

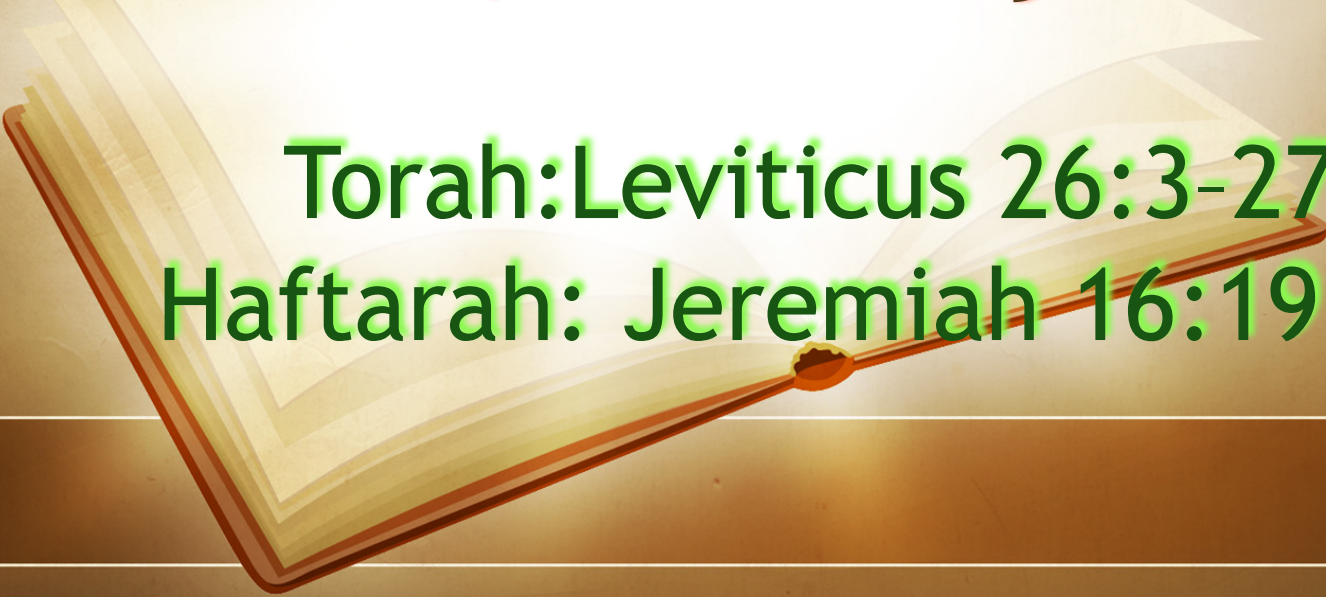
# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 33 Bechukotai (בְּחֻקֹּתַי) –  
Hebrew for “by my  
decrees,” - “In My Laws”**

**Torah: Leviticus 26:3-27:34  
Haftarah: Jeremiah 16:19-17:14**






## The Way of Love

1Co 13:1 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

1Co 13:2 And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all.



1Co 13:3 And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all.

1Co 13:4 Love is patient, is kind, love does not envy, love does not boast, is not puffed up,

1Co 13:5 does not behave indecently, does not seek its own, is not provoked, reckons not the evil,





1Co 13:6 does not rejoice over the unrighteousness, but rejoices in the truth,  
1Co 13:7 it covers all, believes all, expects all, endures all.

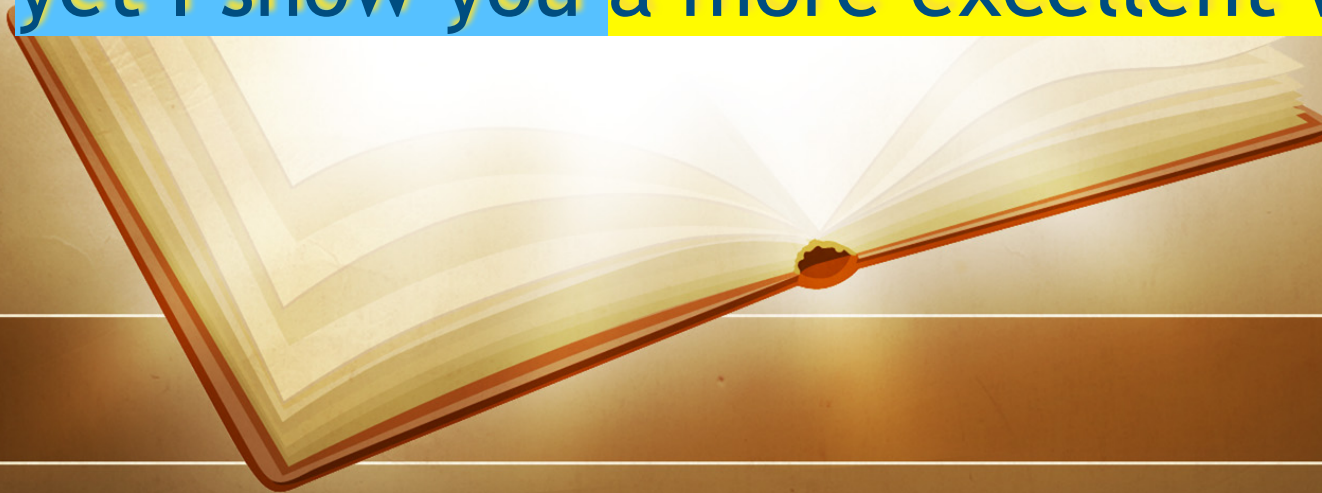
1Co 13:8 Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive.

This is the kind of love that we are to express in our daily lives toward each other, as a body that is being knit together in Messiah!

Let us now take a closer look at what love is and what it is not, as we look at 15 characteristics that Sha'ul mentions in Qorintiyim Aleph/1 Corinthians 13, a love that he calls **THE MOST EXCELLENT WAY**, as he clearly says at the end of Chapter 12 as an introduction to this great chapter that defines for us:



1Co 12:31 But earnestly seek the better gifts. And yet I show you a more excellent way.



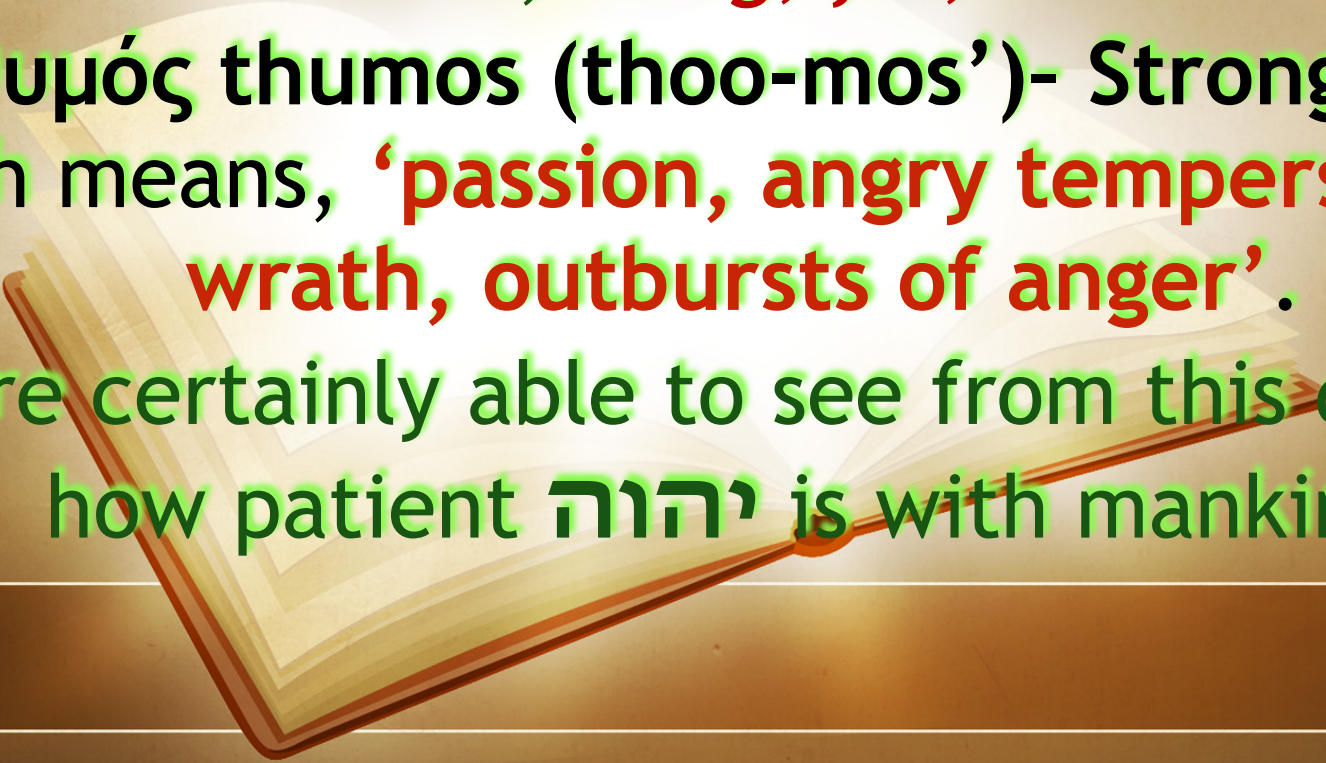
**THE MOST EXCELLENT WAY!**

**LOVE IS.../LOVE...**

**1 - PATIENT**

the Greek word that is used here for patient is μακροθυμέω makrothumeō (mak-roth-oo-meh'-o)-Strong's G3114 which means, 'be patient, have patience, not lose heart, to persevere patiently and bravely in enduring trials and troublesome times, be patient in bearing the offense and injuries of others, slow to anger, long-suffering'; and this word comes from two Greek words:



- 
- a) - μακρός makros (mak-ros')- Strong's G3117  
which means, '*long, far, distant*' and
- b) - θυμός thumos (thoo-mos')- Strong's G2372  
which means, '*passion, angry tempers, fierce,  
wrath, outbursts of anger*'.

