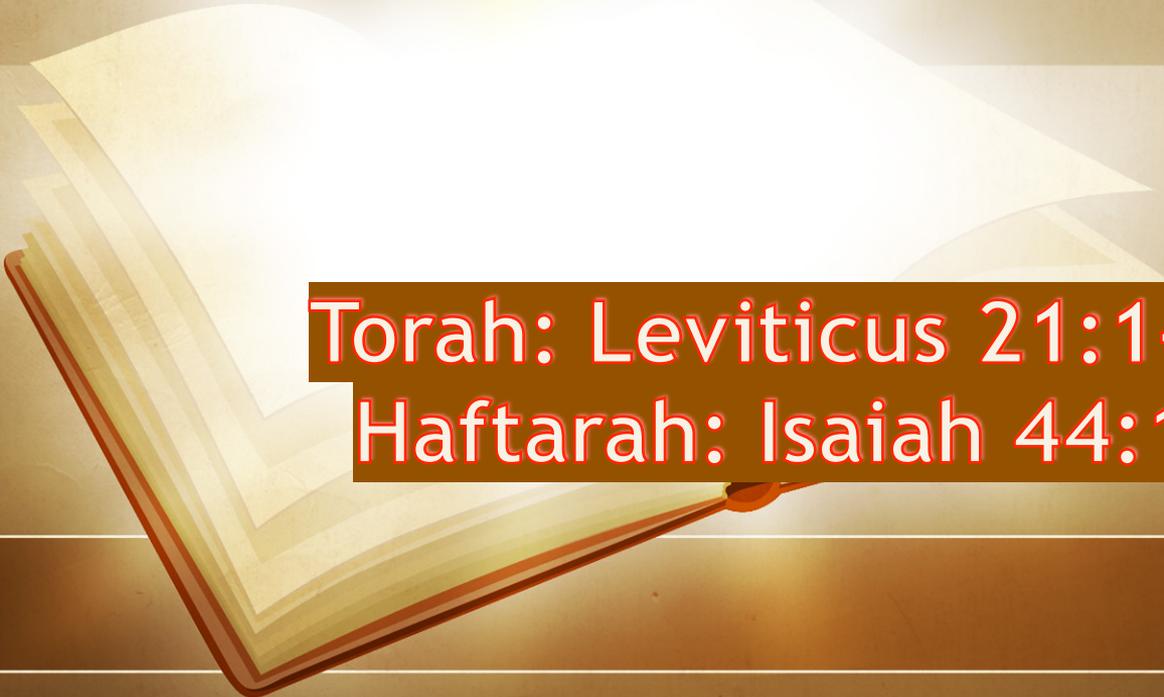


# #31 Torah Parashah EMOR - 'SAY/SPEAK'



Torah: Leviticus 21:1-24:23  
Haftarah: Isaiah 44:15-31

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

YeHoVah gives instructions on Holiness

Lev.21/22) Laws for the Priest to be holy

Lev.23) Laws for the Holy Days

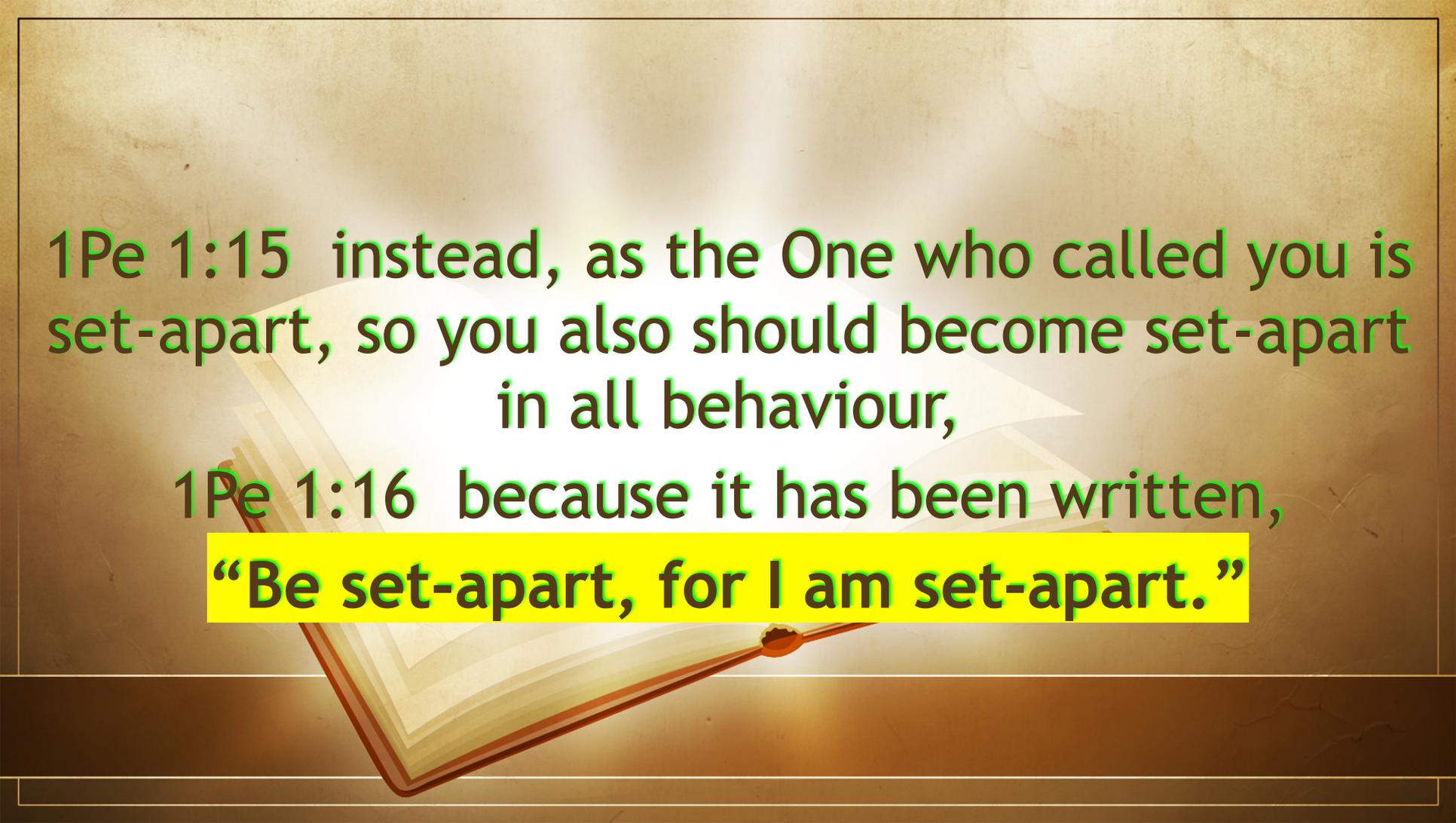
Lev.24) Laws for maintaining the Holy Place



# Called to Be Holy

1Pe 1:13 Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of **יהושע** Messiah,

1Pe 1:14 as obedient children, not conforming yourselves to the former lusts in your ignorance,



1Pe 1:15 instead, as the One who called you is  
set-apart, so you also should become set-apart  
in all behaviour,

1Pe 1:16 because it has been written,

**“Be set-apart, for I am set-apart.”**



## 2 Corinthians 7:2

Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.

