

Kedoshim (holy ones) **Torah Portion 30 Leviticus 19:1 - 20:27**

Background: This Torah portion begins after **יהוה** had commanded Moses and Aaron to perform the sacrifices for the Day of Atonement after Moses had returned from the mountain the third time with the new Tablets of Stone. Moses had interceding for the people on the matter of the golden calf for forty days and returned to camp after which he went up the mountain for the third forty day period. Moses had returned on the tenth of Tishrei, the Day of Atonement after that last forty days on the mountain. Aaron's two sons had been killed by **יהוה** when they brought strange fire into the Holy of Holies. The offerings had been offered by Aaron even after his sons had been killed. Aaron and his two remaining sons had followed Moses' instructions even though they were greatly distressed by this tragedy. **יהוה** now speaks of the command to be holy as He is holy. Failure to do so will result in the inhabitants of the land of Israel being disgorge from the land. This includes the Canaanites as well as Israel or anyone who lives in the land.

Kedoshim (קדושי) = holy ones

Events in this Torah portion:

יהוה speaks to Moses about;

- You shall be holy as I am holy
- Honor the Sabbath
- don't turn to idols
- Slaughter Feast Peace Offerings
- leave the gleanings when you harvest
- do not steal or deal falsely
- Don't desecrate My Name
- Don't curse the deaf or trip the blind
- Don't pervert justice
- Don't hate your brother in your heart
- Reprove your fellow
- Don't take revenge
- Don't mate your animals with another species
- Don't plant mixed seed in your field
- Don't wear a garment of mixed fibers
- Punishment of sexual relations between a man and a slave woman
- Don't eat of the fruit of a newly planted fruit tree for four years
- Do not eat of an animal over its blood or indulge in sorcery
- Don't believe in lucky times
- Don't cut your hair or cut your body for the dead
- Don't tattoo your body
- Do not make your daughter a harlot
- Observe My Sabbaths , don't turn to sorcery

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

- Rise in the presence of an old person
- Love the proselyte among you and do not taunt him
- Do not pervert justice in measures of length, weight or volume
- Observe all My decrees and ordinances
- Any who lives among you who gives his child to Molech shall be put to death
- Any who turn to sorcery, יהוה will cut him off
- Any who curses his mother shall be put to death
- Any man who commits adultery with a man's wife shall be put to death
- Any man who lies with his father's wife, they both shall be put to death
- Any man who lies with his daughter-in-law, they shall both be put to death
- Any man who lies with a man, they both shall be put to death
- A man who shall take a woman and her mother , they shall be burned with fire
- A man who shall lie with an animal, they both shall be put to death
- A woman who mates with an animal, both shall be put to death
- A man who takes his sister, they shall be cut off
- A man who shall lie with a woman in her affliction, shall be cut off from their people
- A man who shall take his aunt or his brother's wife shall die childless
- Do not follow the traditions of the nations
- You shall inherit the land, I am יהוה who separated you from the nations
- You shall distinguish between the clean animals and the unclean
- You shall be holy as I יהוה am holy
- Any man or woman who is in sorcery shall be stoned

Honor the Holy Days

Leviticus 19:1-4 And יהוה spoke to Moses saying, 2 **Speak** to the **congregation** of the children of Israel and say to them, You shall be **holy** for I יהוה your Elohim am holy. 3 You shall **revere** every man his mother and his father and keep My **Sabbaths**: I am יהוה your Elohim. 4 Turn not to **idols** nor make to yourselves molten gods: I am יהוה your Elohim.

