

# Parashat Emor

## פרשת אמר

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## The importance of Sanctifying the Name of the Lord

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 21:1-24:23

הפטרה: Ezekiel 44:15-31

הברית: Luke 18-20

החדשה

*Triennial cycle: Vayikra / Leviticus 21:1-22:16*

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This week's reading is from Parashat Emor (*Vayikra / Leviticus 21:1-24:23*) the Lord told Moshe to speak to the Cohanim about the sons of Aharon to be careful not to defile themselves by touching a dead person among his people.

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One exception was given for the nearest relatives, father, mother, son, daughter, or brother (*21:1-3*). The scripture goes on to say

לֹא יִטְמָא בְּעַל בְּעַמּוֹ לְהַחֲלוֹ: ה' לֹא יִקְרָחָה [יִקְרָחוּ] קְרָחָה בְּרֵאשִׁים וּפְאֵת זָקָנָם לֹא יִגְלַחוּ וּבְבָשָׂרָם לֹא יִשְׂרְטוּ שְׂרָפָת: ו קְדָשִׁים

וְהָיוּ לְאֵלֹהֵיהֶם וְלֹא יַחֲלִלוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת-אִשִּׁי יִהְיֶה לָחֵם אֱלֹהֵיהֶם הֵם מִקְרִיבִים וְהָיוּ קְדָשִׁים:

*21:4 'He shall not defile himself as a relative by marriage among his people, and*

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*so profane himself. 21:5 'They shall not make any baldness on their heads, nor*

*shave off the edges of their beards, nor make any cuts in their flesh. 21:6 'They*

*shall be holy to their God and not profane the name of their God, for they present*

*the offerings by fire to the Lord, the food of their God; so they shall be holy.*

*(NASB)* It is interesting to note the Mitzvot not to shave making baldness on our

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heads, not to round the edges of our beards, and not to make cuts in our flesh is

placed in parallel with defiling one's self and becoming unclean by reason of

touching the dead. Does one make himself unclean before the Lord by reason of

shaving the head for the dead, or rounding the beards and making a cut in the

flesh (*i.e. tattoos and other religious purposes such as was done by the prophets*

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*of baal in the Neviim section of the Tanach*). The Cohanim are not to take a

woman who has profaned herself as a prostitute or to take a woman who is

divorced from her husband (*21:7*). In addition to this, the daughter (unmarried)

that profanes herself by prostitution, she profanes her father by this and she is to

be put to death (*21:9*). The priest that is anointed with oil shall not tear his

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cloths, uncover his head, or defile himself by a dead person, not even his nearest

relative (*21:11*), the Cohen is not to leave the sanctuary or profane the sanctuary

in any way (*21:12*). The person who has a defect, who is lame, blind, or

disfigured face or deformed limb, broken foot or hand, hunchback or dwarf,

defect in his eye or skin malady, or crushed testicles (unique), no one from the

descendants of Aharon is to come near to offer the sacrifices before the Lord

(*21:18-21*). The Cohen that approaches any of the holy things in his uncleanness

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Our bodies being a sanctuary for God's Ruach HaKodesh (Holy Spirit) it is impossible for us to leave the sanctuary since we are His sanctuary and it is very possible for us to profane the sanctuary of our bodies. That that in mind, how important are these commands for our lives today? ( see verses 21:1-11)