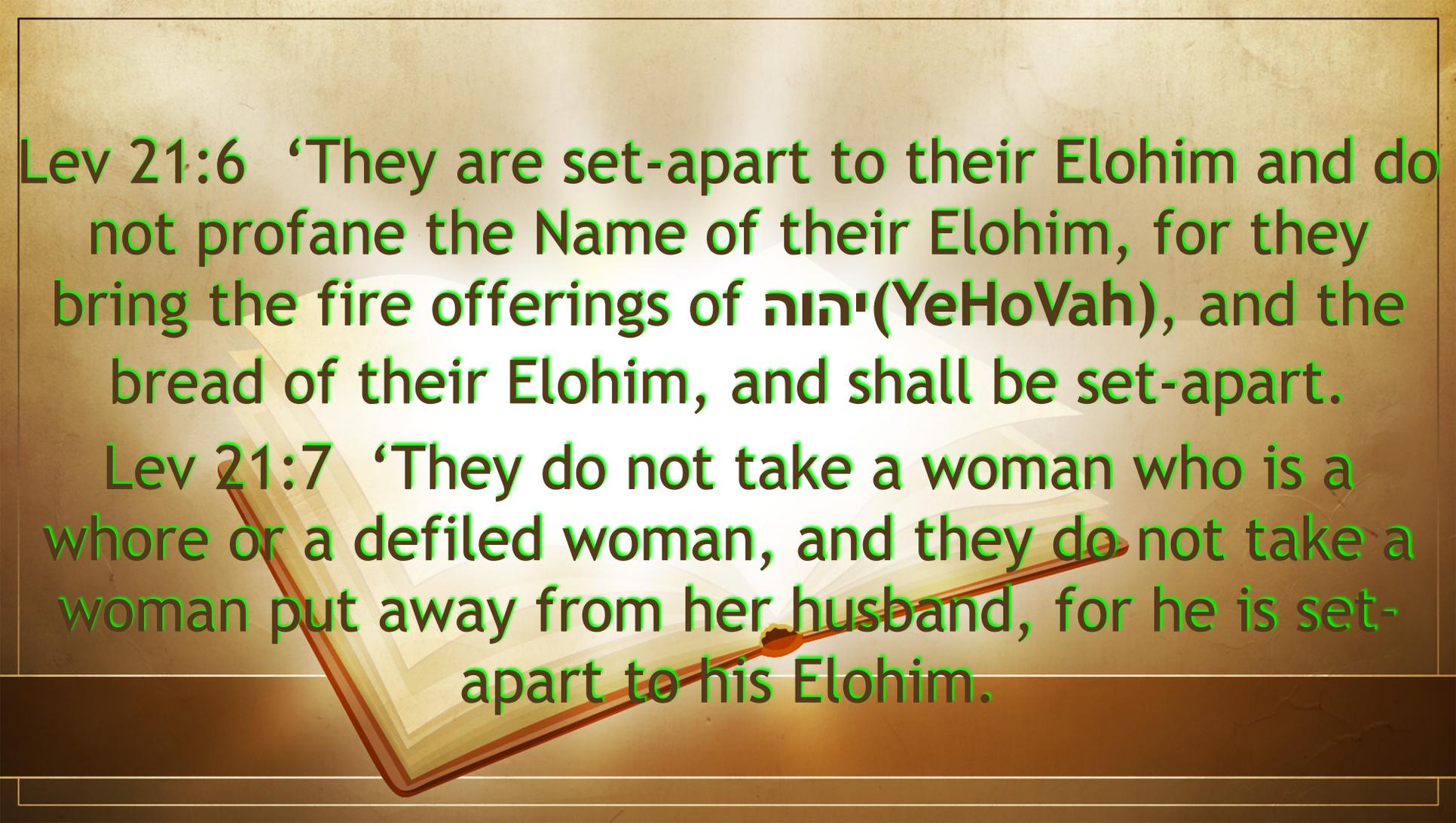
Lev 21:1 And יהוה (YeHoVah) said to Mosheh,  
“Speak to the priests, the sons of Aharon, and say  
to them: ‘No one is to be defiled for the dead  
among his people,

Lev 21:2 except for his relatives who are nearest to  
him: for his mother, and for his father, and for his  
son, and for his daughter, and for his brother;

Lev 21:3 and for his maiden sister who is near to him, who has had no husband - for her he is defiled.

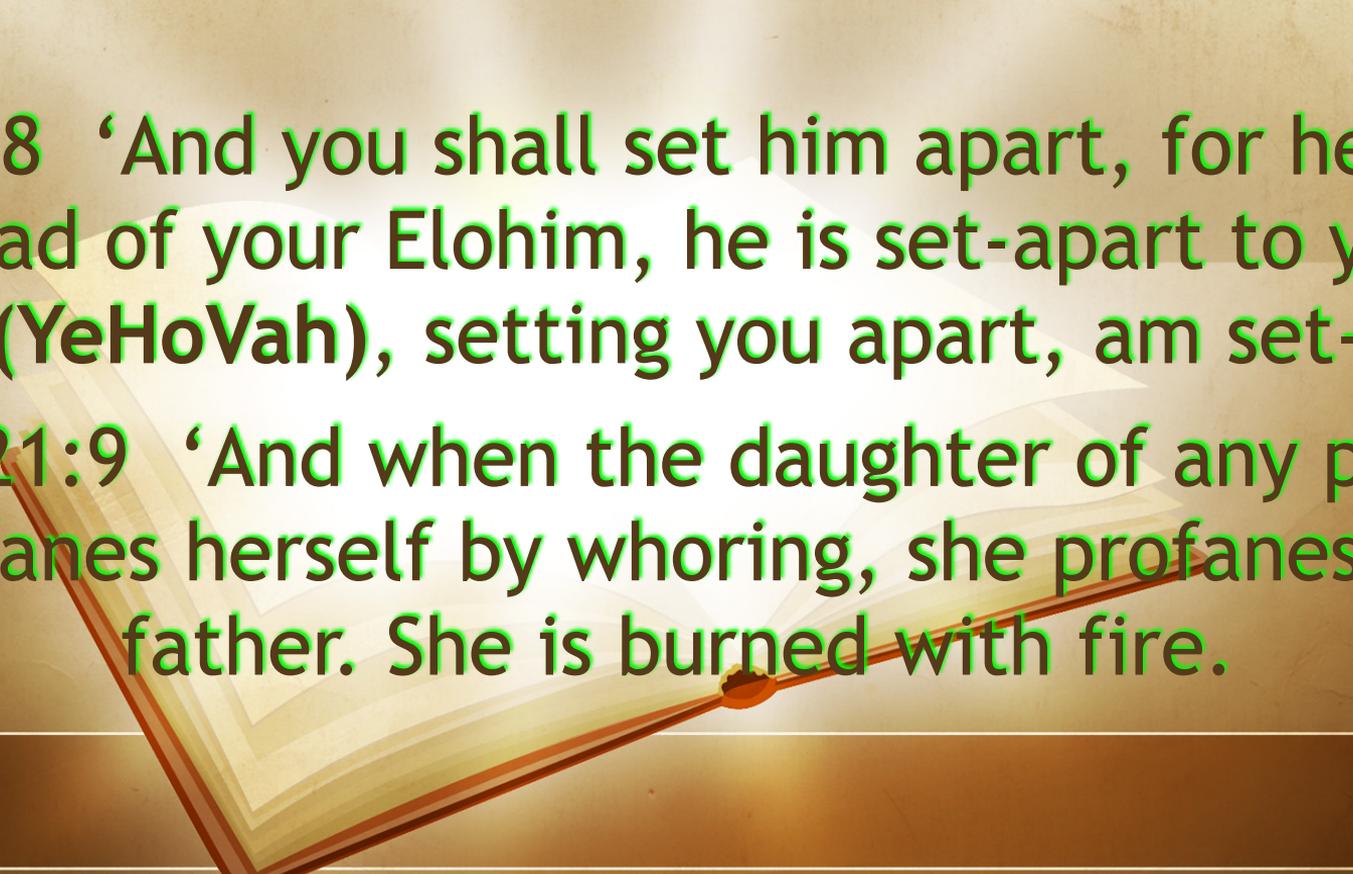
Lev 21:4 'A leader does not defile himself among his people, to profane himself;