We are certainly able to see from this definition  
how patient יהוה is with mankind!

Kěpha Bět/2 Peter 3:9 “יהוה is not slow in regard to the promise, as some count slowness, but is patient toward us, not wishing that any should perish but that all should come to repentance.”

Ya’aqob/James 5:7-8 “So, brothers, be patient until the coming of the Master. See, the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. 8 You too, be patient. Establish your hearts, for the coming of the Master has drawn near.”



A Greek antonym for this word, is ἀδημονέω  
adēmoneō (ad-ay-mon-eh'-o)- Strong's G85 which  
means, **'to be faint, depressed and almost  
overwhelmed with sorrow or burden of mind, be  
in distress, distressed'**.

There are many today who are deeply depressed and  
are greatly overwhelmed by the trials they face and  
in the process are unable to express true patient  
love towards others and toward Elohim, which is  
revealed in their refusal to walk in the commands.



## 2 - KIND

The Greek word for 'kind' is χρηστεύομαι chrēsteuomai (khraste-yoo'-om-ahee)- Strong's G5541 which means, 'be kind, show oneself mild, show kindness', and comes from the Greek word χρηστός chrēstos (khrase-tos')- Strong's G5543 which means, 'serviceable, good, useful, upright'.

This word is used in the LXX (Septuagint - Greek translation of the Tanak - O.T.) in:

Mishlě/Proverbs 2:21 "For the straight shall dwell in the earth, and the perfect be left in it"



It is used for the word 'straight', which in the Hebrew text is the word יָשָׁר yashar (yaw-shawr')- Strong's H3477, and means, '*right, straight, upright and righteous*'.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is 'right' in the eyes of יהוה - called to do what is 'yashar' - called to walk in righteousness and that is to walk in His Torah!



**Debarim/Deuteronomy 12:28** “Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of **יהוה** your Elohim.”

**I encourage you to go and check out the Torah commentary notes on Debarim/Deuteronomy 3-7 for a more deeper understanding of what ‘yasher’ means!**

**In this letter to the assembly in Corinth, Sha’ul was making it clear that being kind emphasises the upright expression of love as seen in being ‘upright, good and functional’, according to the Word of Elohim!**



### 3 - DOES NOT ENVY

The Greek word for 'envy' is ζηλόω zēloō (dzay-lo'-o)- Strong's G2206 meaning, 'to be jealous, envious, desire earnestly', and comes from the Greek word ζήλος zēlos (dzay'-los)- Strong's G2205 meaning, 'zeal, jealousy, fury' which is from the word ζέω zeō (dzeh'-o)- Strong's G2204 meaning, 'to be hot, boil, fervent'.



The Hebrew equivalent of this word is קָנָה qanah (kaw-naw')- Strong's H7065 meaning, '*to be jealous or zealous, be envious, ardent*', and both the Greek and Hebrew can be expressed as a positive or negative action, but what Sha'ul is referring to here, is that true love cannot be expressed in the negative application of this word!

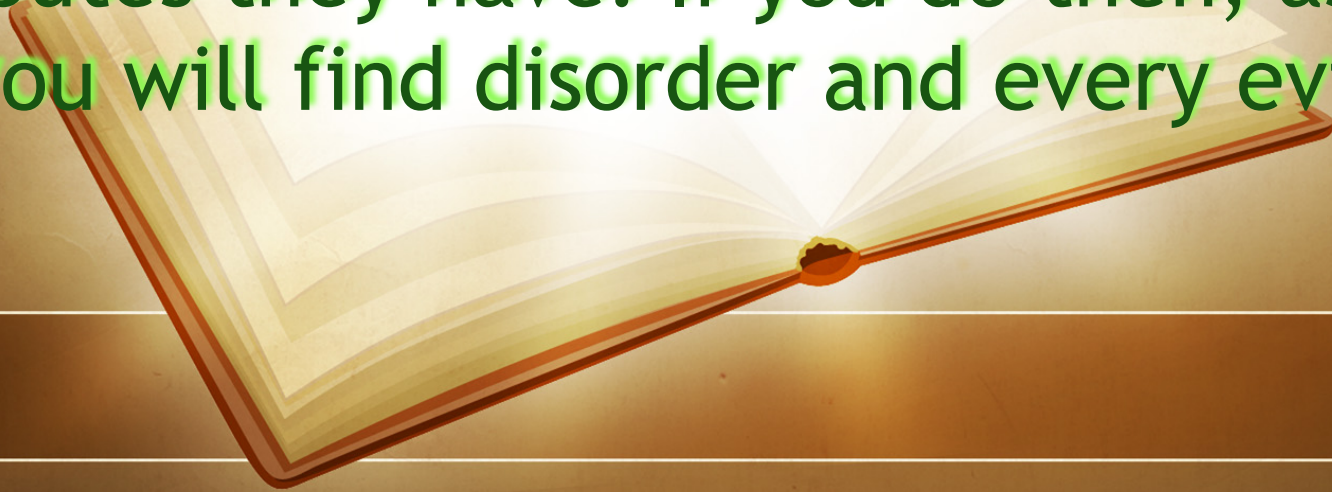


Mishlĕ/Proverbs 23:17 “Do not let your heart envy sinners, but be in the fear of יהוה all day long”

Ya’aqob/James 3:16 “For where jealousy and self-seeking are, there is confusion and every foul deed.”

Ya’aqob/James 4:2 “You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask.”

Do you often find yourself being envious of another, be it because of what possessions they have, or what gifts and talents, or physical attributes they have? If you do then, as Ya'aqob says, you will find disorder and every evil practice.





## 4 - DOES NOT BOAST

The Greek word for 'boast' is **περπερεύομαι** **perpereuomai** (per-per-yoo'-om-ahee)- Strong's G4068 which means, 'to boast in oneself, self-display, vanity, excessive display of pride (especially in one's achievements), brag, to think highly of oneself'.

We are to 'boast' in **יהוה** and in His Set-Apart Name, and not in self which Sha'ul makes clear here.

Yirmeyahu/Jeremiah 9:23-24 “Thus said **יהוה**,  
“Let not the wise boast in his wisdom, let not the  
mighty boast in his might, nor let the rich boast in  
his riches, 24 but let him who boasts boast of this,  
that he understands and knows Me, that I am  
**יהוה**, doing kindness, right-ruling, and  
righteousness in the earth. For in these I delight,”  
declares **יהוה**.”



## 5 - NOT PUFFED UP

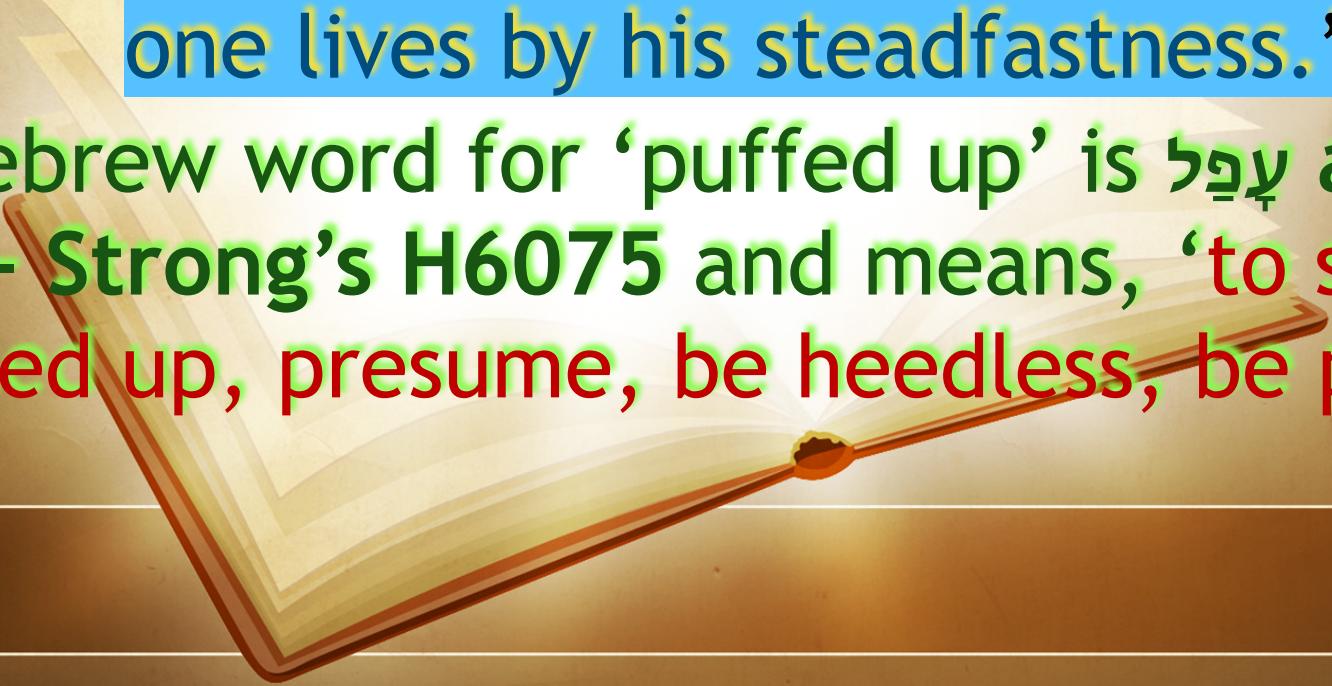
The Greek word for 'puffed up' is φυσιώω phusioō (foo-see-o'-o)- Strong's G5448 which means, 'to inflate, blow up, cause to swell, make proud, arrogant'.