will be cut off from before the Lord (22:3). The Lord says that - וְשָׂמְרוּ אֶת-  
 22:9 *They shall therefore keep My charge, so that they will not bear sin because of it and die thereby because they profane it; I am the Lord who sanctifies them. (NASB)*  
 Additional commands are given in *Vayikra 22:10-15* on who may and may not eat  
 of the holy gifts. The reason being טו וְלֹא יִחַלְלוּ אֶת-קֹדְשֵׁי בְנֵי יִשְׂרָאֵל אֶת אֲשֶׁר-גִּרְיָמוּ  
 22:15 *They shall not profane the holy gifts of the sons of Israel which they offer to the Lord, 22:16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the Lord who sanctifies them.*" (NASB) The entering into the sanctuary in  
 uncleanness and eating of the food that is given to the Cohanim results in the  
 bearing of the guilt of sin. We are then told that the animals brought for an  
 offering before the Lord are to be perfect and without defect (22:18-25). In  
 addition to this, the Lord says to keep His mitzvot (commandments) so that one  
 does not profane the name of the Lord (22:31-32). The Lord then declares His  
 Moedim (Appointed times) and the scriptures declare in these appointed times  
 that God is sanctified (*We sanctify God in our lives by doing these things*). The  
 first Moedim is to work six days and rest on the seventh, the Shabbat rest (23:3),  
 the Festival of Pesach (Passover) (23:5) the feast of Matzah (Unleavened bread)  
 (23:6), and the Festival of Shavuot (Pentecost) (10-13). The Feast of trumpets  
 and Yom Kippur (Day of Atonement) are mentioned in *Vayikra 23:26-32*. The  
 concluding Moedim (Appointed time) is the Feast of Succot (Tabernacles) that is  
 commanded to be observed in *Vayikra 23:33-44*. The portion of scripture for  
 this week concludes with the commands on blaspheming the Name of the Lord  
 and on a person causing personal injury to another, יט וְאִישׁ כִּי-יִתֵּן מוֹם בְּעַמְּיתוֹ  
 24:19 *If a man injures his neighbor, just as he has done, so it shall be done to him:*(NASB) the command of an eye for an eye and a tooth  
 for a tooth is given. The Scriptures state כב מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם כַּגֵּר כְּאִזְרַח יִהְיֶה כִּי  
 24:22 *There shall be one standard for you; it shall be for the stranger as well as the native, for I am the Lord your God.*" (NASB) The  
 command of only "one standard" (מִשְׁפָּט אֶחָד, one judgment) is given for  
 everyone living in the land of Yisrael so the punishment meets the crime that was  
 committed. A person could not exact greater punishments for lesser crimes. This  
 Mitzvah on an eye for an eye and tooth for a tooth demonstrates the Holiness of  
 God and the greatness of His mercy and on the reciprocation of mercy unto others  
 who have done us harm.

In the opening verses, the Lord speaks to Moshe telling him to speak to  
 the priests and the sons of Aharon. Moshe gives the priests and the sons of  
 Aharon the mitzvot (commands) (i) to not defile themselves by touching a dead  
 person except if it is a close relative and the priest that is anointed by oil shall not  
 defile himself by touching any dead person (21:1-2, and 11), (ii) to sanctify their  
 marriage by choosing a good spouse (see 21:4, 7, and 13-16), (iii) to not shave the  
 edges of their beards or make cuts in their flesh, and (iv) no man who has a defect  
 shall make an offering before the Lord (21:17-23). The last part of the reading  
 from the Triennial Cycle (22:1-19) discusses when one has any kind of  
 uncleanness he may not eat of the holy things and the daughter that was married is  
 widowed, who returns to her father's house may eat of the holy thing.

**Sanctified**  
 adj. made holy,  
 consecrated; purified,  
 made free from sin;  
 sanctimonious, self-  
 righteous (Dictionary)

Throughout the portion this week we find the repeated phrase “*Kedoshim yihyu* 90 *leloheyhem ve'lo yekhllu shem eloheyhem*” ( **קְדוּשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יִחַלְלוּ שֵׁם** ) ( **אֱלֹהֵיהֶם כִּי אֶת-אִשֵּׁי יִהְיוּ לָחֵם לָחֵם אֱלֹהֵיהֶם הֵם מִקְרִיבֵם וְהָיוּ קֹדֶשׁ:** ) meaning “*They are holy to God and not profane the name of their God.*” Here the text connects being sanctified with eating the holy thing. Have you ever wondered about the significance of eating the holy thing? Did Yeshua teach about being sanctified 95 and eating what is holy? What is the Lord trying to tell us and how do these scriptures apply to our lives today?