Lev 21:5 they do not make any bald place on their heads, and they do not shave the corner of their beard, and they do not make a cutting in their flesh.



Lev 21:6 ‘They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the fire offerings of יהוה (YeHoVah), and the bread of their Elohim, and shall be set-apart.

Lev 21:7 ‘They do not take a woman who is a whore or a defiled woman, and they do not take a woman put away from her husband, for he is set-apart to his Elohim.

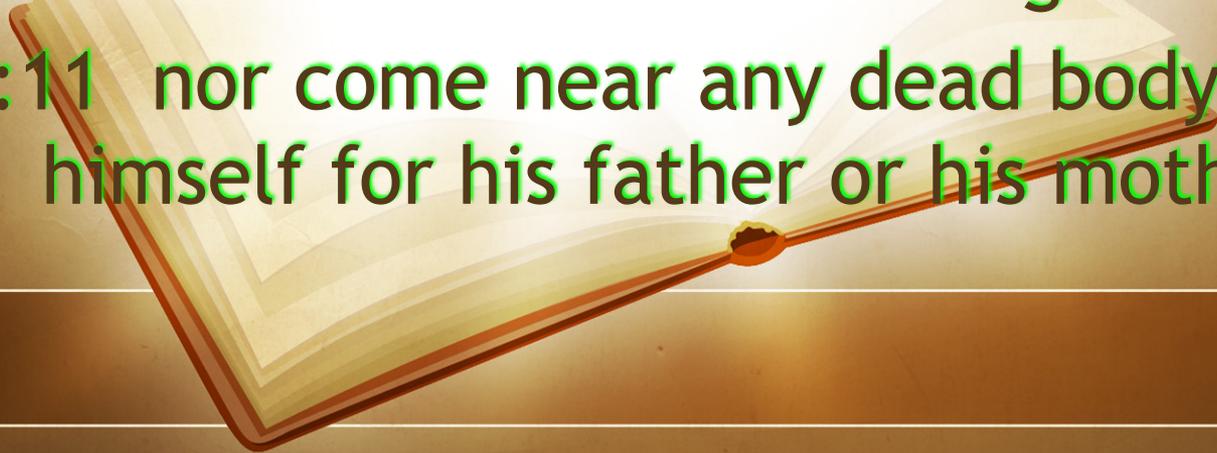


Lev 21:8 ‘And you shall set him apart, for he brings the bread of your Elohim, he is set-apart to you. For I, יהוה (YeHoVah), setting you apart, am set-apart.

Lev 21:9 ‘And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire.

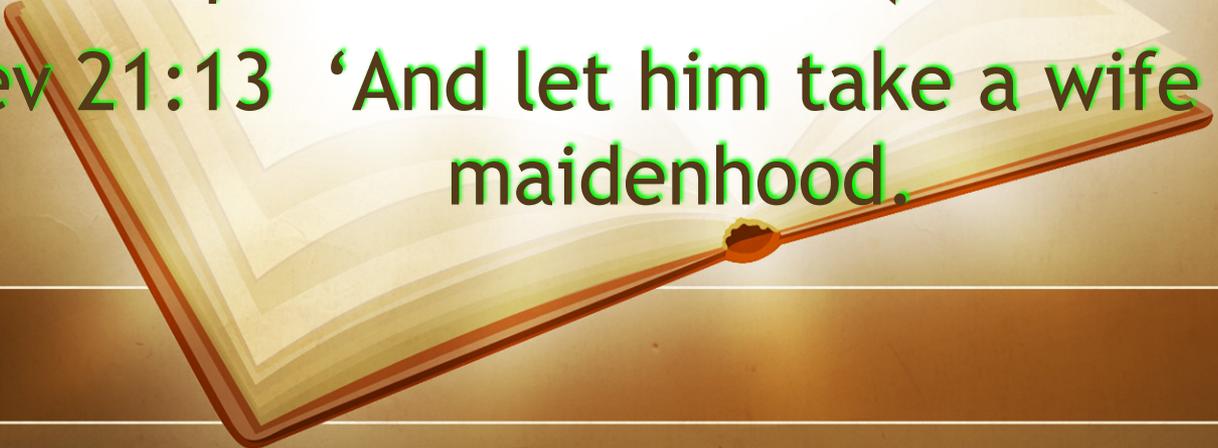
Lev 21:10 'And the high priest among his brothers,  
on whose head the anointing oil was poured and  
who is ordained to wear the garments, does not  
unbind his head nor tear his garments,

Lev 21:11 nor come near any dead body, nor defile  
himself for his father or his mother,