This is used in the Renewed Writings figuratively in describing pride and self-conceit. Those who disregard the need to walk upright in the clear Torah of Elohim, are arrogant and proud and inflate themselves to an assumed position or height of safety, yet are simply puffed up in their own drunken arrogance:



Habaqquq/Habakkuk 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.”

The Hebrew word for ‘puffed up’ is אָפַל aphal (aw-fal’)- Strong’s H6075 and means, ‘to swell, be lifted up, presume, be heedless, be proud’.





The assembly at Corinth were boasting and puffing themselves up in their tolerance of sin, rather than dealing with it!

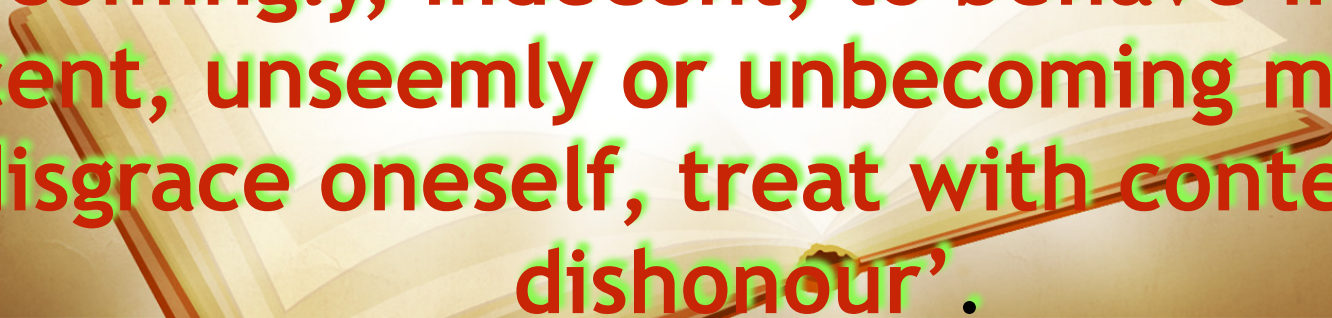
Qorintiyim Aleph/1 Corinthians 5:1-2 “It is commonly reported that there is whoring among you, and such whoring as is not even named among the gentiles, so as one to have his father’s wife! 2 And you have been puffed up, and did not rather mourn, so that he who has done this deed, be removed from among you!”

They were an older version of the television series called “day of our lives”, and were quiet puffed up about it too - this kind of tolerance shows no true love for Elohim!

## 6 - DOES NOT BEHAVE INDECENTLY

The Greek word used here for 'behave indecently' is ἀσχημονέω *aschēmoneō* (as-kay-mon-eh'-o)-

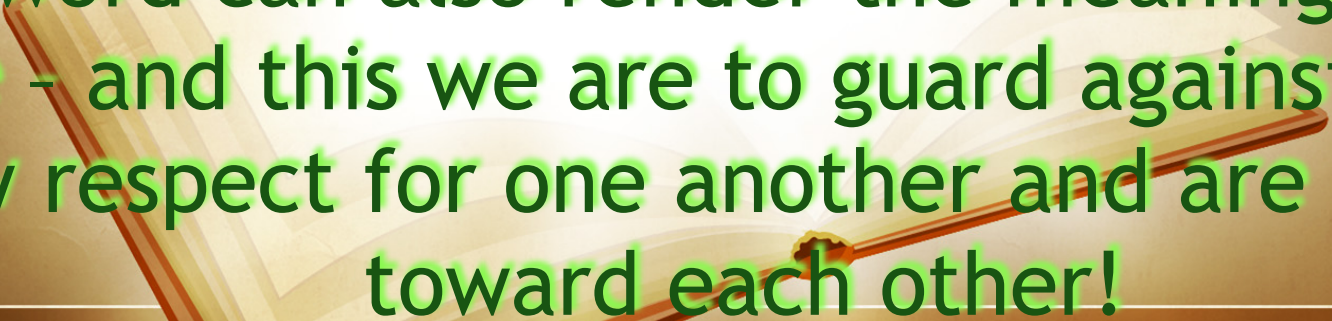
Strong's G807 which means, 'behave unbecomingly, indecent, to behave in an ugly, indecent, unseemly or unbecoming manner; to disgrace oneself, treat with contempt, dishonour'.





You do not have to look too far today to see how so many people behave in an ugly manner, and we must be on guard against any such behavior as we seek to love Elohim with all our heart, soul and strength!

This word can also render the meaning of being rude - and this we are to guard against - as we show respect for one another and are not rude toward each other!






## 7 - DOES NOT SEEK ITS OWN

The Greek word used here for 'seek' is ζητέω zēteō (dzay-teh'-o)- Strong's G2212 which means, 'seek for, desire, seek in order to find out by thinking, meditating or reasoning, to strive after, demand' and the Greek word used for 'own' is ἑαυτοῦ heautou (heh-ow-too')-Strong's G1438 which means, 'himself, herself, own estimation'. What we see from this is that when we truly walk in love, and guard to do the commands of Elohim and live set-apart lives unto Him, we are not to be found to be seeking our own ways or desires.





We are not be spending our days meditating on what we 'wish for', nor are we to spend our time trying to reason out in our minds how we can strive after the things that are not according to the desire of Elohim, but are simply fleshly desires that can often consume our thoughts and time - we are to meditate on and delight in the Torah of Elohim day and night - for then we will be prosperous in our way!

Pilipiyim/Philippians 2:4 “Each one should look out not only for his own interests, but also for the interests of others.”

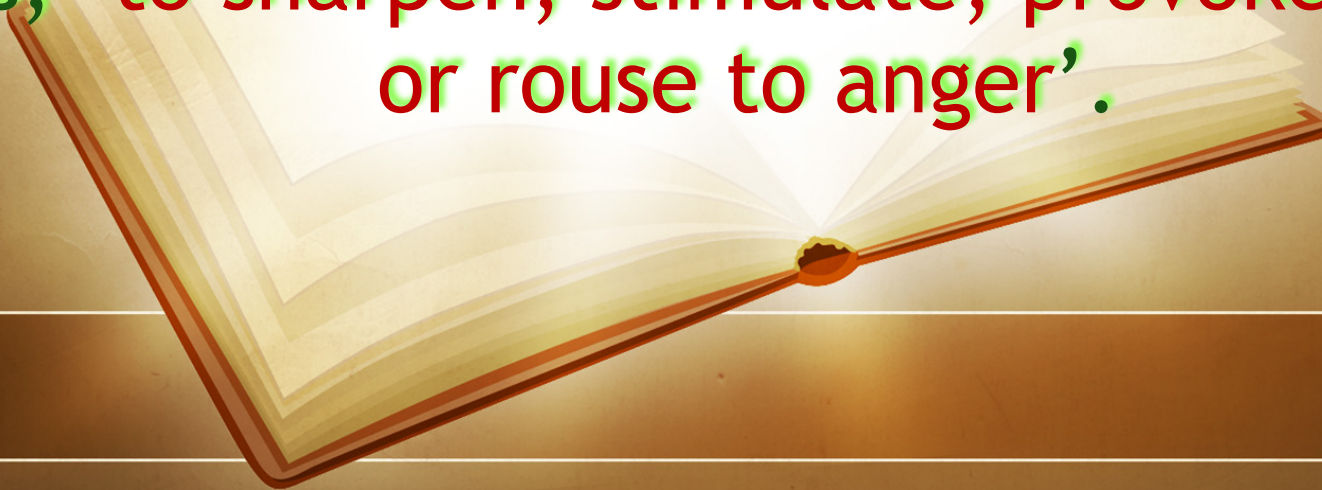
Pilipiyim/Philippians 2:21 “For all seek their own interests, not those of Messiah **יהושע**.”

Qorintiyim Aleph/1 Corinthians 10:24 “Let no one seek his own, but each one that of the other.”