Speak = A primitive root; perhaps properly to *arrange*; but used figuratively (of words) to *speak*; rarely (in a destructive sense) to *subdue*: - answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties], utter, X well, X work. (s#1696 דבר) (da-bar)

Congregation = Feminine of H5707 in the original sense of *fixture*; a stated *assemblage* (specifically a *concourse*, or generally a *family* or *crowd*): - assembly, company, congregation, multitude, people, swarm. Compare H5713. (s# 5712 עדה) (ay-daw)

Holy = From H6942; *sacred* (ceremonially or morally); (as noun) *God* (by eminence), an *angel*, a *saint*, a *sanctuary*: - holy (One), saint. (s# 6918 קדוש) (kaw-doshe)

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Revere = A primitive root; to *fear*; morally to *revere*; causatively to *frighten*: - affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing). (be had in) reverence (-end), X see, terrible (act, -ness, thing). (s# 3372 **ירא**) (yaw-ray)

Sabbath = from s#7673 intermission, (spec.) the Sabbath:-(every)Sabbath (s# 7676 **שבת**) (shab-bawth')

Comment: Holiness requires proper acts as well as proper attitudes in regard to parents and Sabbaths. Parents and Sabbaths must be honored and the seventh year the crops are not to be harvested. Anyone can eat from any field on this year, but the crop is not to be harvested by the owner. Everyone is required to destroy idols wherever they are found. These commands were taught directly to the people not through the leaders. This shows how important it is that we all get the unaltered message. Since **יהוה** requires all who follow Him to be Holy, It follows that we, through Him, have the ability to be holy. **He would not command us to do something that is impossible for us to do.** If we separate ourselves from immorality we will be holy. "Sabbaths" in the plural which can mean weekly Sabbaths and High Sabbaths.

Stone Edition Chumash (page 657) **Rambam:** someone who observes only the letter of the law can easily become a degenerate with permission of the Torah, for such a person can observe the technical requirements of the commandments while surrendering to self-indulgence, gluttony and licentiousness.

Stone Edition Chumash (page 657) **idol** - The word idol in Hebrew is (**אליל**) it contains the Hebrew word for "NO" (**אל**) (LO) because they have no power to do good or do evil.

Peace Offerings are to be eaten for two days only

Leviticus 19:5-8 And if you offer a sacrifice of a **Peace Offering** to **יהוה** you shall offer it by your own will. 6 It shall be eaten the same day you offer it and on the following day and if any remains until the third day, it shall be burned in the fire. 7 And if it is eaten at all on the third day, it is **abominable**, it shall not be accepted. 8 Therefore everyone that eats it shall bear his iniquity because he has profaned the hallowed thing of **יהוה**: and that soul shall be **cut off** from among his people.

Peace-offerings = peace-offerings (s# 8002 **שלם**) (sheh-lem) from shalom (s# 7999)

Abominable = abominable, root word is stink, foul (s# 6292 **פגול**) (pig-gool)

Cut off = cut off, cut off body part, cut covenant (s# 3772 **כרת**) (kaw-rath)

Comment: Peace offerings were not for sin. They were offered to find favor and a closer relationship with **יהוה**. They could only be offered by a person who was already in good standing with **יהוה**. Will there ever be a time when we will not want to be closer to our Savior. These offerings will be offered when Messiah rules from Jerusalem. We can see from Zechariah chapter fourteen that offerings will be offered when Messiah returns . **Peace-Offerings were to be eaten within the walls of Jerusalem.** Eating of the Feast-Peace offering on a day that **יהוה**

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

has said not to eat it shows that the person is only interested in filling his stomach, he is not interested in pleasing יהוה. Disrespect for יהוה and for desecrating what יהוה has called holy is punished by being cut off from his people.

Related Scriptures: Sacrifices when Messiah returns

Zechariah 14:1-4 Behold, the day of יהוה comes, and your spoil shall be divided in the midst of you. 2 For **I will gather all nations against Jerusalem to battle**; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the rest of the people shall not be cut off from the city. 3 Then shall יהוה go forth, and fight against those nations, as when He fought in the day of battle. 4 And **His feet shall stand in that day on the mount of Olives**, which *is* before Jerusalem on the east, and the mount of Olives shall split in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall move toward the north, and half of it toward the south.