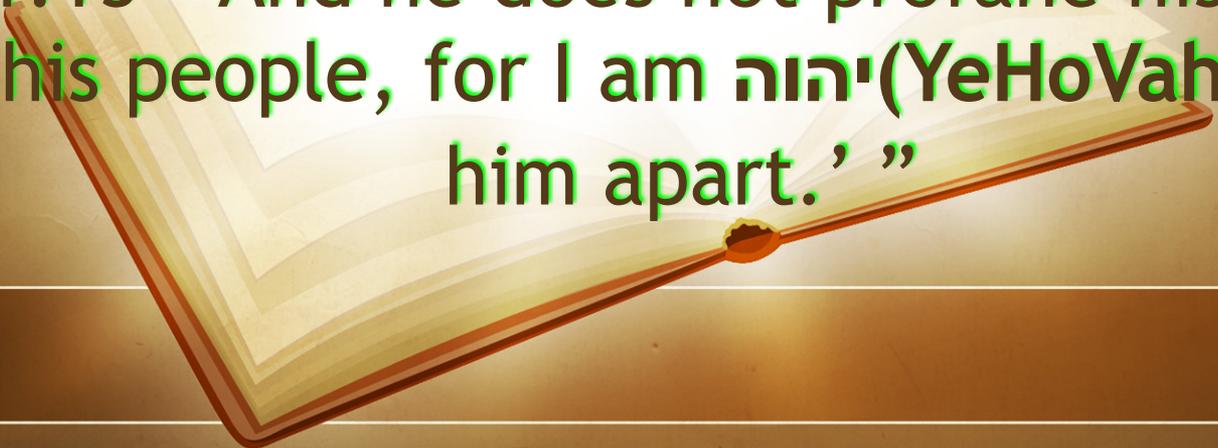
Lev 21:12 nor go out of the set-apart place, nor profane the set-apart place of his Elohim, for the sign of dedication of the anointing oil of his Elohim is upon him. I am יהוה (YeHoVah).

Lev 21:13 'And let him take a wife in her maidenhood.



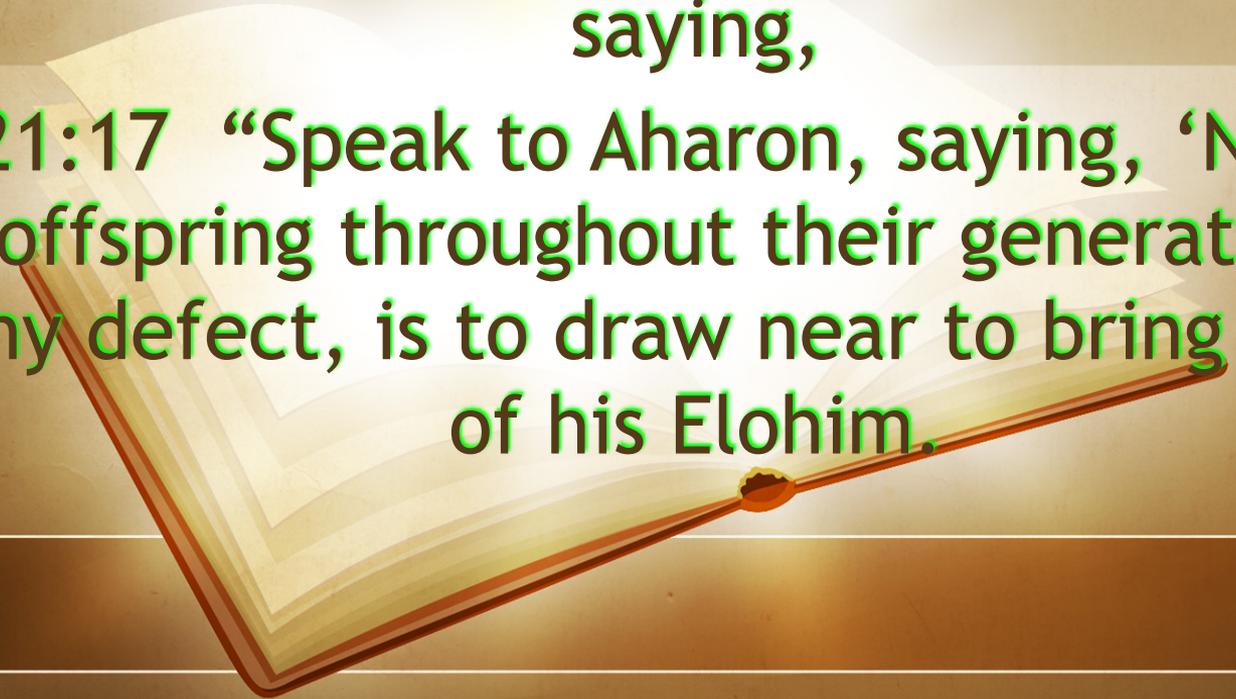
Lev 21:14 'A widow or one put away or a defiled woman or a whore - these he does not take. But a maiden of his own people he does take as a wife.

Lev 21:15 'And he does not profane his offspring among his people, for I am יהוה (YeHoVah), who sets him apart.' ”



Lev 21:16 And יהוה (YeHoVah) spoke to Mosheh,  
saying,

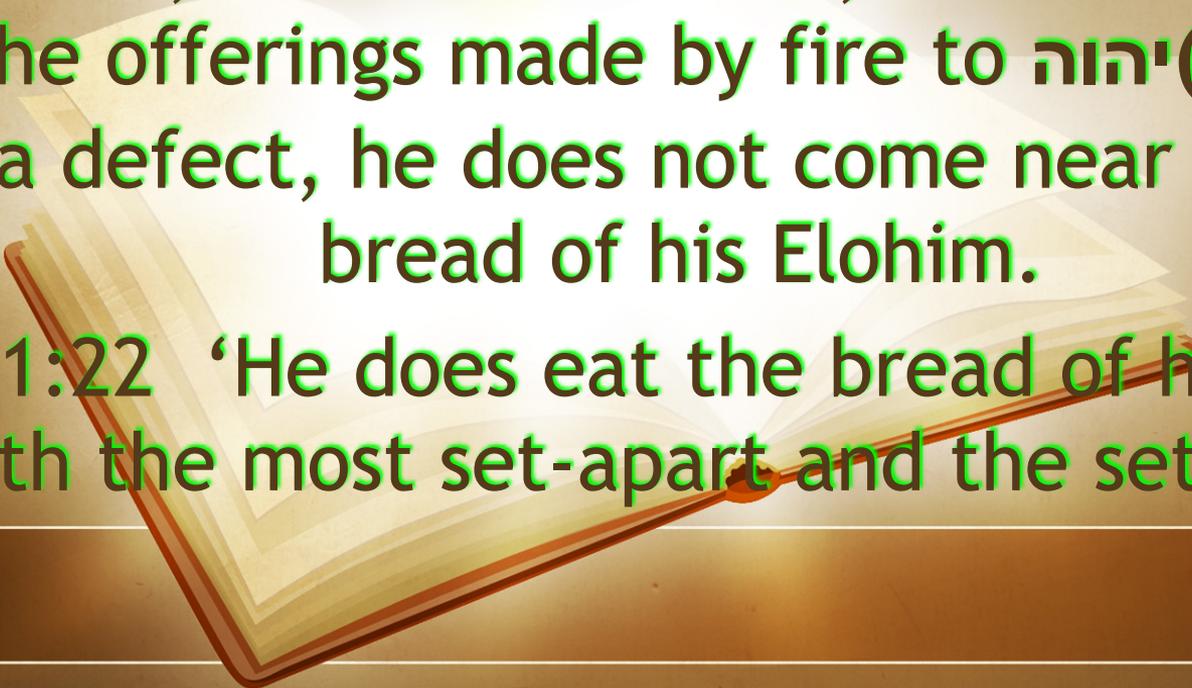
Lev 21:17 “Speak to Aharon, saying, ‘No man of  
your offspring throughout their generations, who  
has any defect, is to draw near to bring the bread  
of his Elohim.