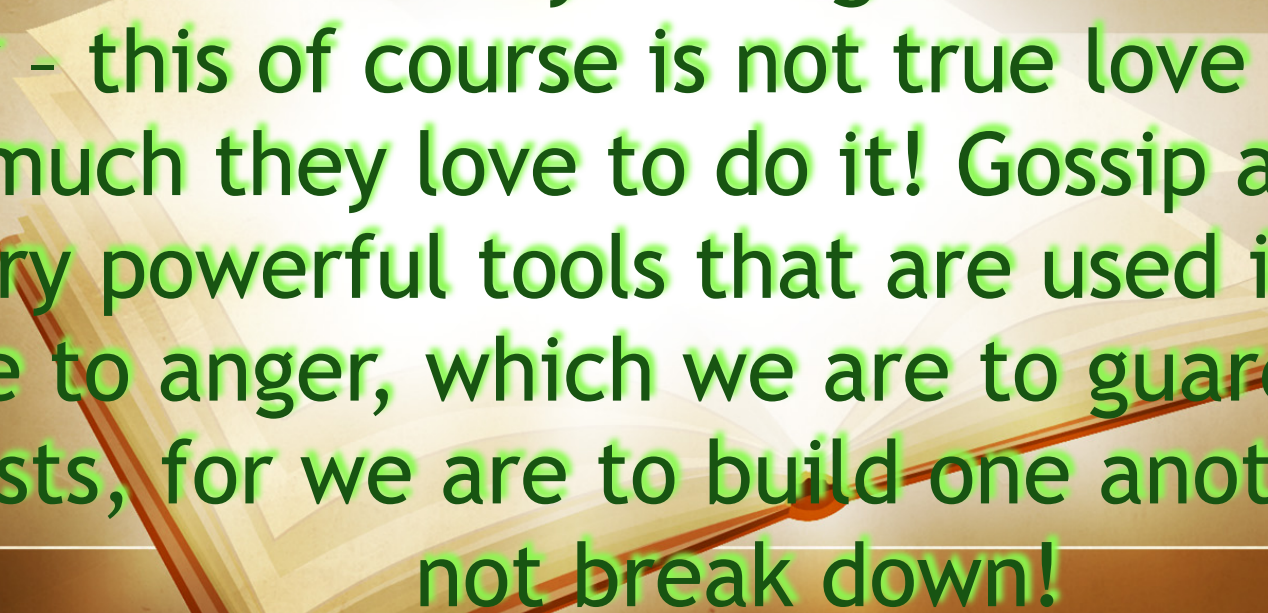


## 8 - IS NOT PROVOKED

The Greek word for 'provoked' is παροξύνω paroxunō (par-ox-oo'-no)- Strong's G3947 which means, 'to sharpen, stimulate, provoke, to incite or rouse to anger'.





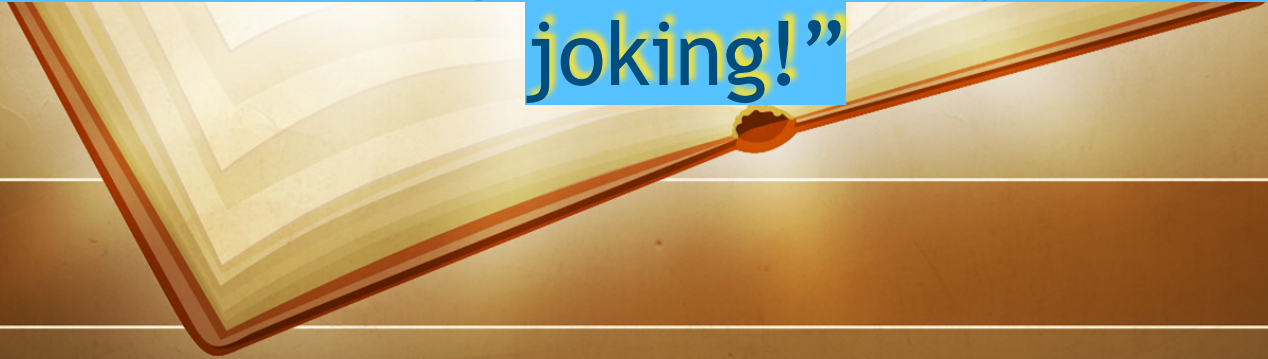


There are many today who simply just 'love' to pick a fight and stir up an argument, in order to try to prove that they are right and that they know better - this of course is not true love - no matter how much they love to do it! Gossip and slander are very powerful tools that are used in provoking people to anger, which we are to guard against at all costs, for we are to build one another up and not break down!



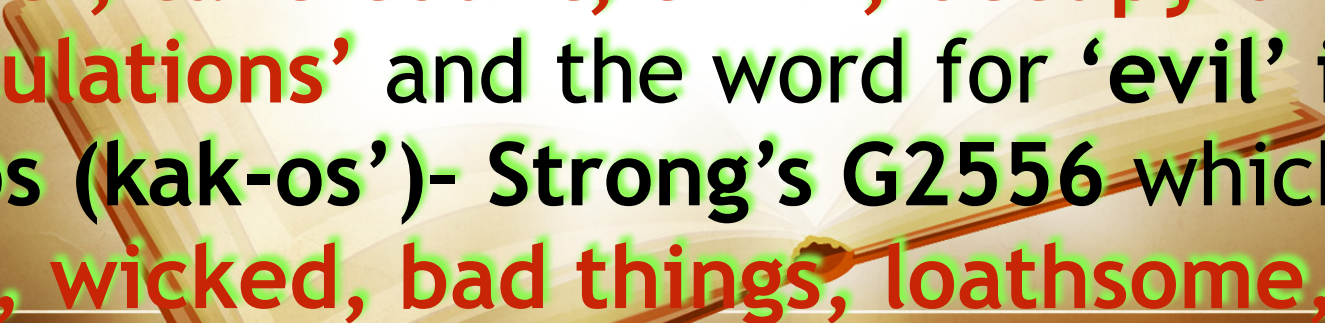
Many think that it is just a form of joking around when provoking another in their weakness, and this we must not do!

Mishlě/Proverbs 26:18-19 “Like a madman who throws sparks, arrows, and death, so is a man who deceived his neighbor, and says, “I was only joking!”

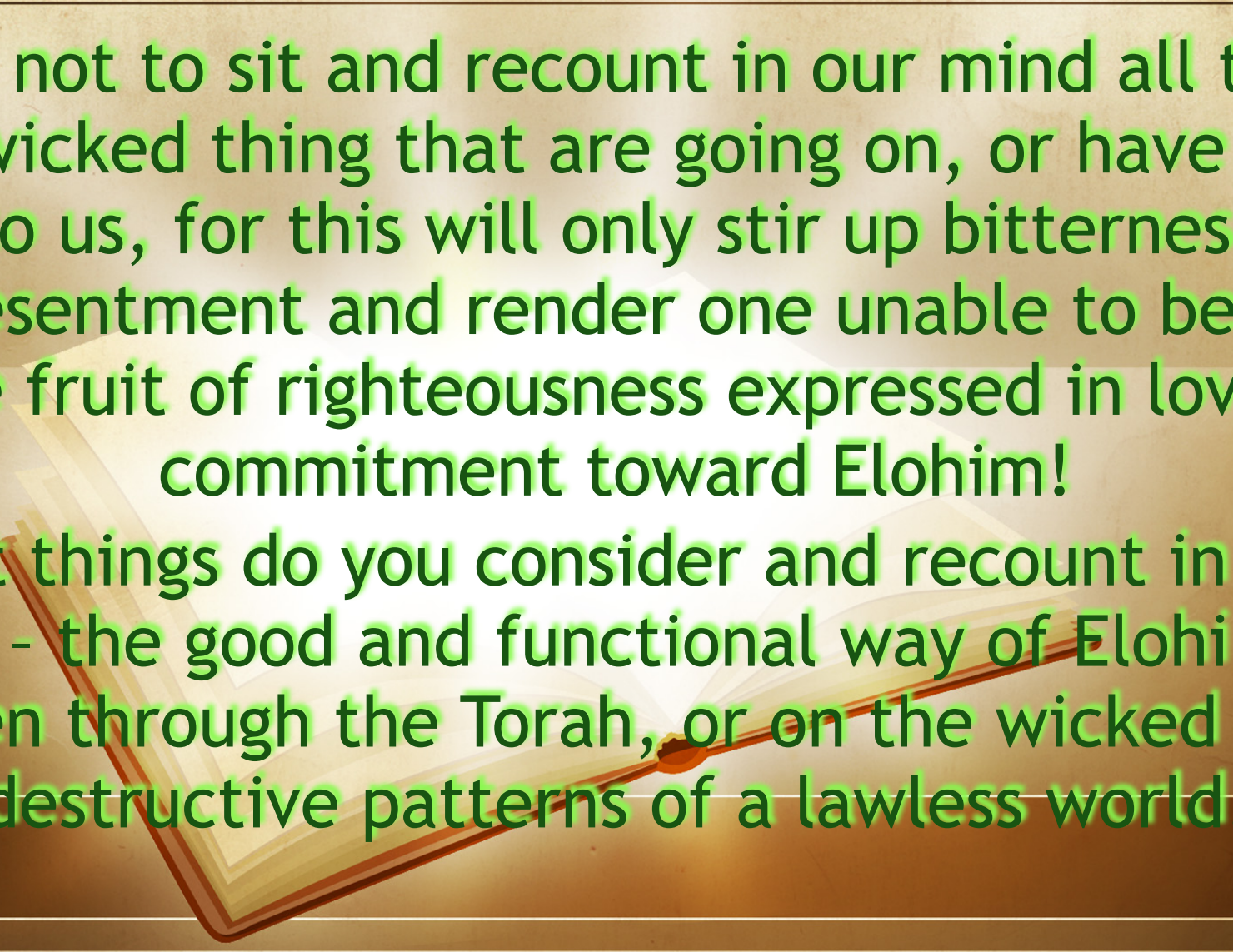


## 9 - RECKONS NOT THE EVIL

The Greek word here for 'reckons' is λογίζομαι logizomai (log-id'-zom-ahee)- Strong's G3049 which means, 'an account or reckoning, to consider, take count, think, occupy oneself with calculations' and the word for 'evil' is κακός kakos (kak-os')- Strong's G2556 which means, 'evil, wicked, bad things, loathsome, wrong'.







