



You must love your neighbor as yourself

Parashat q'doshim (30) – Set apart

Torah: Wayyiqra 19:1 to 20:27

Haftarah: Amos 9:7-15

Apostolic Scriptures: Qorintiyim Aleph 6:9-20

For most people, it is important to enter a house through the front door, probably because it makes them feel more welcome. When guests are let in through the back door, they may feel like labourers or servants. However, that is what we are going to do today, namely, enter through the back door of the readings we are covering throughout this week.

Each of us on the Way of Truth started somewhere at a specific point. *Torah* believers who came to this path raw, that is, without any previous doctrines, may have more easily accepted the new lifestyle and become engaged in *Torah* studies, *Shabbat* and *YAH's* festivals, His set-apart times. However, most of us came from christianity and realised that the church preached more lies than truth; we were led by *Ruach HaQodesh* to truth and the truth set us free from human doctrines (cf. *Yohanan* 8:32). Just as the Pharisees of old imposed their own rules and burdens on their followers, customs and practices from the Roman Catholic church also entered the Protestant churches and remained there, to the detriment of many.

During *Yeshua's* lifetime and ministry on earth, he left no stone unturned in exposing and refuting every form of man-made rule. The leaders of that time hated him and ultimately succeeded in having him murdered. After his death, resurrection, and ascension, his *talmidim* obeyed (cf. *Mattithyahu* 28:19-20) and continued the ministry he had begun. Note that this is not a new church that was founded and even less was it a new faith, as the lie of christianity would have it. The *qahal* of *YAH*, congregation or assembly, was already established at *Sinai* by *YAH* with the covenant that He made with the nation through *Mosheh*:

Shemoth 19 ⁵And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine –

Many people from different countries and nationalities heard and accepted the *b'sorah*, the good news, but the staunch *Y'hudim*, namely the Pharisees and Sadducees, were very unhappy about this. Their own teachings were suffering damage and their followers were dwindling. About 18 years after *Yeshua's* ascension, they still insisted that these people from the foreign nations should respect their man-made customs. This led to what is known today as מועצת ירושלים, the Jerusalem Council, which is recorded in the Apostolic Writings, *Ma'asei* 15. We find many similarities in our prescribed reading for today from *Qorintiyim Aleph* 6.

This council was convened to try to repair the disputes between factions, but also to welcome newcomers to the Way of Truth without any of the burdens of the leaders of the *Y'hudim*. The latter, among other things, insisted that circumcision was necessary for entry into YAH's Kingdom. Please keep in mind that the *talmidim* still honour and keep *Shabbat* at this stage (*Ma'asei* 13:14, 27, 42, 44 *et al*) as well as commemorate the set-apart festivals. (*cf. Ma'asei* 2:1). They therefore try to teach newcomers this way of life, without any additions or omissions, exactly as *Yeshua* taught them. The newcomers also do not understand why the torment of circumcision would be necessary to follow the Messiah; even less do they understand the dispute between a certain group of the *Y'hudim* and the *talmidim* who teach them the new way of life.

After more than three years in *Yeshua*'s company, something we will reflect on later, and with the recent events during *Shavu'ot*, *Shim'on Kefa* is even more zealous in recruiting souls for the Kingdom, but also in making the leaders of the *Y'hudim* look down their noses. While everyone in the meeting remains silent, *Sha'ul* and *Bar-Nabba* begin to tell of YAH's signs and wonders among the nations, after which *Yeshua*'s half-brother, *Ya'aqob*, supports *Kefa* and then quotes the following:

Ma'asei 15 ¹⁶'After this I shall return and rebuild the Booth of *Dawid* which has fallen down. And I shall rebuild its ruins, and I shall set it up, ¹⁷so that the remnant of mankind shall seek יהוה, even all the nations on whom My Name has been called, says יהוה who is doing all this,' [emphasis original]

The few words that *Ya'aqob* quotes here come from the prophets, the book of *Amos*, something that would have been acceptable to his audience who knew *Torah* well and followed it carefully, regardless of their own rules that were added. However, it contains much more information we will look at it in-depth later, but he now finds the support of *Kefa*, *Sha'ul* and *Bar-Nabba* against the burdens that the leaders of the *Y'hudim* insist on.