Lev 21:18 'For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed,

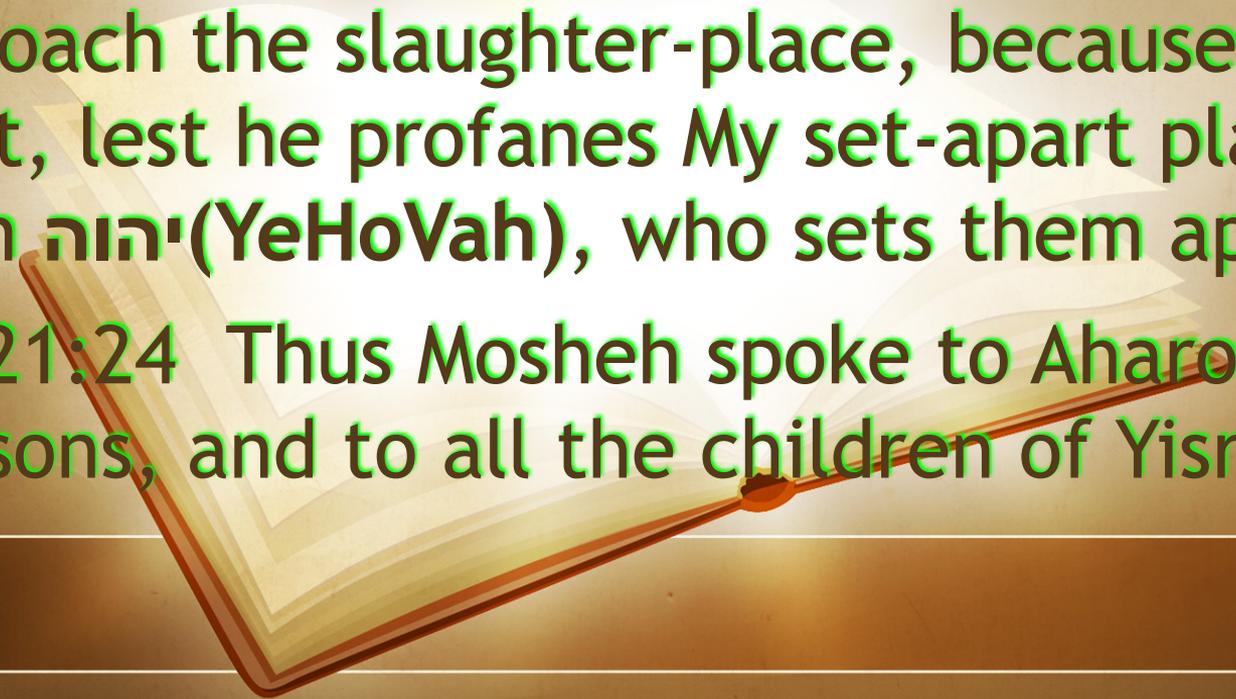
Lev 21:19 a man who has a broken foot or broken hand,

Lev 21:20 or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.



Lev 21:21 'No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to יהוה (YeHoVah) - he has a defect, he does not come near to bring the bread of his Elohim.

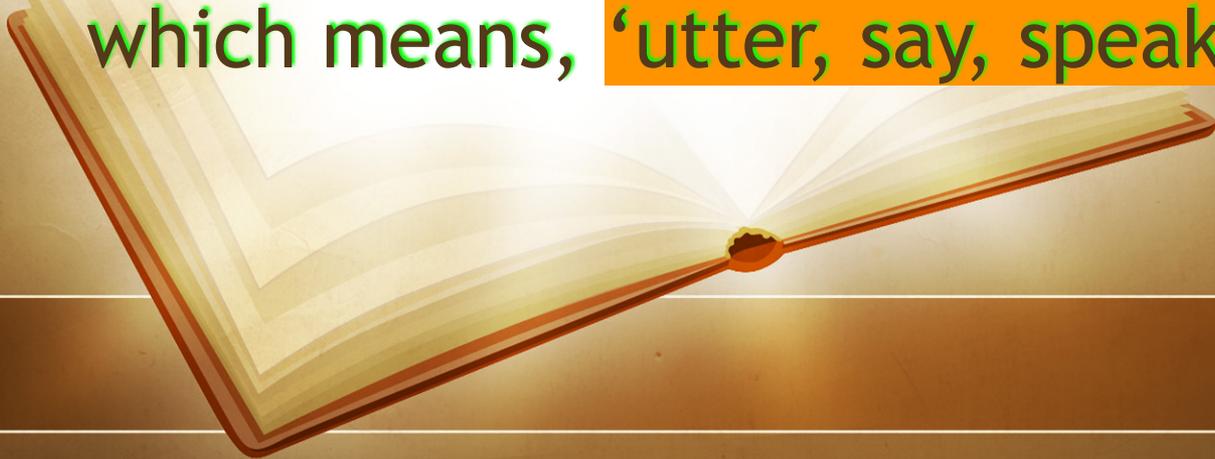
Lev 21:22 'He does eat the bread of his Elohim, both the most set-apart and the set-apart,