**פרשת אמור ספר ויקרא פרק כב פסוק ו-ט**

100 וּנְפֹשׁ אֲשֶׁר תִּגַּע-בּוֹ וְטָמְאָה עַד-הָעֶרֶב וְלֹא יֵאָכֵל מִן-הַקֹּדְשִׁים כִּי אִם-רִחֵץ בְּשֵׁרוֹ בַּמַּיִם:  
 ז וְכֹא תִשְׁמַשׁ וְטָהַר וְאַחַר יֵאָכֵל מִן-הַקֹּדְשִׁים כִּי לַחֲמוֹ הוּא: ח גְּבִלָה וְטָרְפָה לֹא יֵאָכֵל לְטָמְאָה-  
 בָּהּ אֲנִי יְהוָה: ט וְשִׁמְרוּ אֶת-מִשְׁמַרְתִּי וְלֹא-יִשְׂאוּ עָלָיו חֲטָא וּמָתוּ בּוֹ כִּי יִחַלְלוּ: אֲנִי יְהוָה  
 מִקְדָּשִׁים:

105 Wisdom (חכמה) is the “ability to judge correctly and to follow the best course of action based on knowledge and understanding.” According to the Scriptures this week, that is exactly what God is trying to tell the priests and the children of Aharon, do not be unclean and come before Me (God), do not defile yourself and eat of the holy sacrifices because I (God) have made you holy.  
 110 According to Oxford’s dictionary, Wisdom is a noun, meaning “*knowledge, insight, common sense, reason, and experience that develops.*” The Concise Oxford’s Thesaurus says “wisdom” is synonymous with “*intelligence, sense, common sense, shrewdness, astuteness, smartness, judiciousness, judgment, prudence, circumspection; logic, rationale, rationality, soundness, advisability.*”

115 Wisdom is described as nurturing, causing growth spiritually, growth in this natural world, and enhances safety and stability in our lives. Reading about wisdom from the Bible, for example in sefer *Mishley / Proverbs 9*, the Scriptures describe wisdom in the feminine sense having a feminine grammatical gender. *Mishley / Proverbs 9:5* says “*Come, eat of my food and drink of the wine I have mixed.*” Here we are instructed to drink what wisdom has prepared. Now, the reason “*wisdom*” is written as feminine in our English bible is because it is written in the feminine sense in the Hebrew bible. The description of “*wisdom*” (חכמה) in the Scriptures is that of having qualities that are

**ספר משלי פרק ט פסוק א-ה**  
 א חֲכָמוֹת בָּנְתָה בֵּיתָה חֲצֹבָה  
 עֲמוּדֶיהָ שִׁבְעָה: ב טָבַחָה  
 טָבַחָה מִסְכָּה יֵינָה אֶף עָרְכָה  
 נִשְׁלַחְנָה: ג שְׁלַחָה נְעֻרְתֶיהָ  
 תִקְרָא עַל-גִּפְי מְרִמֵי קִרְתָּה: ד  
 מִי-פָתִי יִסֵּר הֵנָּה חֲסֵר-לֵב  
 אִמְרָה לֹ: ה לְכוּ לַחֲמוּ בְלִחְמֵי  
 וְשִׁתּוּ בַיַּיִן מִסְכָּתִי: ו עֲזְבוּ  
 פְתָאִים וְחָיוּ וְאֲשֶׁרוּ בְדָרוֹ בֵּינָה:

traditionally associated with women such as that of being nurturing and gentle. Wisdom is also described as being precious (*Mishley / Proverbs 2:1-10*), beautiful, pretty, something to be acquired that is very highly valued. If we think of wisdom in terms of the family unit, wisdom is the wife that completes a man as God had designed in the husband and wife relationship. Eve was taken from

