marrying the sister of one's wife, it should have said the reverse, "You shall not take a sister in addition to a woman"?
25. You shall fear every man his father and his mother and My Shabbats shall you observe: I am YHWH your YHWH." (19:3) Why is the observance of the *Shabbat* placed next to the law of fearing one's father. Why is *Shabbat* written in the plural ("*Shabtotai*")?
26. When you reap the harvest of your land, do not reap the corner... You shall not pick the undeveloped twigs of your vineyard... For the poor and the proselyte you shall leave them, I am YHWH your YHWH" (19:9-10). In the commandment to give gifts to the poor, why is it necessary to emphasize, "I am YHWH your YHWH"?
27. "You shall not withhold a worker's wage until morning." (19:13) To what extent should one go to fulfill this precept?
28. "You shall not withhold a worker's wage until morning. You shall not curse the deaf, and you shall not place a stumbling block before the blind." 19:13-14) What is the link between these three commandments?

29. "You shall not be a talebearer among your people; you shall not stand idle while your fellow's blood is shed." (19:16) What is the link between these two commandments?
30. "You shall love your fellow as yourself." (19:18) How can the Torah demand that one love a stranger as much as *oneself*?
31. "Love your fellow as yourself, I am YHWH." (19:18) What is the connection between "Love your fellow as yourself" and "I am YHWH"?
32. "When you shall come to the land and you shall plant any food tree, you shall treat its fruit as forbidden; for three years it shall be forbidden to you; it shall not be eaten." (19:23) What is the significance of a boy's first haircut (*upsherenish*) at the age of three?
33. "A land flowing with milk and honey." (20:24) There are so many exceptional things about *Eretz Yisrael*. Why does the Torah choose to emphasize milk and honey?
34. "Speak to the entire assembly of the Children of Israel and say to them, 'You shall be holy for I am holy, YHWH your YHWH.'" (19:2) Why is the word "*kedoshim*" written without a "vav" and the word "*kadosh*" written with a "vav"?
35. 16:1 A cursory reading of the Scriptures seems to indicate that there exists overlapping similarities between some of the blood atonement ceremonies of Passover/*Pesach* and the Day of Atonement/*Yom Kippur*. What are the differences between the sin atonement offerings of *Pesach* and *Yom Kippur* (Day of Atonement)? Perhaps realizing the fact that the Passover occurred during the spring feast day season and Day of Atonement occurred during the fall feast day season may answer this question. Prophetically the spring feast days picture Messiah Yeshua's first coming while the fall feast days prophetically point to his second coming. How does this understanding shed light on the answer to this question?
36. 16:7 Why were there two goats? Do both goats represent Y'shua and the atoning work he accomplished on the cross, or will accomplish yet in the future? If so, how does each goat represent a different facet of this work? Some see in the name *Azazel* some satanic implications, therefore leading them to believe that this goat represents the adversary himself and his ultimate exile from mankind. Is this possible? Is it possible to reconcile these two viewpoints? (See John 3:14, which sheds some light on this apparent dilemma.) We deal with the issue in more detail in our teaching article on Yom Kippur mentioned below.
37. Leviticus 17:11 is a crucial Scripture theologically regarding the blood atonement. Presently, the Jewish religion offers no hope for its followers in light of this passage. For believers in Y'shua, the message of Messiah and him crucified addresses this issue. The importance of the blood of the Lamb in the atonement for sins as well as in overcoming sin, sickness (1□Peter 2:24) and the powers of hell (Rev 12:11) cannot be over emphasized. How thorough is your understanding of the power of the blood? Do you appropriate this power on a regular basis in your life? The power of the blood is central to the efficacy of the communion elements. The concept of the blood of Y'shua is central to the gospel message with 40 to 50 references to it in the Apostolic Scriptures. Such terms are used as "blood of the Lamb," "blood of Messiah," "precious blood of Messiah," "blood of the everlasting covenant," "redemption through Messiah's blood," "blood of His cross," "communion of the blood of Messiah," "faith in his blood," and "purchased with his blood." Is the reality of the blood of Messiah in your life central to your faith walk? How so? If not, why not?
38. Leviticus 18 discusses sexual sin. We live in a sex-crazed society where the immoral and flesh-alluring antics of the heathens could easily ensnare the righteous if they let down their guard. Everyone seems to make excuses why their personal sex-sin is permissible. Torah is very clear about what is right and wrong in this regard. Liberal Christians have gutted Scripture to excuse sexual deviancies that Scripture calls abominable practices. You may not be living in open sexual sin, but what about your thought life? What about the movies, magazines, internet sites, television shows and advertisements you look at? We have to make a choice before YHVH: either we are a holy nation and people, or we are profane and worldly. Either hot or cold ... there are no gray areas. Luke warmth will be spit out (Rev 3:16).
39. What did you learn from this Open Bible study?

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