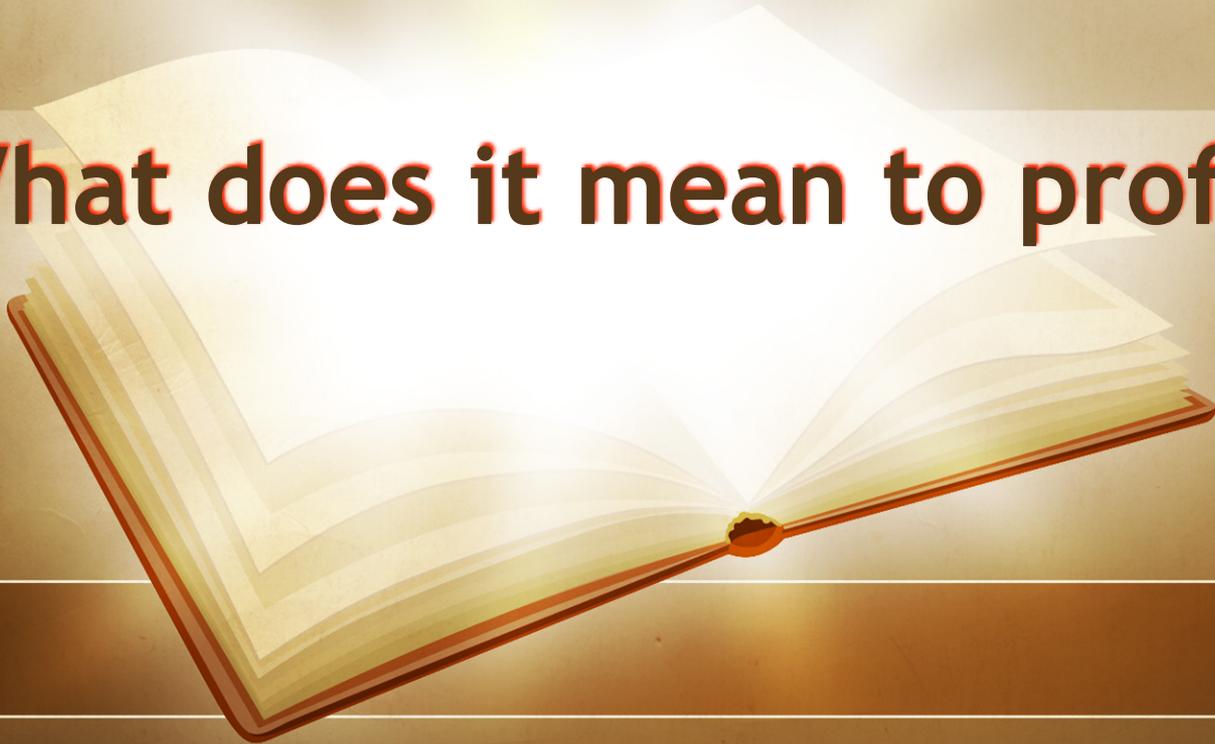
Lev 21:23 only, he does not go near the veil or approach the slaughter-place, because he has a defect, lest he profanes My set-apart places. For I am יהוה (YeHoVah), who sets them apart.’ ”

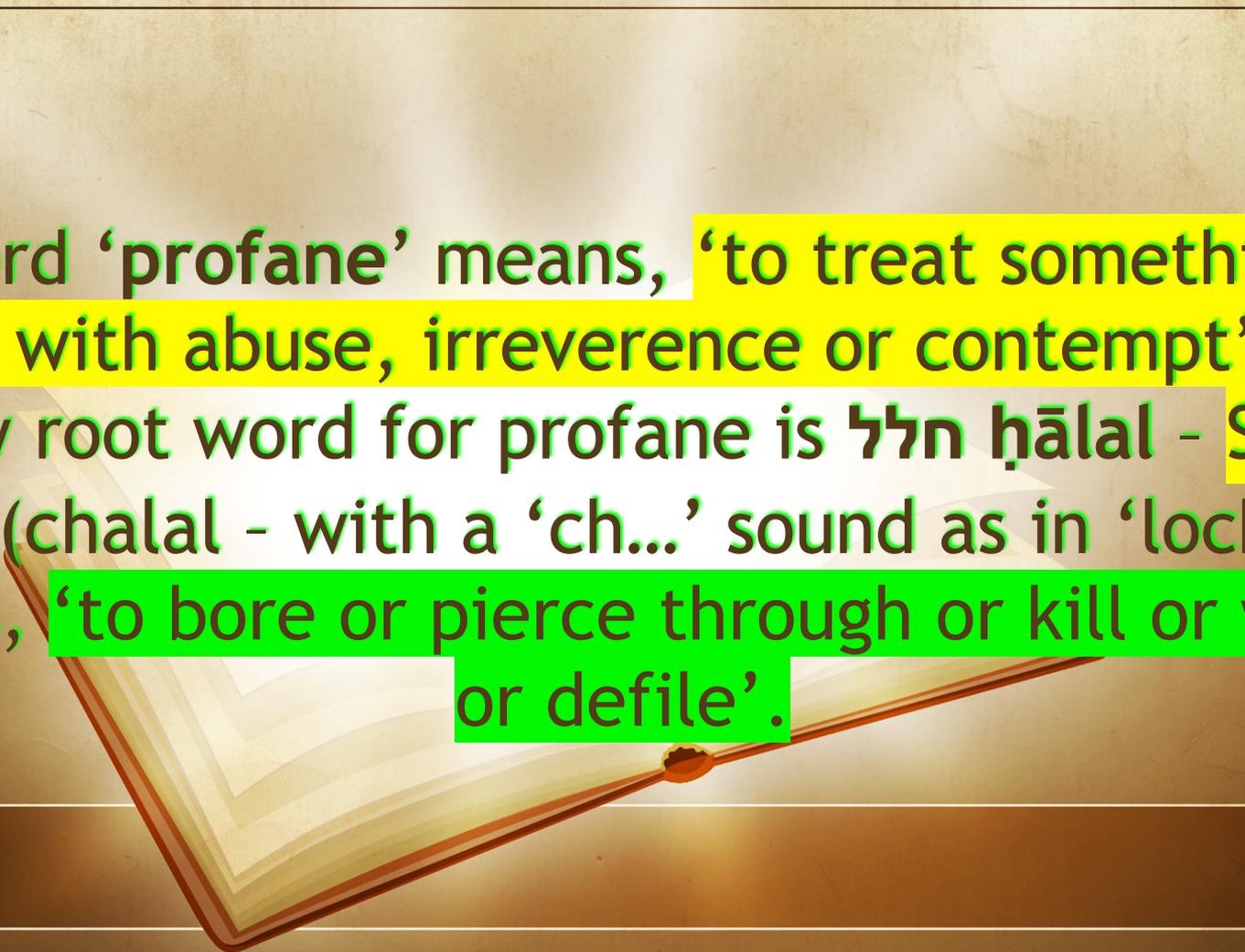
Lev 21:24 Thus Mosheh spoke to Aharon and his sons, and to all the children of Yisra'ěl.

This week's Torah portion is called 'emor' which comes from the root word אָמַר amar - Strong's H559 which means, 'utter, say, speak'.



**What does it mean to profane?**





The word 'profane' means, 'to treat something set-apart with abuse, irreverence or contempt'. The Hebrew root word for profane is ללח ḥālal - Strong's H2490 (chalal - with a 'ch...' sound as in 'loch') and means, 'to bore or pierce through or kill or wound or defile'.