**Vayikra / Leviticus 22:6-9**  
 22:6 a person who touches any such shall be unclean until evening, and shall not eat of the holy gifts unless he has bathed his body in water. 22:7 'But when the sun sets, he will be clean, and afterward he shall eat of the holy gifts, for it is his food. 22:8 'He shall not eat an animal which dies or is torn by beasts, becoming unclean by it; I am the Lord. 22:9 'They shall therefore keep My charge, so that they will not bear sin because of it and die thereby because they profane it; I am the Lord who sanctifies them. (NASB)

**Mishley / Proverbs 9:1-5**  
 9:1 Wisdom has built her house, She has hewn out her seven pillars; 9:2 She has prepared her food, she has mixed her wine; She has also set her table; 9:3 She has sent out her maidens, she calls From the tops of the heights of the city: 9:4 'Whoever is naive, let him turn in here!' To him who lacks understanding she says, 9:5 'Come, eat of my food And drink of the wine I have mixed. (NASB)

140 Adam's rib, where the two shall become one. There is a connection given within  
this week's Torah portion, on sanctifying the name of the Lord by the spouse we  
choose? When "wisdom" (חכמה) is described in terms having feminine  
grammatical gender, we find a consistency in the way in which God has created  
things to be both physically and spiritually. Here in the Torah portion, God is  
145 instructing the priests and sons of Aharon to use wisdom (חכמה) in how they live  
their lives, what they come into contact with, who they marry, and how they take  
care of their bodies (i.e. no cutting the flesh and shaving the edges of the beard,  
do not defile yourselves, do not become unclean and present a sacrifice before  
me, etc).

150 In *Mishley / Proverbs 9* Solomon describes wisdom having "built her  
house" (בֵּיתָהּ בְּנִתָּהּ בְּנִתָּהּ) and having "hewn out her seven pillars" (שִׁבְעַת  
עֲמֻדֹתָיָהּ). The seven pillars are analogous to the menorah, the seven golden candle  
sticks and the house (*Beit HaMikdash*) is the place that one draws near to the  
Lord. As we know, the priests in wisdom are to draw near to the Lord being  
careful to maintain ritual purity (detailed in our Torah portion this week). In  
similar manner, in wisdom we seek the counsel of God drawing near to Him in  
prayer and supplication (humbly request).

155 King Solomon also writes in *Mishley / Proverbs 9* that wisdom calls us to  
drink the wine she has mixed. The concept of mixing wine can be understood as  
letting wine breathe, allowing a wine's exposure to the surrounding air. By  
allowing wine to mix and mingle with air, the aroma and taste of the wine will  
open up the flavor and the profile will soften and mellow out a bit. The overall  
flavor characteristics will improve. Fresh wine benefits from this the most  
160 allowing for a much better and enjoyable taste. So in this sense, wisdom  
functions in the same sense in our lives today, allowing us to become better (wise)  
and enjoyable to others and especially before or unto God. The eating and  
drinking of food from the Temple service in *Vayikra / Leviticus 22:7* or wine in  
*Mishley / Proverbs 9:5* is synonymous with one internalizing the holiness of God.

165 Note how it is indicated in the Torah portion one will bear their iniquity if one  
internalizes the sacrifice in a state of impurity. Similarly, we go before the Lord  
in purity of heart and spirit and God gives us the wisdom of His words and its  
teachings become a part of who we are (in *Mishley / Proverbs*). Yeshua said <sup>54</sup>ὁ  
170 τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον,  
καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ: in *John 6:54 "He who eats My  
flesh and drinks My blood has eternal life, and I will raise him up on the last  
day,"*

### ΚΑΤΑ ΙΩΑΝΝΗΝ 6:53–58

175 <sup>53</sup>εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν  
σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε  
ζωὴν ἐν ἑαυτοῖς. <sup>54</sup>ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα  
ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ: <sup>55</sup>ἡ γὰρ  
σὰρξ μου ἀληθῆς ἐστὶν βρωσις, καὶ τὸ αἷμά μου ἀληθῆς ἐστὶν πόσις.  
180 <sup>56</sup>ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ  
ἐν αὐτῷ. <sup>57</sup>καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν πατέρα,

#### Note:

The command to choose a spouse is very important. By choosing a god-fearing spouse, a faith filled spouse, a spouse who loves the Lord, we essentially sanctify the Name of the Lord because He has sanctified us. And, in addition to this, we are sanctifying our bodies for the Lord. Finding a wife or husband is a very serious matter that literally is a testimony of our lives lived for God. So basically, my relationship with my wife models the relationship I have with the Lord.