We are not to sit and recount in our mind all the bad and wicked thing that are going on, or have been done to us, for this will only stir up bitterness, fear and resentment and render one unable to bear the true fruit of righteousness expressed in loving-commitment toward Elohim!

What things do you consider and recount in your mind - the good and functional way of Elohim, as given through the Torah, or on the wicked and destructive patterns of a lawless world!

Php 4:4 Rejoice in יהוה always, again I say,  
rejoice!

Php 4:5 Let your gentleness be known to all men.  
The Master is near.

Php 4:6 Do not worry at all, but in every matter,  
by prayer and petition, with thanksgiving, let your  
requests be made known to Elohim.

Php 4:7 And the peace of Elohim, which surpasses  
all understanding, shall guard your hearts and  
minds through Messiah יהושע.



Php 4:8 For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise - think on these.

Php 4:9 And what you have learned and received and heard and saw in me, practise these, and the Elohim of peace shall be with you.

This also teaches us that when we walk in true love, that we do not sit and recount everyone's wicked past and occupy ourselves with past failings! Often people relate their past wickedness and laugh and joke at the things they did, when we ought to be ashamed of our past sins, reckoning our lives as having been plucked from the fire, giving esteem and thanks to our Redeemer and King, **יהושע** Messiah! Our thoughts and speech must not be riddled with the past reckoning and gloating of a lawless life, but rather be esteeming the good way and walk in it with joy!



## 10 - DOES NOT REJOICE OVER THE UNRIGHTEOUSNESS - BUT REJOICES IN THE TRUTH!

The first word that is translated as 'rejoice' is the Greek word χαίρω chairō (khah'-ee-ro)- Strong's G5463 which means, 'be glad, joyful, thrive, give one's greeting and approval'.

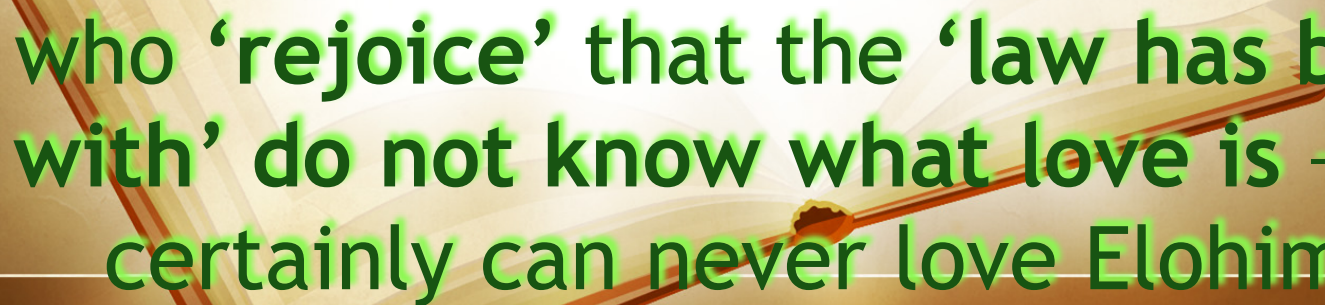
The Greek word for 'unrighteousness' is ἀδικία adikia (ad-ee-kee'-ah)- Strong's G93 which means, '*unrighteousness, iniquity, wrong, deed violating law and justice*' and comes from the word that means to be without justice or penalty.



This is a very clear and sobering warning of what love for Elohim is not - it does not rejoice over lawlessness!!!

Love for Elohim does not rejoice in the nullification or the disregard of the Torah of Elohim.

Those who 'rejoice' that the 'law has been done away with' do not know what love is - and they certainly can never love Elohim!





The second word that is translated as **‘rejoices’** is the Greek word **συγχαίρω sugchairō** (soong-khah'-ee-ro)- **Strong's G4796** which means, **‘rejoice with, rejoice together, share joy, congratulate’**.

It comes from the previous word that we looked at for **‘rejoice’** but also has the preposition **σύν sun** (soon)- **Strong's G4862** which denotes union, togetherness!

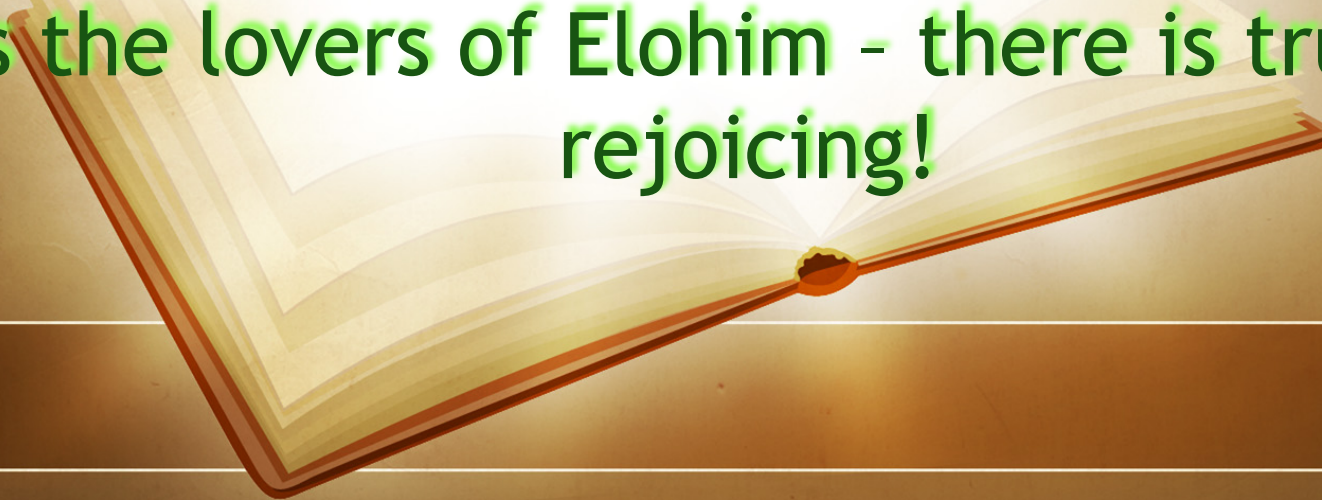


The word that is translated as 'truth' is the Greek word ἀλήθεια alētheia (al-ay'-thi-a)- Strong's G225 which means, '*truth, truly, according to truth*' - the Master יהושע Messiah tells us clearly in Yohanan/John 14:6 that He is the Way, the Truth and the Life - and to walk in the Truth is to walk in Him - in Him in whom there is no spot or blemish - to walk in Him is to walk according to the Truth and in the purity of the Truth, as we hear, guard and do His commands - And in this we rejoice together as a Bride that is being built up in the Master!



Mishlě/Proverbs 14:9 “Fools scoff at guilt, but among the straight there is delight.”

The foolish who rejoice over lawlessness scoff at their guilt, while with the upright and straight - that is the lovers of Elohim - there is true unity in rejoicing!





## 11 - COVERS ALL

The Greek word here for 'covers' is **στέγω stegō (steg'-o)**- Strong's G4722 which means, 'to cover closely, to bear up under, endure, put up with'.

In other words, as we walk in true love, we are to 'put up with each other', which for many may be hard to do at times!!! This means we are to make a concerted effort at not getting irritated with each other, and be able to share openly with each other and have the freedom to speak into each other's lives without the fear of being rejected or offended!



## 12 - BELIEVES ALL

The Greek word here for 'believes' is πιστεύω *pisteuō* (pist-yoo'-o)- Strong's G4100 which is a verb that means, 'to trust, to be committed to, be entrusted with, be persuaded and placed confidence in to do', and comes from the root noun πίστις *pistis* (pis'-tis)- Strong's G4102 which means, 'faith, faithfulness, pledge, conviction of the Truth' which in turn comes from the primary root verb πείθω *peithō* (pi'-tho)- Strong's G3982 which means, 'to persuade, to put confidence in, to follow, have confidence and rely upon'.

When looking at these root terms it is very clear, even in the Greek mind-set, that 'to believe' involves action and a confident response to the one you put your trust in and follow.