The chapter in *Amos* from which this quotation is made refers primarily to the restoration of the kingdom of *Dawid*, but as a forerunner of *Yeshua* it also refers to the Messianic Kingdom:

Luqas 1 ³²"He shall be great, and shall be called the Son of the Most High. And יהוה *Elohim* shall give Him the throne of His father *Dawid*.

According to Charles Zimmerman¹, there are three possible interpretations of the way in which *Ya'aqob* would use this prophecy of *Amos* :

1. Some believe that *Ya'aqob* meant that the inclusion of non-*Y'hudim* along with the *Torah* believers of the time would fulfill YAH's promise through the prophet. As a result, many Christians understand that the current 'church' also fulfills YAH's promises by replacing *Yisra'el*. However, this is not in line with what *Amos* meant, because his prophecy concerns the tabernacle of *Dawid*, something that would literally involve only *Yisra'el* and not the 'church'.
2. A second group of commentators is convinced that *Ya'aqob* was insinuating that YAH would include the non-*Y'hudim* at some point in the future, after the promise to *Yisra'el* had been fulfilled. The *Y'hudim*, however, were certain that YAH would bless other nations as well, but all would have to buy in or convert to their culture, meaning the other nations would have to 'Judaize', or proselytise. However, this would not solve the problem.
3. The third view is that *Ya'aqob* means that the current inclusion of other nations among the *talmidim* is in line with the promises that YAH makes through the prophecy of *Amos* (*cf. Romiyim* 16:25; *Eph'siyim* 3:9). In other words, the current salvation of other nations, regardless of

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whether they follow all the *Y'hudim's* rules or not, is not inconsistent with the words of *Amos* regarding the blessing that *YAH* has in place for all. This seems to be the best interpretation.

Since that meeting in *Yerushalayim*, to this day, the orthodox *Y'hudim*, those who believe that they are the only chosen ones, consider that other nations must proselytise to become part of their clan. They are superior to others and someone from other nations must become a convert to their system. However, this is false, because this is not the message that *Yeshua* brought. Although the word *προσηλυτίζω* (*proselytizo*) can be translated as 'convert', it does not mean that one form of faith or belief is completely renounced in order to adopt another. For example, the christians maintain that *Sha'ul* 'converted' himself, in the sense that he converted from the Judaism of his time to christianity. This is another lie from hell, because *Sha'ul* never became a christian as it is currently known. He kept *Torah*, but added the customs that *Yeshua* taught to his way of life. This includes all the festivals and a way of life most christians completely reject.

So, there was a change in his lifestyle, as with any person who escapes from christianity, unlearns the lies of the church and learns and practices the truth of *Torah*. On the contrary, none of the *talmidim* were christians and where some transgressions (deliberate mistranslations) use the word christian (cf. *Ma'asei* 11:26; 26:28; 1 *Kefa* 4:16), it was not necessarily expressed as a certain belief or doctrine, but mostly used as a derogatory term. We should therefore treat the term proselyte in the same way and focus ourselves only on a way of life according to the lifestyle of *Yeshua*.

We saw in *Ya'aqob's* quote that he speaks of the fallen tent of *Dawid*. This obviously refers to the tabernacle, the tent that *Mosheh* put together in the wilderness. This tent was a little less than 600 years old at that time and has had to go through phases of repair and partial replacement many times. We must also remember that this is where *YAH's* Presence dwelt – He is always in the *mishkan* to be with His people. When we look at this on a spiritual level, we also understand that *YAH* has abandoned His people because of their apostasy. It is therefore important to finish reading the prophecy:

Amos 9 ¹⁴“And I shall turn back the captivity of My people *Yisra'el*. And they shall build the waste cities and inhabit them. And they shall plant vineyards and drink wine from them, and shall make gardens and eat their fruit. ¹⁵“And I shall plant them on their own soil, and not uproot them any more from their own soil I have given them,” said *יהוה* your *Elohim*!