Zechariah 14:20-21 In that day shall there be on the bells of the horses, HOLINESS UNTO יהוה; and the pots in יהוה's house shall be like the bowls before the Altar. 21 Yes, every pot in Jerusalem and in Judah shall be holiness to יהוה of hosts: and **all they that sacrifice shall come and take of them, and seethe in them**: and in that day there shall be no more the Canaanite in the house of יהוה of hosts.

Comment: We see that after Messiah's feet touch the Mount of Olives and it splits and forms a great valley and He destroys the enemy, then He rules from Jerusalem and offerings are given and people from other lands come and take the pots that are in Jerusalem and offer sacrifices in them. These sacrifices may be Thanksgiving sacrifices or Peace Offerings, either way they are blood sacrifices. However there is a period of time between when the mountain splits and the time that the nations come and offer sacrifices in Jerusalem as seen in Revelations chapter 12.

Related Scripture: Satan is cast out of Heaven

Revelations 12:6-11 And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Messiah: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Related Scripture: Satan comes against the 10 Tribes

Revelations 12:17 And the dragon was angry with the woman, and went to make war with the remnant of her seed (Ephraim the 10 Tribes), which keep the commandments of Elohim, and have the testimony of Yeshua the Messiah

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Food is left in the field for the poor

Leviticus 19:9-10 And when you reap the harvest of your land you shall not reap the corners of your field, neither shall you gather the **gleanings** of your harvest. 10 And you shall not glean your vineyard, neither shall you gather every grape of your vineyard; You shall leave them for the poor and stranger: I am **יהוה** your Elohim.

Gleaning = the gleaning: (s# 3951 **לקט**) (leh'-ket)

Comment: Tithes & Gleanings: The original welfare system, the poor and needy were allowed to gather what the farmers left for them. The seven year cycle for tithes of food said that the farmers would give 1/10th of their increase to the Levites at Shavuot (Pentecost) and 1/10th of their harvest at Sukkot (Tabernacles) on the first, second, fourth, and fifth years. The seventh year there was no sowing of grain so there was no tithes on that year. The third and sixth years the tithes was to be put in the storehouse in the city that they lived in so that the poor and needy could come and receive what they needed. The other six years the poor were allowed to glean the fields for their needs. **יהוה** is merciful and charitable, so it stands to reason that He wants His children to also be the same. We show the goodness of **יהוה** our father when we share what He has given us with others who are in need. Their part is to be left in the fields or vineyards.

All Israel are to deal properly with each other

Leviticus 19:11-13 You shall not **steal** neither deal falsely, neither **lie** one to another. 12 And you shall not swear by My name falsely, neither shall you profane the name of your Elohim: I am **יהוה**. 13 You shall not defraud your neighbor neither rob *him*: his wages you shall not hold back until the morning.

Steal = to thieve, to deceive, carry away, steal (s# 1589 **גנב**) (gaw-nab')

Lie = to be untrue, lie, deceive, deny deal falsely (s# 3584 **כחש**) (kaw-khash')

Comment: A worker has to be paid on the basis of how he was hired. If he was hired for the day, he must be paid at the end of the day. If he was hired for a week, he must be paid at the end of the week. Day labors depend on their pay to be able to feed their families each day. To not pay them would deny their families food for that day. **יהוה** will hear the prayers of the poor in such cases and bring judgment on the guilty.

Stone Edition Chumash (page 659) **The sequence of sin of stealing** -- Stealing - denying you did it - lying in other ways to cover it up - taking an oath - taking an oath in **יהוה's** Name. All these act cause a person to be drawn deeper and deeper in to a sinful lifestyle.

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Do not show favoritism in judgment

Leviticus 19:14-15 You shall not curse the deaf, nor **give** a stumblingblock before the blind, but you shall **fear** your Elohim: I am **יהוה** 15 Do commit a **perversion** of justice. You shall not respect the person of the poor nor honor the person of the mighty: but in righteousness shall you judge your neighbor.