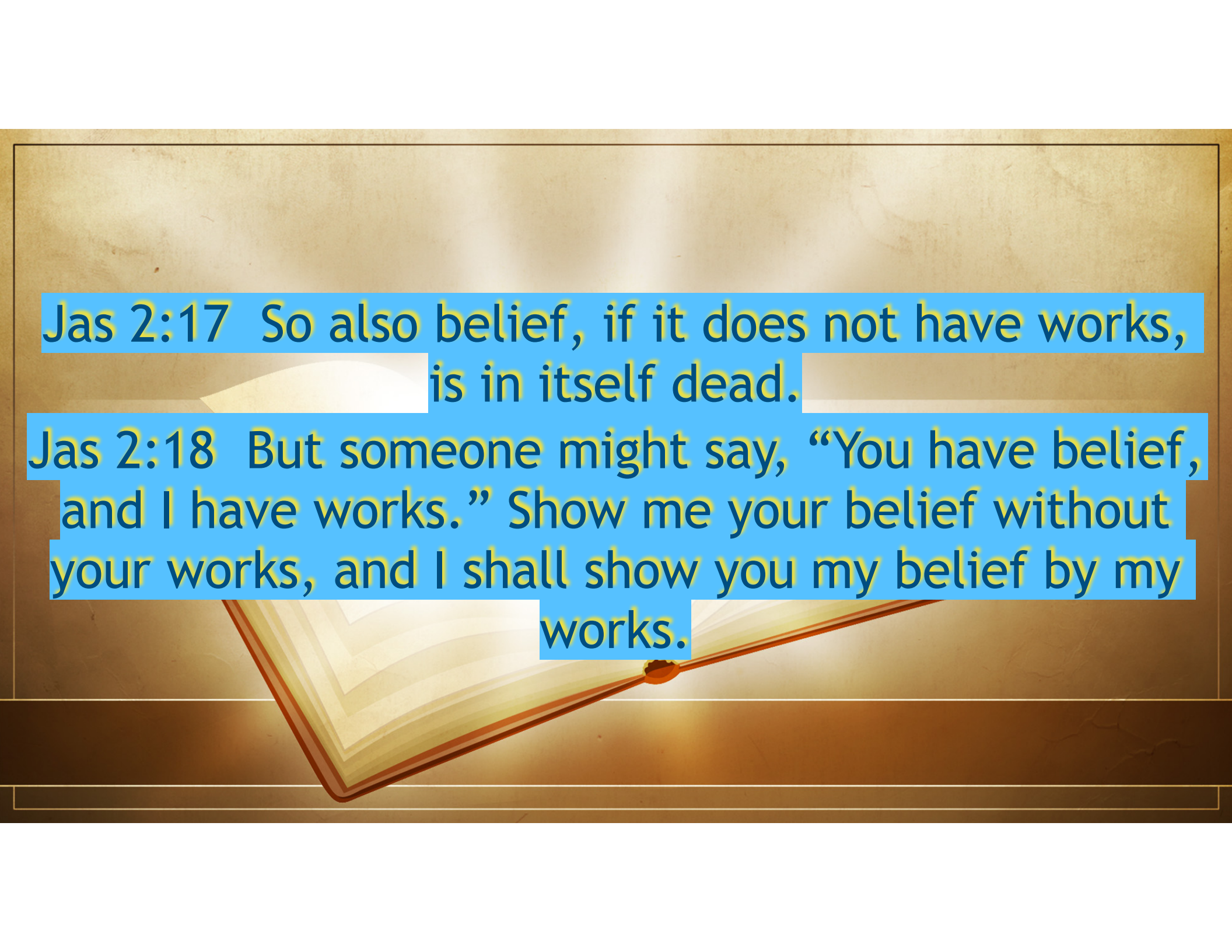
## Faith Without Works Is Dead

Jas 2:14 My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him.

Jas 2:15 And if a brother or sister is naked and in need of daily food,

Jas 2:16 but one of you says to them, "Go in peace, be warmed and be filled," but you do not give them the bodily needs, what use is it?






Jas 2:17 So also belief, if it does not have works, is in itself dead.

Jas 2:18 But someone might say, “You have belief, and I have works.” Show me your belief without your works, and I shall show you my belief by my works.

## 13 - EXPECTS ALL

The Greek word for 'expects' is ἐλπίζω *elpizō* (*el-pid'-zo*)- Strong's G1679 which means, '*to expect, to hope, to anticipate*', and from a spiritual perspective it can render the understanding of, '*wait for salvation with joy and full confidence*'.



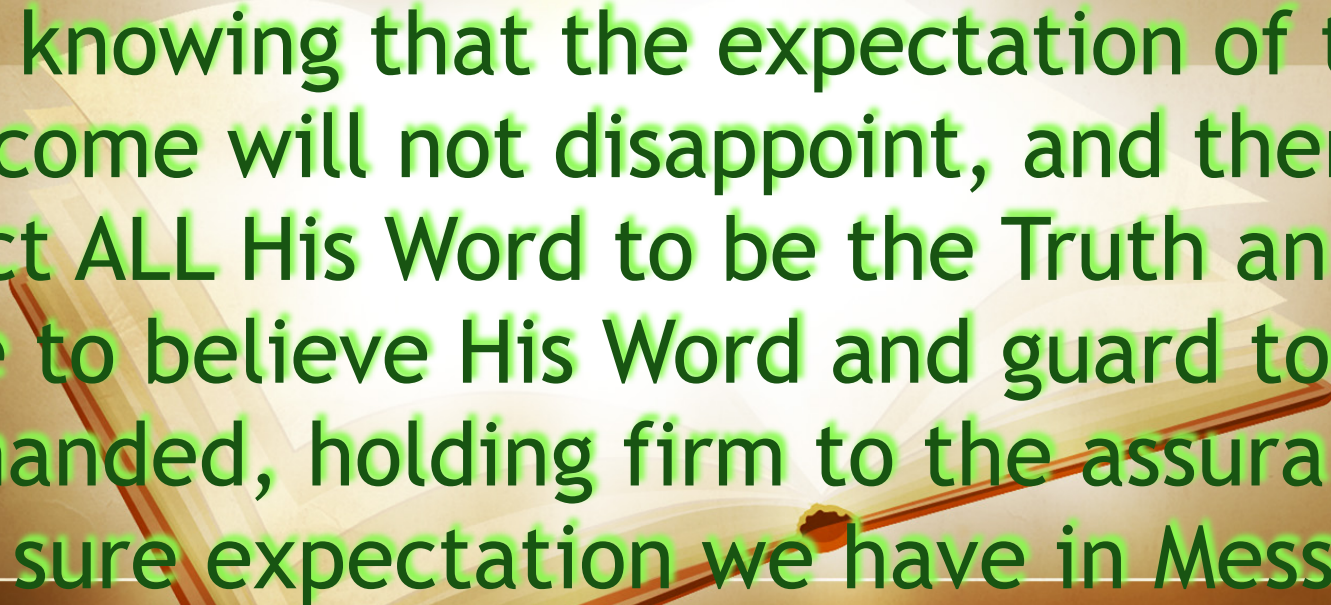


Romiyim/Romans 8:24-25 “For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it? 25 And if we expect what we do not see, we eagerly wait for it with endurance.”

Ib'rim/Hebrews 11:1 “And belief is the substance of what is expected, the proof of what is not seen.”

True love for Elohim, is expressed in the complete trust in Him, by guarding to do all His commands with joy in the sure expectation of our deliverance to be made complete when He comes for us, His set-apart Bride!





This complete expectation in regards to love is understood by staying steadfast in walking in the truth, knowing that the expectation of that which is to come will not disappoint, and therefore we expect ALL His Word to be the Truth and actively choose to believe His Word and guard to do what is commanded, holding firm to the assurance of the sure expectation we have in Messiah!



Kěpha Aleph/1 Peter 1:13-16 “Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favor that is to be brought to you at the revelation of יהושע Messiah, 14 as obedient children, not conforming yourselves to the former lusts in your ignorance, 15 instead, as the One who called you is set-apart, so you also should become set-apart in all behavior, 16 because it has been written, “Be set-apart, for I am set-apart.”” Lev 11:44, Lev 19:2.

Another aspect of love ‘accepting all’, when understood, from the perspective of true love for Elohim is obedience, is that we, as obedient believers, expect all that is written in the word, as we trust the written Word of Elohim and firmly believe all that has been written and live as such, by walking in obedience to the Torah:

Yohanan/John 5:45-47 “Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation. 46 “For if you believed Mosheh, you would have believed Me, since he wrote about Me. 47 “But if you do not believe his writings, how shall you believe My words?””