Here *YAH* makes a promise to the nation of *Yisra'el*, also to us as part of the chosen people, not as proselytes, but as redeemed by the blood of *Yeshua*, that we will be restored, taken back and cared for. We will plant vineyards, drink the wine from them and we will eat the fruit of our gardens. This fulfillment of *Amos's* prophecy will occur when *Yeshua* returns to take his bride, when we will reign with him in the Messianic Kingdom, all in harmony with the purpose that *YAH* had already set in place at Creation. The church has **not** replaced *Yisra'el*; on the contrary, the current church, as christians currently practice it, will not even be part of *YAH's* plan, because they do not live in obedience to His rules (cf. *Hazon* 12:17):

Hazon 14:12 Here is the endurance of the set-apart ones, here are those guarding the commands of *Elohim* and the belief of *יהושע*.

The commands of *YAH* are and will remain what He gave at *Sinai* and will never change, because He does not change (cf. *Mal'aki* 3:6; *Bemidbar* 23:19; *Ya'aqob* 1:17; *Yeshayahu* 40:8 et al). He also repeats certain commands, especially those that are important and that we may sometimes neglect or forget for convenience, especially regarding His set apart times and other important rules that He has laid down for us:

Wayyiqra 19 ³Each one of you should fear his mother and his father, and guard My Sabbaths. I am *יהוה* your *Elohim*.

Here we see the fourth and fifth Words given at *Sinai*, but in reverse order. In the fifth word we also notice that the mother is mentioned first and not the father, as with the original edition. This teaches us that mothers and fathers have equal value and deserve the same respect. What we do not notice here is that there is a day set aside for fathers or mothers during which special attention is given to them – again a man-made rule, something of the modern Pharisees, to deceive people and make money out of people, most of whom cannot really afford it. Through this, merchants are enriched, time is wasted on trifling matters, when Scripture could have been studied. The mothers and fathers are also mentioned first, before *Shabbat*, which gives us an indication that the day of rest is not truly worthy of reverence unless we also provide for our families (cf. *Mattithyahu* 15:3-6). Our parents did not choose us as much as we did not chose them. They were chosen by *YAH* as His allies to lead us on the path of impartial righteousness. They may not be perfect, but they are the most precious gift *YAH* could give to each of us.

From the opening verses of these words in *Torah* we see almost a repetition of the Ten Words that *YAH* gave us through *Mosheh*. We are already aware of the rules, but sometimes we need to be reminded of them again, because we have already learned that *YAH* must repeat everything to us who may sometimes be weak in hearing and understanding. Every repetition is therefore important and we must pay strict attention to it – the more the repetition, the more important it is. That dear old forgetfulness makes us miss set-apart times, perhaps even the beginning or the end of a festival because we do not live a fully set-apart lifestyle as *YAH* expects of us. As *Torah* believers on the Way of Truth, we are supposed to organise our lives in such a way that everything, without any exception, is dedicated to *YAH*. Our everyday life, our relationship with *YAH*, must be organised so that He is recognised and honoured in everything. Living a set-apart lifestyle also means that there is no place in our lives for spiritual deviations. The person who brings praise and honour to *YAH* on *Shabbat* through hymns and prayer, should be the same person who is among his colleagues at work during the week, the same person who is with his family at other times. It is indeed a 24/7 lifestyle of being set apart, with a way of life that never changes.

This does not mean that we, as set-apart people, are in any way superior to others, that we walk on clouds playing harps, or are constantly secluded from the rest of the world. We are in no way better than others, nor are we perfect, but we are different. We are committed to reflect the Character and Authority of *YAH* in every aspect of our life with the accompanying attitude as *Yeshua* came to teach us. Other people, especially strangers who do not know this lifestyle, should immediately notice this in us and cultivate a desire to live this way too.