Give = A primitive root; to *give*, used with great latitude of application (*put, make, etc.*): - add, apply, appoint, ascribe, assign, X avenge, X be ([healed]), bestow, bring (forth, hither), cast, cause, charge, come, commit consider, count, + cry, deliver (up), direct, distribute do, X doubtless, X without fail, fasten, frame, X get, give (forth, over, up), grant, hang (up), X have, X indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, ordain, pay, perform, place, pour, print, X pull, put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up). + sing, + slander, strike, [sub-] mit, suffer, X surely, X take, thrust, trade, turn, utter, + weep, X willingly, + withdraw, + would (to) God, yield. ...(# 5414 **נתן**) (naw-than') **Note:** I gave this complete attributes of the word **give/Natan** because this is the name of the fifteen year old Jewish young man who gave the prophecy of the end-times. His testimony is on www.Youtube with search words of **Natan fifteen year old Jewish Boy Rabbi**

Fear = reverence, fear (188), afraid (78) (# 3372 **ירא**) (yaw-ray)

Perversion = unrighteous, injustice, wrong (# 5766 **עול**) (**eh-vel**)

This may be where we get the word **EVIL**.

Coincidences in the Bible and Biblical Hebrew (page 21) We are not to take advantage of others who have weaknesses for sport or for gain. We are our brother's keeper. We must take responsibility for the welfare of others. The Hebrew word for the act of harming a blind person is mistranslated as **place**. But this Hebrew word actually means to **give**. It would not be necessary to tell anyone that causing a blind person to fall is wrong. That is obvious to everyone. The actual understanding means we are not to offer a simple minded person a deal that would benefit us but to their harm. Such as offering to sell them your car when you know your car is not road worthy. (Note this excellent 300 page book by Haim Shore is available on line as a free download)

Proper attitude toward others

Leviticus 19:16-18 You shall not go up and down as a **talebearer** among your people: Neither shall you stand against the blood of your neighbor: I am **יהוה** . 17 You shall not hate your brother in your heart: you shall rebuke your neighbor and not allow sin to be on him. 18 You shall not avenge nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am **יהוה**.

Talebearer = slanderer, tale bearer, informer, gossipmonger (# 7400 **רכיל**) (raw-keel)

Kedoshim (holy ones) **Torah Portion 30 Leviticus 19:1 - 20:27**

Schottenstein Edition Interlinear Chumash (page 749) **How to love another** HaKesav VahaKabbalah offers a list of realistic examples of how one can fulfill this commandment in ways that are possible: (a) Your affection for others should be real, not feigned. (b) Always treat others with respect. (c) Always seek the best for them. (d) join in their pain. (e) Greet them with friendliness. (f) Give them the benefit of the doubt. (g) Assist them physically, even in matters that are not very difficult. (h) Be ready to assist with small or moderate loans and gifts. (i) Do not consider yourself better than them.

Comment: We are not to be a tale bearer or gossip monger. We are not to allow anyone to be killed by a murderer. Even if we don't know them, we must step in to rescue them from the one who would harm them. We must reprove others and love them: We can not hate our brother and we must reprove a person who is under the Covenant, if we see something they are doing that is forbidden by Torah. Yeshua and Paul taught this part of the Torah in the New Testament.

Stone Edition Chumash (page 661)

Rabbi Simchah Zissel of Kelm noted that the Talmud teaches that one must reprove over and over. Often 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 palatable way.

Related Scripture: We must love others

John 13:35 By this shall all men know that you are My disciples, if you **love one to another**.

Related Scripture: We must love others

John 15:12 This is My commandment, that you **love one another**, as I have loved you.

Related Scripture: We are to love others we have not met

I Thessalonians 4:9-10 But as touching brotherly love you need not that I write to you: for you yourselves are taught of **יהיה** to **love one another**. 10 And indeed you do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that you increase more and more.

Forbidden Mixtures

Leviticus 19:19 You shall keep My **decrees**. You shall not let your cattle breed with a **diverse** kind: You shall not sow your field with mixed seed: neither shall a garment of **mixed** linen and woolen come on you.