#### John 6:53-58

6:53 So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 6:54 'He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. 6:55 'For My flesh is true food, and My blood is true drink. 6:56 'He who eats My flesh and drinks My blood abides in Me, and I in him. 6:57 'As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 6:58 'This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.' (NASB)

καὶ ὁ τρώγων με κἀκείνος ζήσει δι' ἐμέ. <sup>58</sup>οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον: ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

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Yeshua says in *John 6:53* “**ean me**” (ἐὰν μὴ, unless) “**phagete**” (φάγητε, you should have eaten) the flesh of the son of man and should have drunk of his blood, you shall not have life in yourself. Yeshua gets even more graphic and says ὁ τρώγων μου τὴν σάρκα “**o trogon mou ten sarka**” meaning “*to gnaw, crunch, chew*” literally saying “*The one chewing of my flesh and drinking of my blood in me abides and I in him.*” When we eat, the food we eat nourishes us and a part of the food, the essential vitamins, minerals, and sugars become a part of our bodies. This graphic teaching, that caused so many of Yeshua’s disciples to leave, is describing that if one internalizes His teachings and places their faith in Him, He will raise him up on the last day. Now in the Torah, the Cohanim (priest’s) portion (inheritance) was from the Lord, essentially it is the Lord who is sustaining them by providing food (the sacrifices) necessary to live. And if a Cohen expected to live and eat, he needed to be clean (unprofaned) in order to eat the food that the Lord was providing. The consumption of wisdom’s food and drink suggests that wisdom will nourish our soul and change us from the inside out; this is exactly what happens when we place our faith in God and His Messiah Yeshua and daily study the Scriptures. After having confessed our sins and need

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for a savior and believing upon the One in whom we are saved (Yeshua), the Lord sends His Ruach HaKodesh (Holy Spirit) to dwell within us and gives us wisdom. In addition to this, if you think about it, wisdom’s food and drink shows a parallel with Yeshua’s word that we do not live on bread alone but on every word that proceeds from the mouth of the Father in Heaven (see *Matthew 4:4*, <sup>46</sup>ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.). Praise the

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Lord; do you see the consistency of God’s word? *Mishley / Proverbs* says תְּחִלַּת יְהוָה יְרֵאָה: *9:10 The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding. 9:11 For by me your days will be multiplied, And years of life will be added to you. (NASB)*

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Having these things in mind I ask the question “*why keep a Kosher diet, why follow the dietary commandments?*” First, God told us to keep the dietary laws. By obeying His dietary mitzvot (commands) to watch what we eat and watch what we drink, we are essentially modifying our behavior to watch what we do, how we behave, what we touch (what goes into our bodies) and this becomes a daily reminder that we are to go before the Lord in purity of heart and of spirit. Do you see the parallel here that the Cohen (Priest) needed to watch what he does, what he touches, and how he behaves when coming before the Lord? By doing these things we sanctify our bodies and we sanctify His Name because He (Yeshua) has sanctified us. This is exactly what is being taught on letting wisdom lead us in God’s righteous ways. This is what David had in mind when he wrote

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*Tehilim / Psalms 1:1-2* אֲשֶׁר־יִשְׂאָשׁוּר לֹא הִלְךְ בְּעֲצַת רְשָׁעִים וּבְדַרְךְ חַטָּאִים לֹא עָמַד אֲשֶׁר־יִשְׂאָשׁוּר לֹא יִשָּׁב: ב פִּי אִם־בְּתוֹרַת יְהוָה חָפְצוֹ וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וּלְיָלֵד:  
*1:1 How*