As we are accustomed to when studying *Torah*, we not only learn repetitions of *YAH*'s rules, but we also see them expanded upon. The rule about false witness is expanded to explain that we may not judge anyone unjustly or impartially; we may not fabricate stories, something that has been fully covered in previous studies. The title of this study was also not chosen at random, but based on the principle of the commandment:

Wayyiqra 19¹⁸ **Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself.** (cf. *Mattithyahu* 19:19; 22:39; *Marqos* 12:31; *Luqas* 10:27; *Ya'aqob* 2:8) **אֶהְיֶה לְךָ** [emphasis added]

Ask yourself this question: Is there a difference between taking revenge and holding a grudge? One is just better hidden than the other, so we should not allow these thoughts to fester in us. Many people cross our paths with their shortcomings and defects that are not necessarily of their own choosing. We tend to pity people with physical defects, but that is not really what they want. They want to be treated like any normal person: with respect, integrity and love. Cursing a deaf person or putting a stumbling block in front of a blind person is just as good as hating or slandering someone without a defect. Stumbling blocks and curses do not necessarily have to be physical elements, but can even be used in spiritual ways. In such a case, we must also consider the spiritual side of blindness and deafness. We should therefore not exalt ourselves

because all our senses are working and think we have no flaws, because there may be psychological flaws that we deny or hide from ourselves. No one is perfect in any way, so keep that plank and splinter in the eye in mind (cf. *Luqas* 6:41). Be aware that someone who comes to you to gossip about others will also gossip to others about you!

The key verse we quoted and the title of this study should be a part of our lives at all times. If we do not love our neighbour, someone visible and with whom we can be in some kind of relationship, it is impossible to love YAH. We cannot see Him and unfortunately many people do not know how to have a relationship with Him. This love that Scripture teaches us uses the word אָחַב (*`a-Hav*), which has a broad meaning and must be read in connection with the situation, that is, in context. It is therefore not romantic or sexual love, but an affection for each other. Stronger bonds of love, bosom friendship, may well arise from this, as we read of between *Dawid* and *Yehonathan* (cf. *Shemu'el Aleph* 16:21; 18:1; *Shemu'el B'et* 1:26). The same word is used in the command given at *Sinai* (cf. *Yohanan* 14:15 et al):

Shemoth 20⁶ but showing loving-commitment to thousands, to those who love Me and guard My commands.

This love for one another, and therefore also for our neighbour, is so important that *Yeshua* quotes from *Wayyiqra* when he teaches it to his *talmidim*:

Yohanan 13³⁴ "A renewed command I give to you, that you love one another, as I have loved you, that you also love one another."³⁵ "By this shall all know that you are My taught ones, if you have love for one another."

The great sage, *Hillel*, put it brilliantly:

"This command in *Wayyiqra* 19:18 is the complete *Torah*; the rest is commentary."

With a study like this, we immediately notice a lot of frowns on people's foreheads and most have a big question mark with the words: "Who is my neighbour?"

In two verses we find no less than four different words used. We see in v. 17 the word אָח (*`ach*), which simply translates as 'brother'. A few words further on, in the same verse, we see עִמִּית (*`a-Mit*), which this time literally translates as 'neighbour', someone who can also be seen as a partner or friend. In v. 18 we read the words בְּנֵי עַמִּי (*b'Nei am*), sons (children) of your nation. Finally, also in v. 18, we see רֵעַ (*re-a*), which according to BDB² is translated as 'friend', "fellow citizen" or "other person". However, these four terms are all used as synonyms, words with the same meaning. The question that arises here is whether this includes all nations of the world or only the people of *Yisra'el*.

We find the answer in other verses:

Bereshith 9⁵ "But only your blood for your lives I require, from the hand of every beast I require it, and from the hand of man [*`adam*]. From the hand of every man's [*`ish*] brother [*ach*] I require the life [*nefesh* (*siel*)] of man [*`adam*].

Much later in history we learn:

Bereshith 29⁴ "So Ya'aqob said to them, "My brothers [*achai*], where are you from?" And they said, "We are from *Harān*."

2 Brown-Driver-Briggs' Hebrew Definitions with KJV, electronic version

In both quotes, the word *ach* (brother) is used when referring to the relationship between people. In the first case, we learn that *Noah's* descendants are all brothers, so all people on earth are brothers according to *Torah*. The second quote is almost strange, because shepherds who serve idols and are in no way related to *Ya'aqob* are addressed as 'brothers'!