Decrees = statue, ordinance (s# 2708 **חקה**) (khook-kaw)

Diverse = forbidden mixture of cattle, seed, garments (s# 3610 **כלאים**) (kil-ah-yim)

Mixed = mixed stuff (s# 8162 **שעטנו**) (shah-at-naze) (*Linen & wool*)

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Comment: We are to obey what יהוה has commanded whether we understand it or not. We are not to choose to obey only the commands that we understand.

mating **different species** is forbidden

mixing **diverse seeds** is forbidden

mixing **linen and wool** in garments is forbidden for the common man. These mixtures are mixing animal and plant fibers.

Forbidden Sexual Relations

Leviticus 19:20-22 And whoever lies carnally with a woman that is a bondmaid, betrothed to a husband and not at all redeemed nor has her freedom been given to her; She shall be scourged; they shall not be put to death, because she was not free. 21 And he shall bring his Trespass Offering to יהוה to the door of the Tabernacle of the congregation, even a ram for a Trespass Offering. 22 And the priest shall make an atonement for him with the ram of the Trespass Offering before יהוה for his sin which he has done: and the sin which he has done shall be forgiven him.

The first three years of Fruit Trees

Leviticus 19:23-25 And when you shall come into the land, and shall have planted all types of trees for food, then you shall count the fruit of them as **uncircumcised** three years shall it be uncircumcised to you: it shall not be eaten. 24 But in the fourth year all the fruit of it shall be **holy** to praise יהוה with it. 25 And in the fifth year shall you eat of the fruit of it, that it may yield to you the increase of it: I am יהוה your Elohim.

uncircumcised = uncircumcised, forbidden (s# 6189 ערלתן) (orlah)

Holy = consecrated, holiness (s# 6944 קדש) (ko-desh)

Stone Edition of Chumash (page 663) **Orlah - The first three years of trees** All fruits from the first three (3) years of a newly planted tree or its grafted shoots are forbidden for any conceivable use, and those of the fourth year are holy and are to be eaten only in Jerusalem. Although, in general, all land-related commandments apply only in Eretz Israel, Orlah is an exception. **Shall be sanctified.** This word teaches that fourth-year fruit (רבעי) is treated like the second tithe; it must be safeguarded against contamination and eaten in Jerusalem. If the owner lives outside the Holy City, he may redeem the fruit for money, which he must bring to Jerusalem and use to buy food, which he and his guests will eat there. **Ramban** suggests a reason for the prohibition. The first fruits of a tree should be used for the holy purpose of praising and thanking Elohim. Since the first three years' fruits are not yet mature enough to be worthy for that purpose, the Torah ordains that none of the fruit may be used until the fourth year.

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Don't believe in enchantments

Leviticus 19:26-28 You shall not eat over the blood: neither shall you use **enchantment** nor **observe lucky times**. 27 You shall not round the corners of your heads, neither shall you mar the corners of your beard. 28 You shall not make any cuttings in your flesh for the dead, nor print any marks on you: I am **יהוה**.

Enchantment = to hiss, whisper a magic spell, prognosticate, enchanter, diligently observe (s# 5072 **נחש**) (naw-khash')

Observe times = to cloud over, practice magic, enchanter, observe times, sorcerer, soothsayer (s# 6049 **ענן**) (aw-nan)

Stone Edition of Chumash (page 663) **Ramban: Eating over the blood** was a practice of sorcerers, who would gather blood in a ditch and by means of incantations, would foretell future events. From this it is derived that when an animal is slaughtered, none of the meat may be eaten until the blood is covered with dirt. Do not act on superstitious omens. Do not base your decisions on superstitions, such as that black cats crossing your path or that walking under a ladder will cause bad luck.

