

Congregation T'shuvat Yisrael – www.Yeshuati.com

Rabbi Bob Benbow

For those who do not know, the Portion name comes from the first word or words of the portion in Torah. This weeks Torah portion is named Acharei Mot and it is translated as “After the death of.”

Torah: – Lev. 16:1– 18:30
Haftarah: – Ezek. 22:1– 16
Brit Chadashah: – He 9:11 – 28; Re 19:11 – 14
Psalm: – Psalm 29, 83, 125
Extra Reading: – Mark 9

Commentary:

And this shall be a statute forever to you: in the seventh month, on the tenth of the month, you shall afflict your soul, and do no work at all, one of your own country, or a stranger that sojourns among you: for on that shall make an atonement for you, to cleanse you, you may be clean from all your sins before YHVH. I a Sabbath of rest to you, and you shall afflict your souls, by a statute forever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, the holy garments: and he shall make an atonement for the Holy Sanctuary, and he shall make an atonement for the Tabernacle of the Congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the Congregation. And this shall be an everlasting statute to you, to make an atonement for the Children of Israel for all their sins once a year. And he did as YHVH commanded Moses. (Lev. 16:29-34) For the life of the flesh in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it the blood makes an atonement for the soul. (Lev. 17:11) For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life. (John 3:16) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Messiah Yeshua: Who was faithful to Him that appointed (made) Him, as also Moses in all his house. For we are made partakers of Messiah, if we hold the beginning of our confidence steadfast to the end; while it is said, Today if you will hear His voice, harden not your hearts, as in the provocation. (Heb. 3:1,2,14,15) For every high priest taken from among men is ordained for men in things to God, that he man offer both gifts and sacrifices for sins: who can have compassion on the

ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man takes this honour to himself, but he that is called of God, as Aaron. So also Messiah glorified not Himself to be made an high priest; but He that said to Him, You are My Son, today have I begotten You. As He said also in another, You a priest forever after the order of Melchisedec. (Heb. 5:1-6) For there is truly a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope; by the which we draw nigh unto God. And inasmuch as not without an oath, by so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But his because He continues ever, has an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them. For such an high priest became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who need not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once when He offered up Himself. For the law makes men high priests which have infirmity; but the Word of the oath, which was since the law, the Son, Who is consecrated/perfected forevermore. (Heb. 7:18-20,22-28) For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Yeshua Messiah our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Therefore now no condemnation to them which are in Messiah Yeshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Messiah Yeshua has made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. 7:22-8:4) What shall we then say to these things? If God for us, who against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? God that justifies. Who he that condemns? Messiah that died, yea rather, that is risen again, Who is even at the right hand of God, Who alone makes intercession for us. (Rom. 8:31-34) What shall we say then? Unrighteousness with God? God forbid. For He said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. To then not of him that wills, nor of him that runs, but of God that shows mercy. Even us, whom He has called, not of the Jews only, but also of the Gentiles? (Rom. 9:14,15,) For

Messiah the end of the Torah/law for righteousness to every one that believes. For Moses described the righteousness which is of the Torah, That the man which does those things shall live by them. But the righteousness which is of faith speaks on this wise, Say not in your heart, Who shall ascend into heaven? Or, Who shall descend into the deep? But what says it? The word is nigh you, in your mouth, and in your heart: that is, the Word of faith, which we preach: That if you shall confess with your mouth the Lord Yeshua, and shall believe in your heart that God has raised Him from the dead you shall be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. For the Scripture says, Whosoever believes on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the Lord shall be saved. (Rom. 10:4-13) Be you therefore followers of God as dear children: and walk in love as Messiah also has loved us, and has given Himself for us an offering and a sacrifice to God for a sweet smelling savor. (Eph. 5:1, 2) God for Messiah's sake has forgiven you.