Of the above four expressions or words, *ach* is certainly the one that is used more exclusively, because a brother is the closest covenant friend that any person can ask for. However, it is also the exact word that *Torah* uses to make us understand that all of *Noah's* descendants are one big family, just like the word *Ya'aqob* uses to address strangers. If the method of קל וחומר (*qal v'chomer*)³ were to be applied here, we can say that since the expression 'brother' is generally accepted for all people on earth, how much more would *rea* not include all men and women! It is about our attitude and the love that *YAH* has placed in us, something that is not limited to the specific group we are a part of. Perhaps someone can prepare a *midrash* for us regarding the term 'neighbour' which we can discuss at some stage after the *Torah* study...

The prohibition on using mixed seeds in the same field is similar to the prohibition on wearing clothes made of mixed fabrics, therefore it follows in the same breath. In fact, this is common knowledge and most farmers follow this rule, even if they are not *Torah*-observant! Some seeds use more nutrients from the soil and may cause other crops to not grow well. However, there are cases where some plants are planted with crops to give the farmer early warning of diseases or pests. Here we are thinking specifically of roses that are planted at the ends of vineyards.

The priests' garments, as well as the material of the *mishkan*, were all made of linen. It is extremely healthy for the body and has [healing properties](#) when used correctly. However, we learn from Scripture not to mix two substances; we should never wear one over the other. Just like the human body consists of electrical impulses, frequency, this property is present in every other substance on earth. If an element does not have a frequency, it cannot be seen or touched. The frequency of wool and linen is the same: 5 000 MHz, but the energy in wool flows from left to right, whereas energy in linen flows from right to left. By wearing them together, the two frequencies cancel each other and there is no healing effect on the body. The morals we learn from this: obey *Torah*!

Few people will want to believe this, but fruit can also be circumcised, not just cut! We learn from v. 23 the word עָרַל (*'a-Rel*) which translates as 'uncircumcised'. It also means 'forbidden'. According to *Torah*, fruit may not be picked from trees for three years, after which the fruit is dedicated to *YAH* in the fourth year as an offering of praise. Only from the fifth year onwards may fruit from new trees be used for human consumption and placed in commerce. Scripture compares trees to people (*cf. Marqos 8:24*). *Yeshua's* ministry lasted for three and a half years – the same time it takes a tree to reach maturity. In his fourth year according to Hebrew reckoning, *Yeshua* was 'plucked' as a sacrifice on behalf of humanity for whom he came to earth.

Think back to our own beginnings on the Way of Truth. In our first year, it felt as if we were walking around with a bag full of pure and impure things, as if the heart had not yet been circumcised. During the first three years, *Torah* believers learn how to put away the uncircumcised heart, to surrender completely to a new way of life. From the fourth year on, the new person's life begins to become more stable. The fruit of the Spirit becomes clearly visible, as we also experience with *Yeshua's* teachings to the *talmidim*. However, it takes more than a lifetime to fully understand and live out *Torah* fully, and for that reason we work through

3 The first rule of explaining Scripture. *Qal v'chomer* translates as light and heavy or simple and complicated. The idea is to point out a principle that is generally true, even in its simplest form. It is then explained that if it were true in that situation, how much more so in other situations. This is a typical Hebrew (Oriental) way of thinking and is unfortunately not easily understood by Westerners. We place a brief example in [Addendum A](#).

the same material every year, both to remind ourselves of what we have learned before, but also to gain new insight.

Once again we see a prohibition against eating blood, but this time it also includes witchcraft and fortune-telling. Some occult practices in the ANE involved the use of blood from both humans and animals separately in certain rituals during which the spirits of the deceased could be invoked to foretell the future or to gain certain information (cf. *Shemu'el Aleph* 28:8-14). This reference does not involve blood, but YAH also forbids any form of witchcraft or sorcery, which also includes ancestor worship – something we will probably never get rid of from among some people in our country. A similar custom, and possibly also a source of blood for sorcery, was for mourners to cut themselves with potsherds and other sharp objects. In this way they identified themselves with the pain of the dead. This goes hand in hand with incised drawings on the skin, something we are increasingly noticing these days, even among *Torah* believers! The art and methods of tattooing have become commonplace and there are people who believe that they must display YAH's Name on their bodies to show their devotion to Him – a reprehensible thought and something that should only be visible in our way of life, not our bodies.