Holiness required in the land of Israel

Leviticus 19:29-34 Do not prostitute your daughter, to cause her to be a whore; lest the land fall to whoredom and the land become full of wickedness. 30 You shall keep My Sabbaths, and reverence My sanctuary: I am **יהוה**. 31 Regard not those that have **familiar spirits**, neither seek after **wizards**, to be defiled by them: I am **יהוה** your Elohim. 32 You shall rise up before the hoary head, and honor the face of the old man, and fear your Elohim: I am **יהוה**. 33 And if a stranger **sojourn** with you in your land, you shall not vex him. 34 But the stranger that dwells with you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt; I am **יהוה** your Elohim.

familiar spirits (ovos) = water skin bottle, necromancer (invokes the dead) (s# 178 **אוב**) (ovos)

wizards (yidanim) = a knower, one with a familiar spirit (s# 3049 **ידעני**) (yid-deh-o-nee)

Sojourn = one living as a guest, shrink in fear, gather for hostility, inhabitant (s# 1481 **גור**) (goor)

Related Scripture: We are all to obey the same Commandments

Numbers 15:14-16 And if a stranger sojourn with you, or whoever *is* among you in your generations, and will offer an offering made by fire, of a sweet savor to **יהוה**; as you do, so he shall do. 15 **One ordinance shall be both for you of the congregation, and also for the stranger that sojourns with you**, an ordinance forever in your generations: as you *are*, so shall the stranger be before **יהוה**. 16 One law and one manner shall be for you, and for the stranger that sojourns with you.

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Comment: Cutting edge of beard or part of hair on the head and cutting ones self as a show of sorrow is prohibited. This may also be related to cutting one's hair in such a way that a circle of hair is left that was the sign of those who worshiped the sun god. This circle on the head was also carried out by wearing a small circular cap to show that the person was a sun worshiper. This practice exists today in the Catholic church and many believe that this practice also is shown by the Jewish people wearing a kippa. Jewish people began this practice in the middle ages. It was not known at the time of Messiah. The circles shown around Jesus' head and the heads of His disciples in paintings from the middle ages is supposed to show them as holy, but this sign is used by pagan to show they were sun worshipers. We know that this is not true, but that is the meaning of those circles or nimbus.

Schottenstein Edition Interlinear Chumash (page 752-753)

* **Sabbath desecration** is a denial that **יהוה** created the earth in six days A person who does not keep Sabbath is showing by his actions that he does not believe **יהוה** created the world. A person who does not honor The Sanctuary does not believe there is a God. A person who practices in the occult is an enemy of **יהוה**.

* **Do not turn to sorcery.** - Those who practice such are punished by **kares** (cut off from his people). Those who consult with them are punished by **lashes**.

* **Rise to honor elders** those who are 70 years old and older

* **Honor the presence of a sage** (one who knows Torah) Revere your Elohim

Just Measures

Leviticus 19:35-37 You shall do no unrighteousness in judgment, in measures of length in weight or in volume. 36 Just balances, just weights a just ephah, and a just hin, shall you have: I am **יהוה** your Elohim which brought you out of the land of Egypt. 37 Therefore you shall observe all My **decrees**, and all MY **judgments**, and do them: I am **יהוה**

Decrees = statue, custom, ordinance (s# 2708 **חקה**) (khook-kaw)

Judgments (laws) = decree, law, Justice, judgment (s# 4941 **משפט**) (mish-pawt')

Have fair measures in length, weight and volume

Stone Edition of Chumash (page 665) One who uses unjust measures is as one who denies Elohim. If he was sure that **יהוה** was real, he would also believe that **יהוה** knows what he was doing that **יהוה** had commanded not to steal.

Related Scripture: All who obey God are His people

Isaiah 11:11-13 And it shall come to pass in that day, that **יהוה** shall set His hand again the second time to recover and restore the remnant of His people, who shall be left, from Ashshur, and Mizrayim, and from Pathros, and from Cush, and from Eylam and from Shinar and from Hamath and from the coastlands of the sea. 12 And He shall set up a miraculous Banner for the nations and **He shall gather the outcasts of Israel**, and gather together the dispersed of Yahudah from the four corners of the earth. 13 **The envy also of Ephraim shall depart, and the**

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

adversaries of Yahudah shall be cut off. Ephraim shall not envy Yahudah and Yahudah shall not trouble Ephraim.