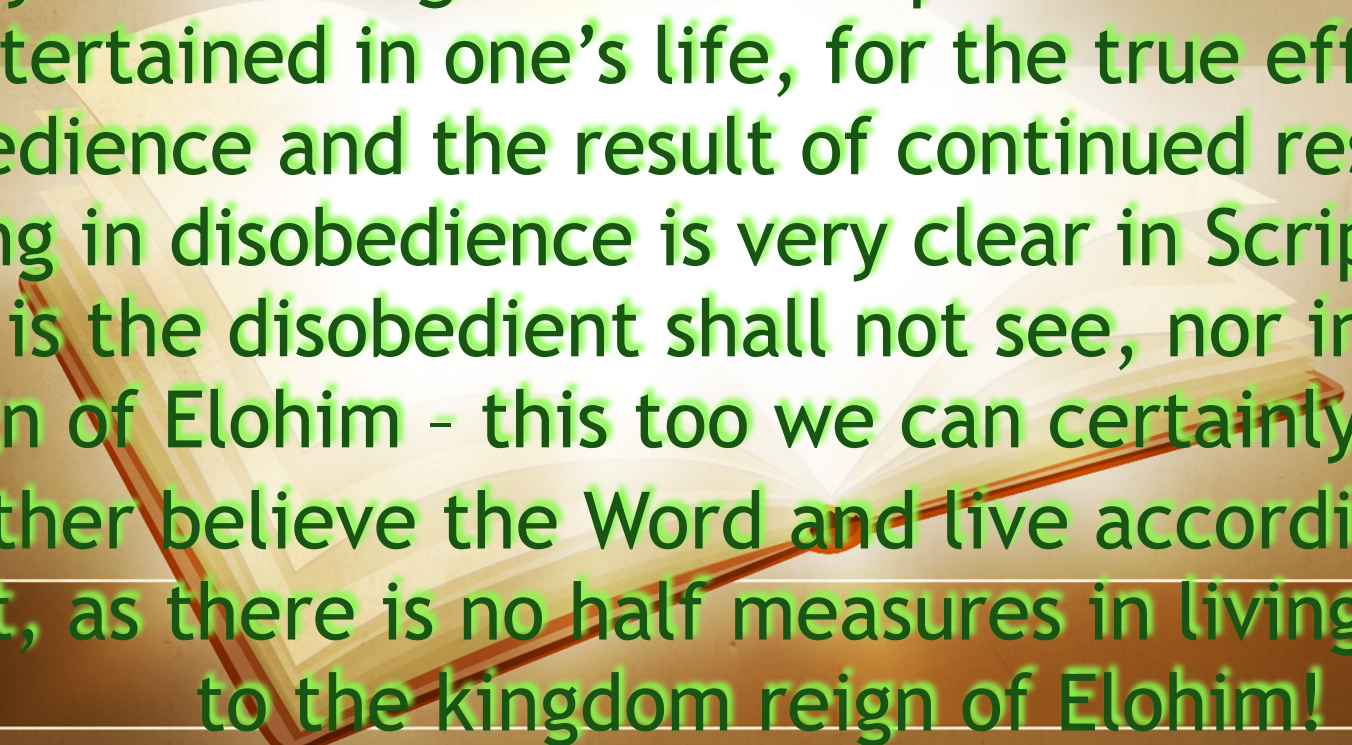


## **Love expects all!**

**This certainly means that when you walk in the True Love for Elohim you expect all that the Word says to be true and valid for giving you direction and instruction for living set-apart lives.**







Having said that it is clear then that when you expect all that is written to be valid for instruction and teaching and training in righteousness, then there is a greater urgency in ensuring that no compromise to obedience is entertained in one's life, for the true effects of disobedience and the result of continued resistance to walking in disobedience is very clear in Scripture - and that is the disobedient shall not see, nor inherit the reign of Elohim - this too we can certainly expect! You either believe the Word and live accordingly or you do not, as there is no half measures in living according to the kingdom reign of Elohim!



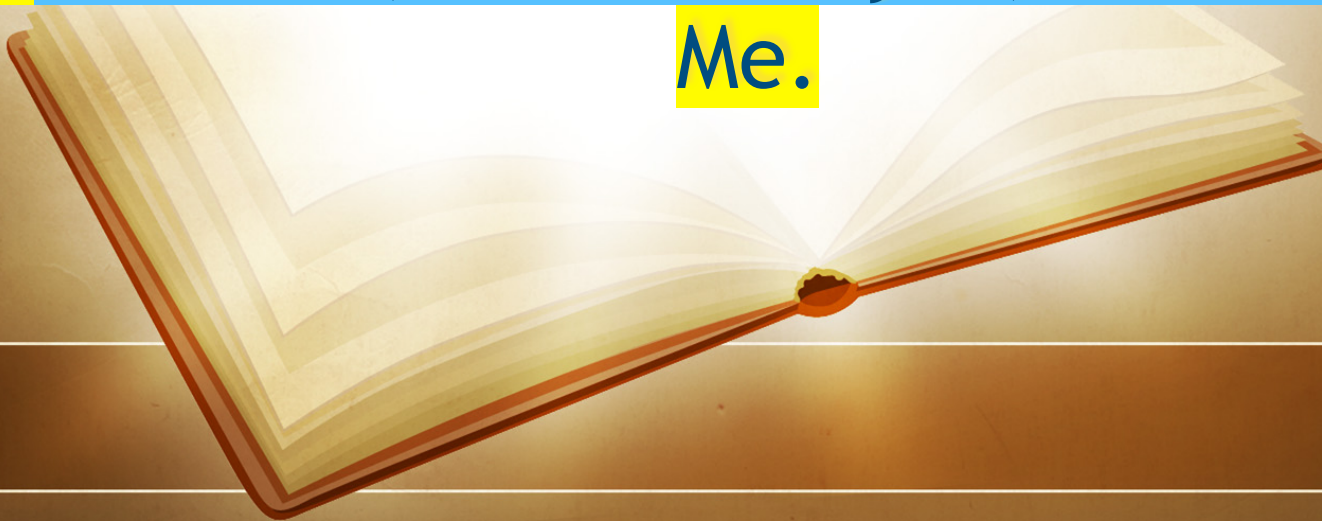
## 14 - ENDURES ALL

The Greek word for 'endures' is ὑπομένω hupomenō (hoop-om-en'-o)- Strong's G5278 which means, '**to stay behind, to await, endure**', which comes from the two words:

1) ὑπό hupo (hoop-o')- Strong's G5259 which means '**under, in subjection to**', and

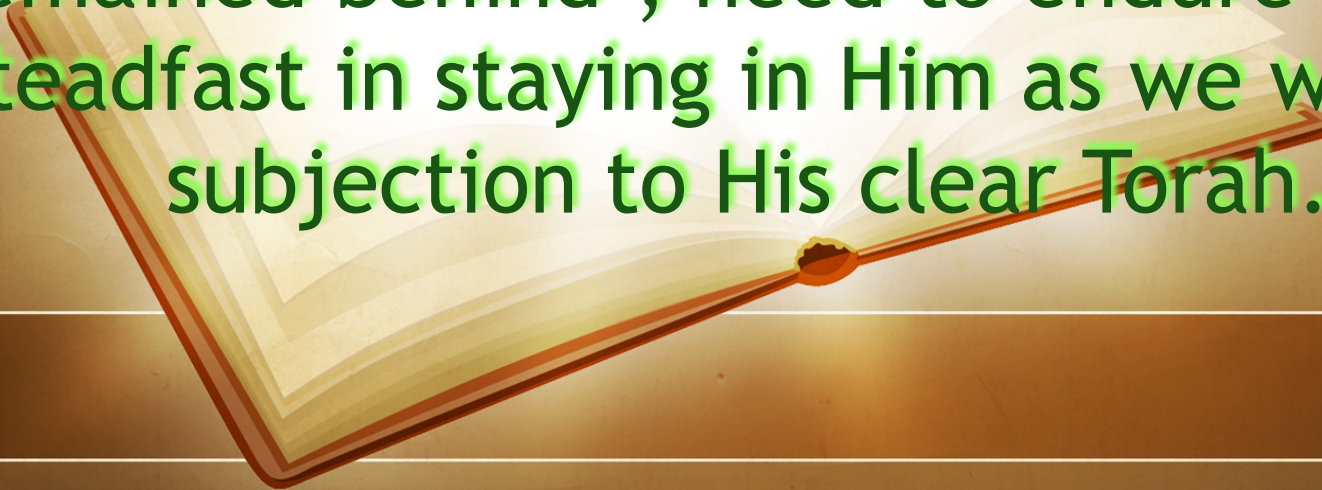
2) μένω menō (men'-o)- Strong's G3306 and means, '**to stay, abide, remain, stand**' - this word is the word used in Yoḥanan/John 15 where we are told to 'stay in, remain in' Messiah!

Joh 15:4 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.





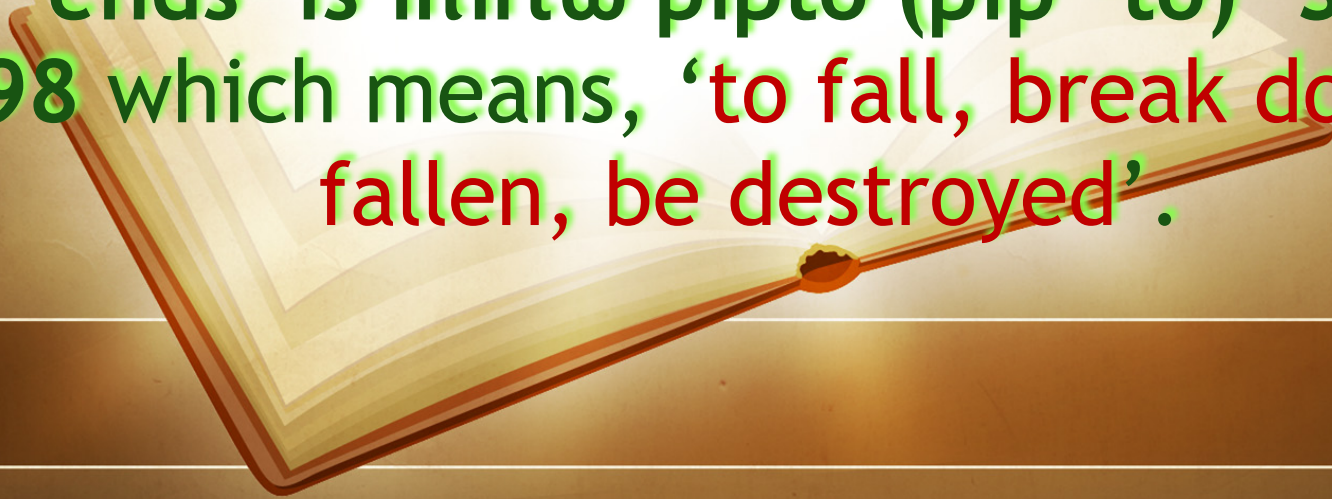
As faithful talmidim (disciples) of Messiah, we recognize that while He ascended to the Most Set-Apart Place, where He continually intercedes for us as our High Priest, we who are here, and have 'remained behind', need to endure and be steadfast in staying in Him as we walk in subjection to His clear Torah.