The rule of *Shabbat* is repeated once again, just in case we did not heed it on previous occasions. We should respect older people, for no other reason than that they may possess more wisdom and because YAH has ordained that they should teach the younger generation about *Torah*. We also see how people from different walks of life and nations become acquainted with the customs of *Torah*, something for which we praise and glorify YAH in every way. It is a pity, however, that many people, when they start on the Way of Truth, are taught the error to identify with a specific tribe – something that is nowhere mentioned in Scripture; nor is it a prerequisite to being part of the nation of *Yisra'el*, since YAH knows where we fit in. The same problem arises around the pronunciation of YAH's Name; how, when and where the set-apart festivals should take place, who has the correct calendar and many more. All of these things only bring division in YAH's Kingdom and are precisely what *Sha'ul* warns us about very seriously:

Qorintiyim Aleph 1 ¹⁰And I appeal to you, brothers, by the Name of our Master יהושע Messiah, that you all agree, and that there be no divisions among you, but that you be knit together in the same mind and in the same opinion.

Unjust measures and weights are nothing but theft and also border on unjust profit. This subject was discussed in-depth during our study of the inauguration of priests. However, something that has never been mentioned before is that men are actually obliged to wear a beard! We learn here that we are not allowed to violate the edge of the beard, so all men walked around with beards. The wilderness did not have the privilege of barbers and other salons, much less was there a one-stripe corporal who inspected each man's neck and chin every morning with a piece of cotton wool! The prohibition on the incisions of the beard is once again part of idolatry, during which incisions of some kind would be made in the hair or the beard upon the death of a loved one (cf. *Wayyiqra* 21:5; *Debarim* 14:1).

Many commands in *Torah* are given to draw YAH's chosen people away from idolatry and withdraw from such practises. We live in a monotheistic lifestyle and find it difficult to understand the influence of a polytheistic faith, especially with the culture and background of that time. When a person gives his child to *Molek*, it was similar to the sacrifices that the people brought to YAH. The only difference is that *Molek* is a false god and deserves no honour. For this reason, YAH established the strictest rule – the death penalty – for any person who would practice it. In this way, the evil and accompanying darkness of the guilty person was cut off forever and also removed from the camp. Someone under the influence of deceptive idols and the spirits involved, was emotionally connected to them and the accompanying evil rituals – only the words of *Torah* and the fire of YAH's Spirit could bring such a person to salvation.

It is unfortunately true that many of us still practice these crimes, even without realising it. We may not sacrifice our children directly to *Molek*, but there are many who are willing to undergo abortions in order to get rid of unwanted children. This is a life created by *YAH* and its removal from the womb is contrary to *Torah*, except where the mother's life is in danger. While we do not agree with abortion, few of us, if any, actually do anything to oppose and fight it. We let the matter slide, just as we send our children to kindergartens, schools and universities where teachers and lecturers do not have the same values as us. Most of them are not on the Way of Truth and may even be part of idolatry. It is similar to sacrificing your child to *Molek*.

Many parents do not spend enough quality time, call it *Torah* time, with their children and leave them to the TV servant, computer games, secular books and everyday toys, including bad friends. *Hasatan* has already infiltrated most, if not all, of these with occultism and every form of idolatry imaginable. While it may be important in many cases for older children to have their own mobile phones, few parents pay attention to what their children do with them. It is also one of the easiest ways a child can be stolen or kidnapped. As lawyers make their final submissions: I rest my case.

We may never be able to understand or process everything in Scripture. *Yeshua* came to teach us a very important lesson during his only sermon, the Sermon on the Mount:

Mattithyahu 6 ²² "The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened.