Stone Edition of Chumash (page 650) **Decrees** are those that are unfathomable by human intelligence, such as the prohibitions against the consumption of forbidden meat, wearing mixtures of wool and linen, and the laws of removal of contamination. Because these are beyond logic the verse ends with "I am **יהוה**, your Elohim. These are **יהוה**'s decrees and they are not for us to decide whether or not they are worthy of our approval.

Death to those who follow Molech

Leviticus 19:1-7 And **יהוה** spoke to Moses saying, 2 Again you shall say to the children of Israel, Whoever of the children of Israel, or of the stranger that sojourns in Israel, that gives any of his seed to **Molech**: he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set My face against that man, and I will cut him off from among his people; because he has given of his seed to Molech, to defile My Sanctuary, to profane My holy name. 4 And if the people of the land in any way hide their eyes from the man, when he gives of his seed to Molech, and don't kill him: 5 Then I will set My face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech from among their people. 6 And the soul that turns after such as have familiar spirits, and after wizards, to go whoring after them, I will even set My face against that soul, and even will cut him off from among his people. 7 Sanctify yourselves therefore and be holy for I am your Elohim.

Molech = the chief deity of Ammonites (s# 4432 **מלך**) (mo'-lek)

Comment:**יהוה will destroy all who give their children to molech** All who would give their children to molech will be destroyed by **יהוה**. The people are to stone them. If they pretend not to see and don't stone him, then **יהוה** will also destroy them. Those who consult the dead and familiar spirits will be destroyed from among their people. **יהוה** has vowed to do this. **The phrase:** "their blood is on themselves" or "his blood shall be on his own head" refers to death by stoning. Their blood will literally be on their head.

Any who curse father or mother must be stoned

Leviticus 20:8-9 And you shall keep My statutes and do them: I am **יהוה** which sanctify you. 9 For everyone that curses his father or his mother shall surely be put to death: he has cursed his father or mother; his blood shall be upon him.

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Punishment for Adultery

Leviticus 20:10-12 And the man that commits adultery with another man's wife, even he that commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. 11 And the man that lies with his father's wife has uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be on them. 12 And if a man lie with his daughter in law, both of them shall surely be put to death: they shall have wrought confusion; their blood is on them.

Comment: Adulterer and adulteress must be put to death. One who lies with his father's wife, both must be stoned. We know from Leviticus chapter eighteen that this is prohibited, but here we are given the punishment of death to both of them. We also pointed out that Reuben had defiled his father's bed, which is a violation of this commandment. a man lies with daughter-in-law, both must be stoned. We also know from Leviticus chapter eighteen that this is prohibited, but here we are given the punishment of death to both of them. We also pointed out that Judah had children by his former daughter-in-law although he did not know who she was at the time.

homosexuals must be stoned

Leviticus 20:13 If a man also lie with mankind as he lies with a woman, both of them have committed an abomination: They shall surely be put to death; their blood shall be upon them.

Comment: The only story in all of Scripture of a homosexual society is Sodom and Gomorrah. Elohim Himself destroyed these cities and saved Lot and his two daughters

A man can not take a wife and her mother or lie with animals

Leviticus 20:14-16 And if a man takes a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there is no wickedness among you. 15 And if a man lie with a beast, he shall surely be put to death: and you shall slay the beast. 16 And if a woman approach any beast to lie down with it, you shall kill the woman and the beast: they shall surely be put to death; their blood is upon them.

A man can not marry his sister

Leviticus 20:17 And if a man shall take his sister his father's daughter or his mother's daughter and see her nakedness and she sees his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister's nakedness; he shall bear his iniquity.

Comment: Abraham and his son Isaac said that their wife was their sister, but that meant that they were related or from their relatives. Abraham married Sarah, his brothers daughter, after his brother had died. Isaac married a distant relative from his mother's people.

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

A man can not have sexual relations with a woman during her period

Leviticus 20:18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he has discovered her fountain, and she has uncovered the fountain of her blood: and both of them shall be cut off from among their people.

Comment: This apparently is related to people who are not married, since we have seen that a husband who is made unclean by his wife's issue was required to be unclean himself for the seven days like his wife. This could mean that this sexual act was with full knowledge of her uncleanness and the previous commandment was for when a man's wife had started her period at an unexpected time which they were both unaware of.

Do not uncover the nakedness of relatives

Leviticus 20:19-21 And you shall not uncover the nakedness of your mother's sister nor of your father's sister: for he uncovered his near kin: they shall bear their iniquity. 20 And if a man lie with his uncle's wife, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. 21 And if a man shall take his brother's wife, it is an unclean thing: he has uncovered his brother's nakedness; they shall be childless.

Related Scripture: John the Baptist was beheaded for teaching this command

Matthew 14:4-12 For John said to him (Herod), It is not lawful for you to have her. 5 And when he would have put him to death, he feared the multitude. because they counted him as a prophet. 6 But when Herod's birthday was kept the daughter of Herodias danced before them and pleased Herod. Therefore he promised with an oath to give her whatever she would ask. 8 And she being before instructed by her mother said Give me here John Baptist's head in a charger. 9 And the king was sorry nevertheless for the oath's sake and them which sat with him at meat, he commanded it to be given to her. 10 And he sent and beheaded John in the prison. 11 And his head was brought in a charger and given to the damsel: and she brought it to her mother.

Obey the commandments and you will not be cast out of the land

Leviticus 20:22-26 You shall therefore keep all My decrees, and all My ordinances, and do them: that the land where I bring you to dwell will not spew you out. 23 And you shall not walk in the manner of the nation which I cast out before you: for they committed all these things and therefore I **abhorred** them. 24 But I have said to you You shall inherit their land and I will give it to you to possess it, a land that flows with milk and honey: I am **יהוה** you Elohim which have separated you from *other* people. 25 You shall therefore put a difference between clean beasts and unclean beasts and unclean fowls and clean: and you shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean. 26 And you shall be holy to Me: for I **יהוה** am holy and have separated you from other people that you should be Mine.

Abhorred = to be grieved, abhor, loathing (s# 6973 קוץ) (koots)

Kedoshim (holy ones) Torah Portion 30 Leviticus 19:1 - 20:27

Comment: Obey My decrees and ordinances and the land will not disgorge you like the nations were disgorged. This statement would make you believe that **the land is a living being** that will reject things that are abhorrent to it. It seems that the land is more than dirt, trees and water.

Don't forget the things that got the other nations cast out

Leviticus 20:27 A man or a woman that has a familiar spirit, or that is a wizard shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

Related Scripture: Israel a praise of the earth when we return

Isaiah 62:1-7 For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp *that* burns. 2 And the Gentiles shall see your righteousness, and all kings your glory: and you shall be called by a new name, which the mouth of **יהוה** shall name. 3 You shall also be a crown of glory in the hand of **יהוה**, and a royal diadem in the hand of your Elohim. 4 You shall no more be termed Forsaken; neither shall your land any more be termed Desolate: but you shall be called Hephzibah, and your land Beulah: for **יהוה** delights in you, and **your land shall be married**. 5 For *as* a young man marries a virgin, *so* shall your sons marry you: and *as* the bridegroom rejoices over the bride, *so* shall your Elohim rejoice over you. 6 I have set watchmen on your walls, O Jerusalem, *which* shall never hold their peace day nor night: you that make mention of **יהוה**, keep not silence, 7 And give Him no rest, till He establish, and till He makes Jerusalem a praise in the earth.