230 *blessed is the man who does not walk in the counsel of the wicked, Nor stand in  
the path of sinners, Nor sit in the seat of scoffers! 1:2 But his delight is in the law  
of the Lord, And in His law he meditates day and night. (NASB)* What is a person  
really saying to the Lord when he or she internalizes pork or anything God  
considers unclean? Another example, what is one saying to God when he or she  
235 internalizes large quantities of alcohol? When consuming alcohol, our behavior  
changes because the alcohol becomes a part of us and we begin acting out of  
character and doing stupid things. According to Parashat Shemini, Nadav and  
Avihu died by going before the Lord drunk. They failed to sanctify God's Name  
by drinking and going before the Lord with their offering of incense. The  
240 scriptures say that Nadav and Avihu failed to sanctify (make holy) the Lord in  
their offering and in their lives when they were drinking. The consequence of this  
was death for Nadav and Avihu, they died because of God's Holiness and they  
were consumed in fire that proceeded from the Lord in the Mishkhan  
(Tabernacle). These things apply to us today in the way we sanctify God's Name  
in the way that we live our lives. We believe by faith in Yeshua HaMoshiach  
(Jesus the Messiah/Christ) and we are saved. We are sanctified in Mashiach  
245 (Christ), Scriptures say we are sanctified in the washing of the water of the Word  
(*Ephesians 5:26*) therefore we need to daily study God's Word, and we also are  
commanded to sanctify the Lord in all that we do. How are you sanctifying God's  
Name in your life? First, begin by sanctifying God's Name by faith in Yeshua  
(Jesus). Once we place our faith in Yeshua, our lives change and we begin living  
250 for the Lord. The way we live "for the Lord" occurs by the modification of the  
way we live; we begin to watch what we say, what we see, and what we do,  
because we are living for the Lord God Almighty.

Rabbi Hillel (בְּלִיל, 1<sup>st</sup> century CE) and Rabbi Shammai (שַׁמַּי, 50 BCE –  
30 CE) Jewish scholars that operated as key figures in the reconfiguration of  
255 Rabbinic Judaism as we know it today, were contemporaries in the days Yeshua  
walked this earth. In those days it was popular for a rabbi to make an attempt to  
summarize all of the Torah for their followers. In similar fashion according to  
*Mathew 22:35-40, Mark 12:28-34, and Luke 10:25-37*, Yeshua asked the question  
"what is the greatest commandment" in all of the Torah? Yeshua then answered  
260 saying <sup>29</sup>ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν, Ἄκουε, Ἰσραήλ, κύριος ὁ  
θεὸς ἡμῶν κύριος εἷς ἐστίν, <sup>30</sup>καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ  
ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς  
διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. <sup>31</sup>δευτέρα αὕτη, Ἀγαπήσεις  
τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.  
265 *12:29 Jesus answered, 'The foremost is, 'Hear, O Israel! The Lord our God is one  
Lord; 12:30 and you shall love the Lord your God with all your heart, and with  
all your soul, and with all your mind, and with all your strength.' 12:31 'The  
second is this, 'You shall love your neighbor as yourself.' There is no other  
commandment greater than these.'* (NASB) where Yeshua was quoting from  
270 *Devarim / Deuteronomy 6:4-6*. It is taught by tradition that this means the  
followers of Yeshua have only these minimal requirements to follow unlike the  
people who lived under the "Old Covenant." This however is a summary  
statement of all of the Torah that was intended to bring into view the Lord's  
requirement for our lives and not a recipe by which to ignore them. In those days,