In our study of *acharei mot*, we also saw that people may die earlier in life than what is described in Scripture to be the lifespan of a person. This could possibly happen as a result of shedding the blood of an animal, something that *YAH* instructed man to watch over, subdue, and rule over since Creation. However, there may also be another reason why people may experience a shorter lifespan than normal, something we see at the beginning of *aliyah 7*, the reading done this morning:

Wayyiqra 20 ⁹ "For everyone who curses his father or his mother shall certainly be put to death – he has cursed his father or his mother, his blood is on him.

The most clever man in the world teaches us:

Mishlë 20 ²⁰ "Whoever curses his father or his mother, His lamp is put out in deep darkness.

We can safely take the words of *Yeshua* to heart, because he knew, understood and applied Scripture completely. The human eye perceives everything and it is stored in the mind. Eye contact is something that even pets and animals of the field apply. It is impossible to deny eye contact. Once it has occurred, there is a bond between the two beings, something that cannot be expressed in words, but which the mind of each one processes in a specific way. Without our eyes, most people are lost, even though certain adjustments can be made. However, the eye still remains the first form of communication between all living beings, the access to the soul. It enables us to perceive the circumstances of others, but unfortunately it is also the first sense through which evil enters the body.

Our parents were given to us by *YAH* and should be respected and honoured at all times, regardless of their shortcomings or lifestyle. By despising our parents, we also commit an injustice against *YAH*. It is *Shelomoh* who speaks again:

Mishlë 30 ¹⁷ "An eye that mocks his father, And scorns to obey his mother – Ravens of the *wadi* dig it out, And young eagles eat it!

Crows and vultures only feed on the carcasses of dead animals or people. When someone's eyes are plucked out and eaten, it is because they are dead, perhaps an early death due to their lack of care for their parents or because they cursed their parents. *YAH's* rules are not there to bring us judgement, but to bring us justice, to show love to our neighbor, and to bring care as and when needed. Nor should we expect to receive any accolades for this, because it is all part of our earthly way of life.

Many of the rules we have worked through before are repeated: men lying with men, carnal intercourse with an animal, incest, the rule of *nidah*, and more. All of this repetition is a sign that *YAH* is very serious about it. Most of the transgressions are punishable by death so that sin can be removed from the nation.

Finally, we get confirmation of the rules of *Wayyiqra* 11 regarding clean and unclean animals and birds. We know that *Noah* could already distinguish which animals would be clean and which animals would be unclean (cf. *Bereshith* 7:2). Many Christians believe that Jesus cleansed everything through the lie built into Scripture (cf. *Marqos* 7:19). However, we know that *Yeshua* did not change anything about *Torah*, but that he lived it fully as the Living *Torah* and that clean and unclean are still valid, animals included.

The vision that *Kēpha* had regarding unclean animals (cf. *Ma'asei* 10:28) does not refer to food at all, but to the acceptance of every person on earth as part of *YAH's* Kingdom, provided that those persons keep all the rules. We also know that in the last days people will be deceived and will follow spirits and demons (cf. *Timotiyos Aleph* 4:1-5). We are set apart to be part of *YAH's* Kingdom, just as He is set apart. We have the free choice to continue in this way and look forward to eternal life with a new heaven and new earth, or we can decide to go back to the old, evil life of lies, confusion, disruption and debauchery. Please make the right choice while you can, because it cannot be corrected after death and remember: love your neighbour as yourself.

Shabbat shalom!

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Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by '*Elohim*' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.⁴

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

⁴ <https://isr-messianic.org/>

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

Addendum A

Rabbi Jack Abramowitz: The *Torah* itself gives us a perfect example of a *kal v'chomer*. In Numbers 12:14, after reprimanding Miriam, God sends her out of the camp for a week. Moshe asked for clemency for his sister but God replied, "If her father had spit in her face, wouldn't she hide her face in shame for seven days?" If she would hide for a week after being chastised by her father, *kal v'chomer* she should leave the camp for a week after being chastised by God. (Logically, she should have had to go out for two weeks or more but remember, you can't get more out of a *kal v'chomer* than you put into it!)

The difference in spelling between our version of the expression *qal v'chomer* and that of Rabbi Abramowitz is simply because they use the phonetic spelling and we use the literal spelling, respecting the original letters. This is also prescribed by the [Zionism and Israel Information Center](#).