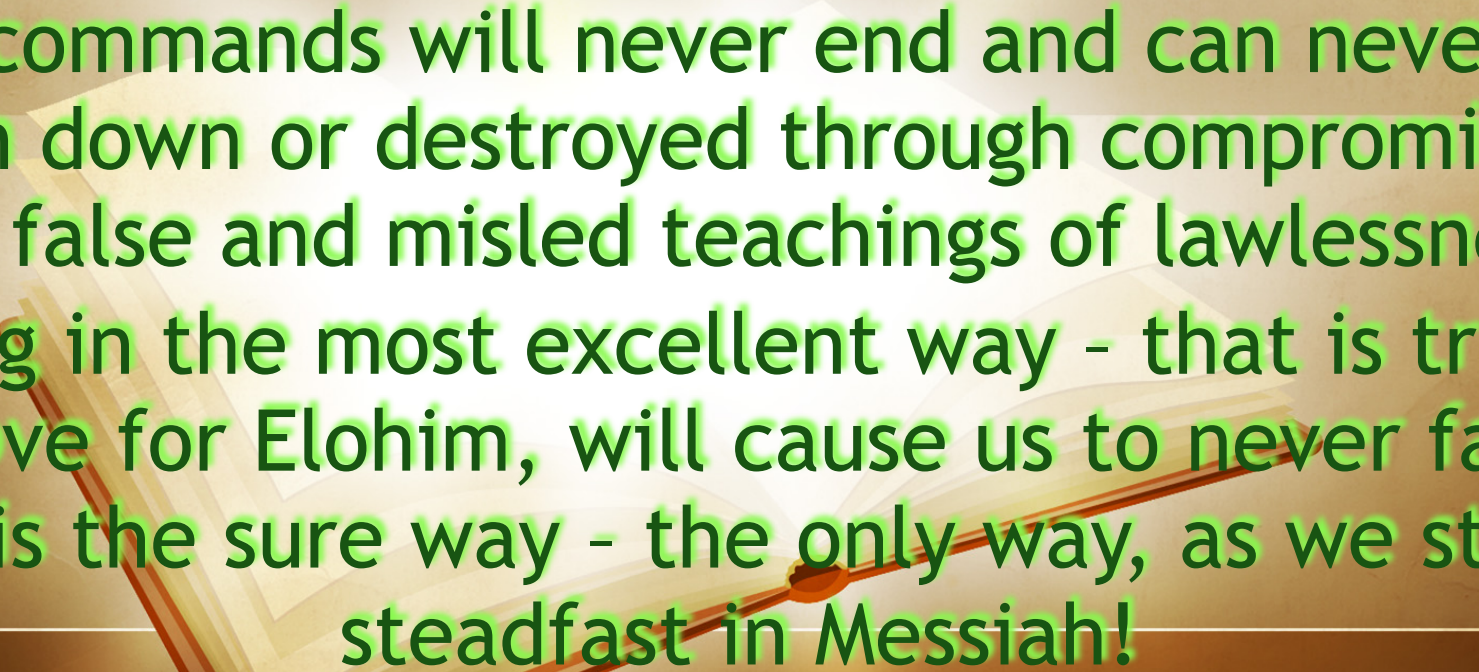


## 15 - LOVE NEVER ENDS!

The Greek word for 'never' is οὐδέποτε oudepote (oo-dep'-ot-eh)- Strong's G3763 which means, 'neither at any time, NEVER', and the Greek word for 'ends' is πίπτω piptō (pip'-to)- Strong's G4098 which means, 'to fall, break down, fail, fallen, be destroyed'.







Wow! This is very clear - Love never ends - and when we realize that love for Elohim is to do His commands, then we realize that our obedience to His commands will never end and can never be broken down or destroyed through compromise and the false and misled teachings of lawlessness!

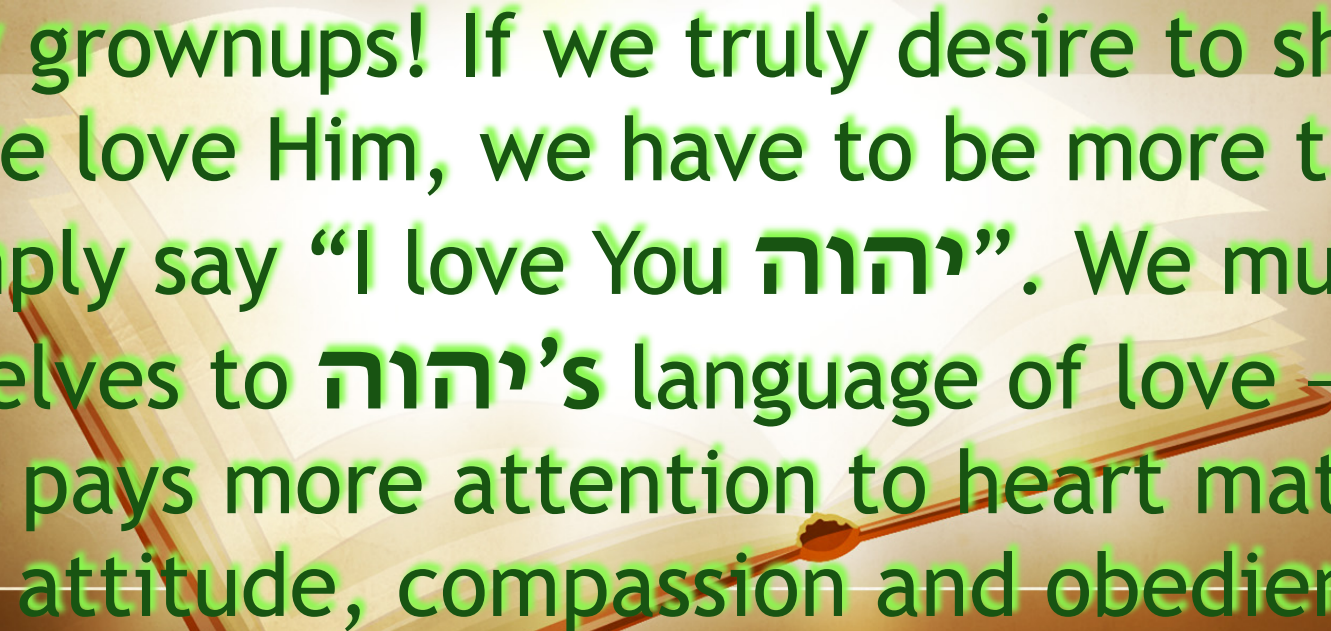
Walking in the most excellent way - that is true and pure love for Elohim, will cause us to never fail - for it is the sure way - the only way, as we stay steadfast in Messiah!



Love (that is true joy-filled obedience) enables us to endure everything; and it enables us to keep on believing in every circumstance; to keep our confidence in יהוה and to remain patient no matter what happens to us.







We are to grow up in these things and put away childish attitudes, which are sadly embraced by many grownups! If we truly desire to show **יהוה** that we love Him, we have to be more than willing to simply say “I love You **יהוה**”. We must commit ourselves to **יהוה**'s language of love - the love that pays more attention to heart matters like attitude, compassion and obedience.



As you consider this 'love chapter', so to speak, and assess your life, in taking this much needed love test - how are you doing?

This is a call to obedience of love - obedience to **יהוה**.

Are there any areas of love where you have been disobedient?

You may have been using your gifts, just like the Corinthians, but without love?



Have you held, or are you holding, a grudge, or are you envious, or have you been boastful?

Have you rejoiced in evil and called it light fun?

Perhaps you have not forgiven someone and have kept score on those who have wronged you.

Perhaps you have retaliated, whether it be in thought or action and not exercised patience in affliction.





As you carefully consider what true love for Elohim is... then heed this call to walk in the Most Excellent Way as you guard to do all He commands us with great joy and rejoicing as a body being built up in unity, aměn!

Love is a choice and an action - choose to act according to יהוה's most excellent way.

The Greek word used in describing the first listed fruit of the Spirit is ἀγάπη agape (ag-ah'-pay)- Strong's G26 which means, '*brotherly love, affection, good will, love, benevolence, love feasts*', and is used 116 times in 109 verses in the Greek Renewed Writings (N.T.)



The Hebrew equivalent to ἀγάπη agape - Strong's G26 is the noun אַהַבָּה ahabah (a-hab-aw)- Strong's H160 and comes from the root verb אָהַב aheb (aw-hab')- Strong's H157 meaning. 'to love, dearly loved, friend, friends, lover'.

The noun אַהַבָּה ahabah - Strong's H160 is used 40 times in in 37 verses in the Tanak and the verb אָהַב aheb - Strong's H157 is used 208 times in 195 verses in the Tanak.