275 Judaism had become obsessed with the Torah as an end in itself believing the 613  
mitzvot (613 commandments) in the Torah scroll (the bible) was the way of  
salvation. They had lost sight that the most important mitzvah (command) of all  
was to love the Lord our God and for loving people. Losing sight of the “most  
important command” causes us to improperly keep the others. In the day that  
280 Yeshua taught the people the difficult teaching of eating his body and drinking his  
blood, the people should have known that he was referring not to a literal eating  
and drinking of human flesh but to internalize his teachings, to internalize the  
Word of God and to believe upon him as God’s Messiah. Yeshua said <sup>6</sup>ἐὰν μή  
τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ  
285 συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. <sup>7</sup>ἐὰν μείνητε ἐν  
ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὁ ἐὰν θέλητε αἰτήσασθε καὶ  
γενήσεται ὑμῖν. <sup>8</sup>ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν  
φέρητε καὶ γένησθε ἐμοὶ μαθηταί. <sup>9</sup>καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ  
ὑμᾶς ἠγάπησα: μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. <sup>10</sup>ἐὰν τὰς ἐντολάς μου  
290 τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ  
πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. *15:6 ‘If anyone does  
not abide in Me, he is thrown away as a branch and dries up; and they gather  
them, and cast them into the fire and they are burned. 15:7 ‘If you abide in Me,  
and My words abide in you, ask whatever you wish, and it will be done for you.  
295 15:8 ‘My Father is glorified by this, that you bear much fruit, and so prove to be  
My disciples. 15:9 ‘Just as the Father has loved Me, I have also loved you; abide  
in My love. 15:10 ‘If you keep My commandments, you will abide in My love; just  
as I have kept My Father’s commandments and abide in His love. (NASB)*  
Abiding in the Messiah, abiding in God’s Word, we are to keep Yeshua’s Words  
300 in our hearts all of the Word of God in our hearts. The internalization of the  
Word of God has the effect of changing our lives forever. When we take God’s  
Word and place it upon our hearts, then we will obey his commands for example  
what is taught in *Vayikra / Leviticus 19:17-18* תְּוֹכַח לְרֵעִי כְּלִבְיָתְךָ אֶת-רֵעִי  
כְּמוֹת עֲמֹת-בְּנֵי-אֶת-בְּנֵי עַמְּךָ לֹא-תִטַּח וְלֹא-תִקַּח אֶת-אֲוִיבֵי בְנֵי-עַמְּךָ  
305 לְרֵעִי: יְיָ אֱמַתְּ: יח *19:17 ‘You shall not hate your fellow countryman in your heart; you may  
surely reprove your neighbor, but shall not incur sin because of him. 19:18 ‘You  
shall not take vengeance, nor bear any grudge against the sons of your people,  
but you shall love your neighbor as yourself; I am the Lord. (NASB)* This is  
exactly what Yeshua was teaching in Matthew chapter 5 on not hating our  
310 brother. The question remains though, “have I internalized the Word of God  
today?” “Has the Word of God literally become a part of our lives?” These are  
important things to think about since they are related to our willingness to submit  
to God and His will for our lives today! Let’s Pray!

315 Heavenly Father,

320 Thank You for the Scriptures Your Holy Word. Lord I can see in the  
details how much You love me and have made a way for me to draw near to you

325 in the blood of the covenant. I acknowledge that I am a sinner and I am in need of  
a Savior. I need redemption from my sins and I believe You sent Yeshua to save  
me from my sins. Please forgive me of my sins and have mercy on me Lord.  
Create in me the peace of fellowship with You by faith in Your Son Yeshua.  
330 Create in me a new heart and restore to me the joy of Your Salvation. Today I  
trust by faith in Yeshua, in his blood, and his resurrection for the forgiveness of  
my sins. Help me to live my life free from sin for Your Glory. Thank You for  
forgiving me and redeeming me from my sins. Help me to regard Your truth and  
Your Words in my heart daily. Thank You Lord for all that You have done; I  
give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

335

**What to pray:**

- 340 • *Ask the Lord to help you to understand His ways so that you can obey Him  
and be pleasing in His sight.*
- *Ask the Lord to help you to grow in the knowledge and wisdom of His  
Word and that Yeshua is our Savior, Lord, and King.*
- 345 • *Thank the Lord for lifting the burden of sin and revealing His truth in your  
heart and life.*

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**Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever