

KEDOSHIM (holy)

Leviticus 19:1-20:27

Ezekiel 22:1-16



TORAH

BERESHIT

Bereshit
Noach
Lech Lecha
Vayeira
Chayei Sarah
Toldot
Vayeitzei
Vayishlach
Vayeishev
Mikeitz
Vayigash
Vayechi

SHEMOT

Shemot
Va'eira
Bo
Beshalach
Yitro
Mishpatim
Terumah
Tetzaveh
Ki Tisa
Vayakhel
Pekudei

VAYIKRA

Vayikra
Tzav
Shemini
Tazria
Metzora
Acharei
Kedoshim
Emor
Behar
Bechukotai

BAMIDBAR

Bamidbar
Naso
Behaalotecha
Shelach
Korach
Chukat
Balak
Pinchas
Matot
Massei

DEVARIM

Devarim
Va'etchanan
Eikev
Re'eh
Shoftim
Ki Teitzei
Ki Tavo
Nitzavim
Vayelech
Haazinu
V'Zot HaBerachah

THE STORY SO FAR



- Throughout Leviticus, limited narrative, mostly laws.
- However, recently, Aaron's sons died for bringing forbidden fire.
- Of note, we recently learned about various aspects of the incense offerings and about the sexual purity laws.



THIS WEEK



- Various interpersonal laws are discussed:
 - Sabbath,
 - General holiness,
 - Dealings with the poor,
 - Dealings in business,
 - Forbidden sexual relationships (reiterated from last week).
- We will focus on one; “love your neighbour as yourself.”



THIS WEEK



Leviticus 19:9-18

When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the Lord your God. “You shall not steal; you shall not deal falsely; you shall not lie to one another. You shall not swear by my name falsely, and so profane the name of your God: I am the Lord. “You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning.

THIS WEEK



You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the Lord. “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the Lord. “You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.



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The Torah gives a list of practical examples before stating the underlying principle of loving your neighbour as yourself:

- Leave some of your harvest to the poor.
- Don't lie.
- Don't cheat, steal (pay workers fairly).
- Don't cause others to stumble.
- Judge people fairly in court.
- Don't slander.
- Don't harbour hate in your heart, but rebuke if you have to.
- Don't take vengeance.

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The great Pharassaic sage Hillel said this, as recorded in the Talmud: ““That which is hateful unto you do not do to your neighbor. This is the whole of the Torah, The rest is commentary. Go forth and study.”

BABYLONIAN TALMUD, SHABBAT 31a

KEDOSHIM



The “Golden Rule” is expressed in another way by Yeshua in Matthew 7:12:

“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.”

It is so important, that this is part of our liturgy at BH!



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The Ramban* notes that unless someone is very righteous, it is difficult for the average person to fulfil this commandment, as it is human nature to love yourself the most.

*RAMBAN: a.k.a Rabbi Moses ben Nachman (Nachmanedies, 1194-1270), of Spain.

RAMBAN-COMMENTARY ON LEVITICUS



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Yeshua echoes most of the teaching so far (showing himself to be a Pharisee??), especially Matthew 5.

He also acknowledges how human nature can get in the way of mankind keeping the righteous intent of the Law.



KEDOSHIM



Mark 10:17-27

And as he was setting out on his journey, a man ran up and knelt before him and asked him, “Good Teacher, what must I do to inherit eternal life?” And Jesus said to him, “Why do you call me good? No one is good except God alone. You know the commandments: ‘Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’” And he said to him, “Teacher, all these I have kept from my youth.” And Jesus, looking at him, loved him, and said to him, “You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me.” Disheartened by the saying, he went away sorrowful, for he had great possessions.

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And Jesus looked around and said to his disciples, “How difficult it will be for those who have wealth to enter the kingdom of God!” And the disciples were amazed at his words. But Jesus said to them again, “Children, how difficult it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” And they were exceedingly astonished, and said to him, “Then who can be saved?” Jesus looked at them and said, “With man it is impossible, but not with God.



KEDOSHIM



This is a simple teaching on the surface, but it's incredibly profound if we dig a bit:

- Simply speaking, Yeshua is saying we need G-d's help to conduct ourselves in a way which will allow us to follow Him and enter eternal life.
- Yeshua acknowledges the disciples' protests that this is essentially impossible for man to be that righteous, to truly love your neighbour as yourself and to lay down everything for G-d.
- He says with man this is indeed impossible, what is the significance of this?



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- We need the influence of G-d's Spirit in our life to truly fulfil this lofty calling. Human effort is essential but not sufficient according to Yeshua (which echoes well known Rabbinic thought).
- Hence the commandment to love your neighbour as yourself is as much a commandment of our spirits as well as of our minds. We need them to be in harmony to fulfil the righteous requirements of the Bible.





Blessed are you Lord our God, King of the universe,
Rock of all worlds, righteous through all generations,
faithful God,
who says and does,
who speaks and fulfils,
all whose words are truth and righteousness.





Faithful are you, Lord our God,
and faithful are your words,
and not one of your words shall return void,
for you are a faithful and merciful God and King.
Blessed are you Lord, God, faithful in all your words.

Amen