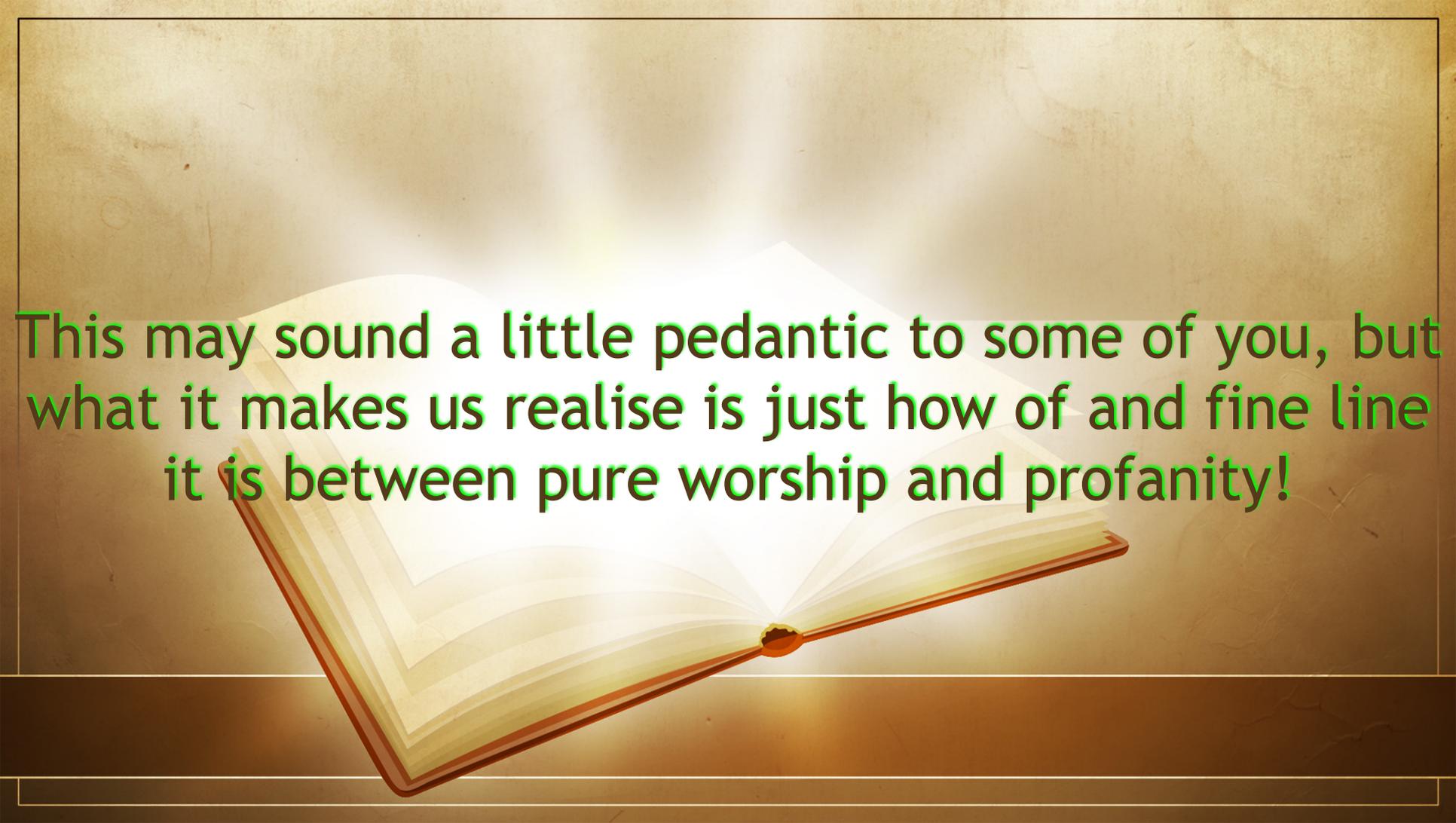
What is very interesting to me, is that the most common Hebrew word for 'praise' is הלל - halal - Strong's H1984 (with a soft sound as in ha) and, in essence, carries the meaning, 'to shine, be boastful, give praise'.



These two words differ with a slight difference is the stroke of the pen by means of a little tiny gap!

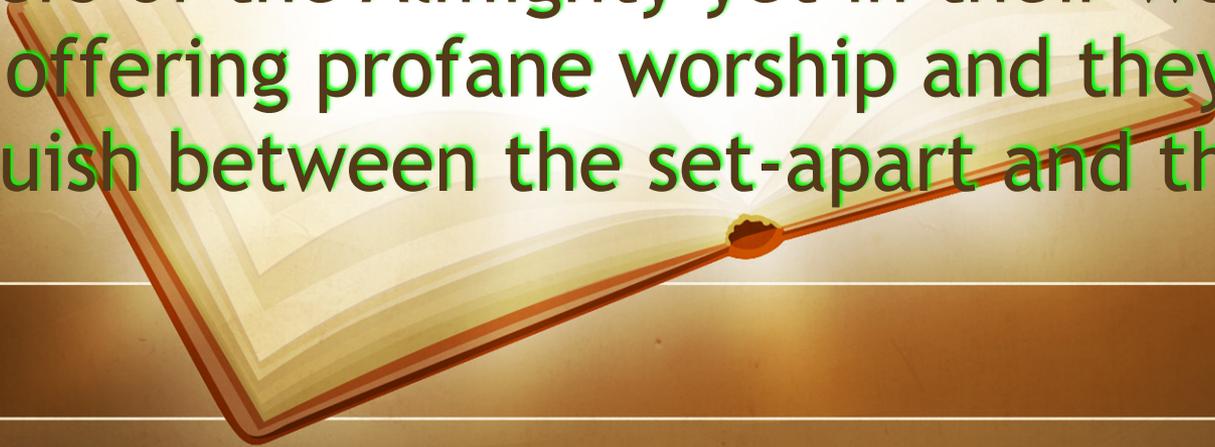
In Praise, the letter **ה (hey)** is used and in profane the letter **ח (het)** is used.



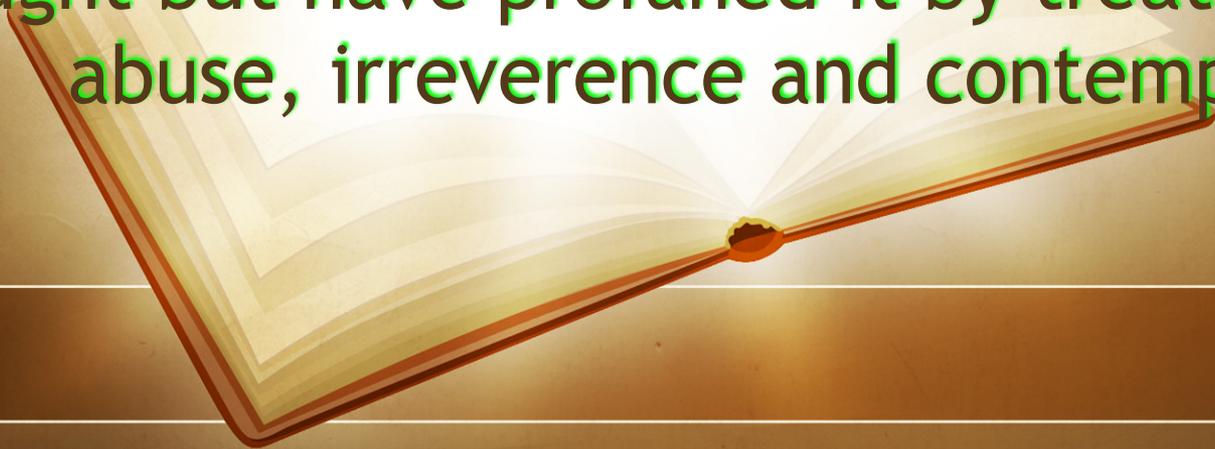
An open book is the central focus, with its pages glowing from a bright light source behind it. The book is positioned diagonally, with the spine pointing towards the bottom center. The background is a textured, parchment-like surface in shades of beige and brown, with a subtle vignette effect. The text is overlaid on the book's pages.

This may sound a little pedantic to some of you, but what it makes us realise is just how of and fine line it is between pure worship and profanity!

Let me tell you why I find the closeness of these words very interesting - we see in the world today that there are many who claim to be born again believers of the Almighty yet in their worship they are offering profane worship and they cannot distinguish between the set-apart and the profane!



The 'church' today, is profaning the Name of יהוה (YeHoVah) and have not only brought His Name to nought but have profaned it by treating it with abuse, irreverence and contempt!



**There is a very fine line between  
praise and profane as outlined in  
this chart:**



## PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: *to shine, to be boastful, to praise,  
to give praise, to offer praise, sing praise*

הלל

ה = HEY

ל = LAMED

ל = LAMED

PROFANE: ḤALAL (CHALAL)

STRONG'S H 2490: *to bore, pierce: to pollute, defile, profane:  
to desecrate, violate, to kill,*

חלל

ח = ḤET

ל = LAMED

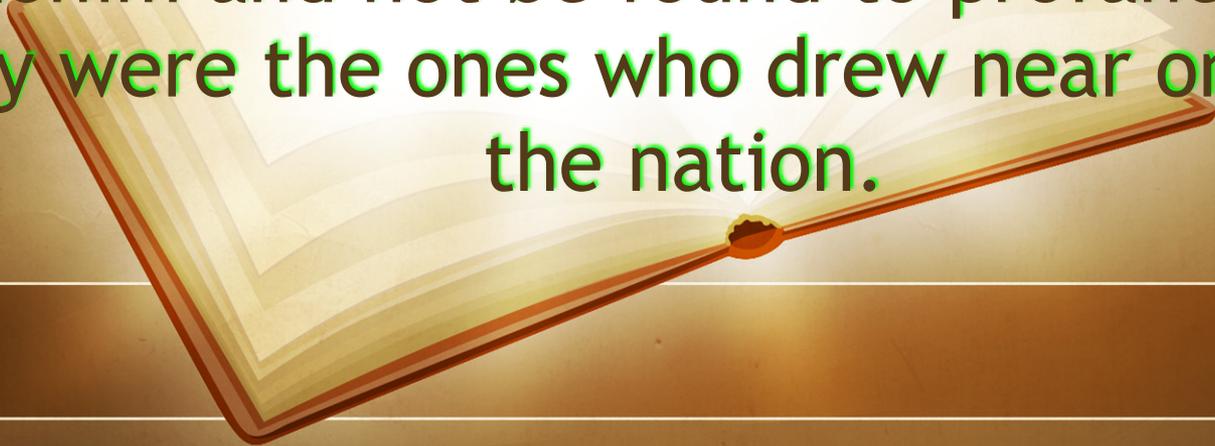
ל = LAMED

SMALL GAP → ה

NO GAP → ח

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

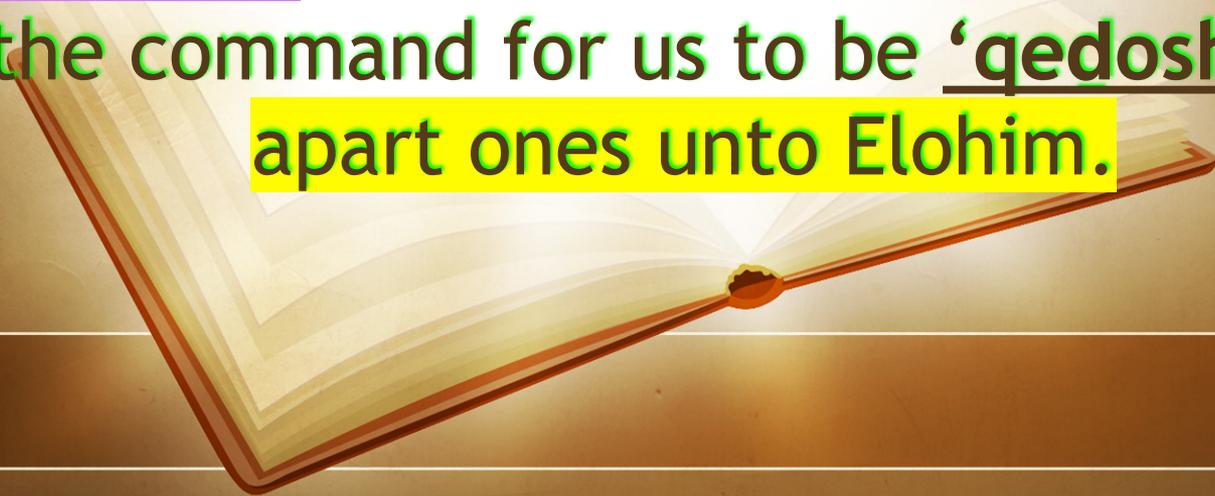
Verse 6 makes it very clear that this instruction to the priests given here in this chapter is to remind them that they were to continually be set-apart unto Elohim and not be found to profane His Name, as they were the ones who drew near on behalf of the nation.



Lev 21:6 'They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the fire offerings of יהוה (YeHoVah), and the bread of their Elohim, and shall be set-apart.



The Hebrew root word for 'set-apart' is קָדוֹשׁ  
qadosh - Strong's H6918 which means, 'set-apart,  
consecrated' and so these instructions follow on  
from the command for us to be 'qedoshim' - set-  
apart ones unto Elohim.



This word קָדוֹשׁ qadosh - Strong's H6918 comes from the primitive root verb קָדַשׁ qadash -

Strong's H6942 which means, 'to be set-apart, consecrated, dedicated' - and that is what we have been called to be, and it is from this root that we get the noun קֹדֶשׁ qodesh - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה (YeHoVah)'.

This word is rendered as follows in the ancient pictographic letter/symbols:



# Quph - קָ:



This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

# Dalet - ד:



This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point.

It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

# Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food,

Looking at the rendering of this Hebrew word  
שָׁדָשׁ qodesh - **Strong's H6944** in the pictographic  
form that renders set-apartness or to be set-  
apart we, are able to see what this clearly  
implies as we take note that this word can  
render for us the following meaning:



**CONTINUALLY COMING TO THE DOOR  
OF APPOINTMENT  
TO MEDITATE ON THE WORD!**



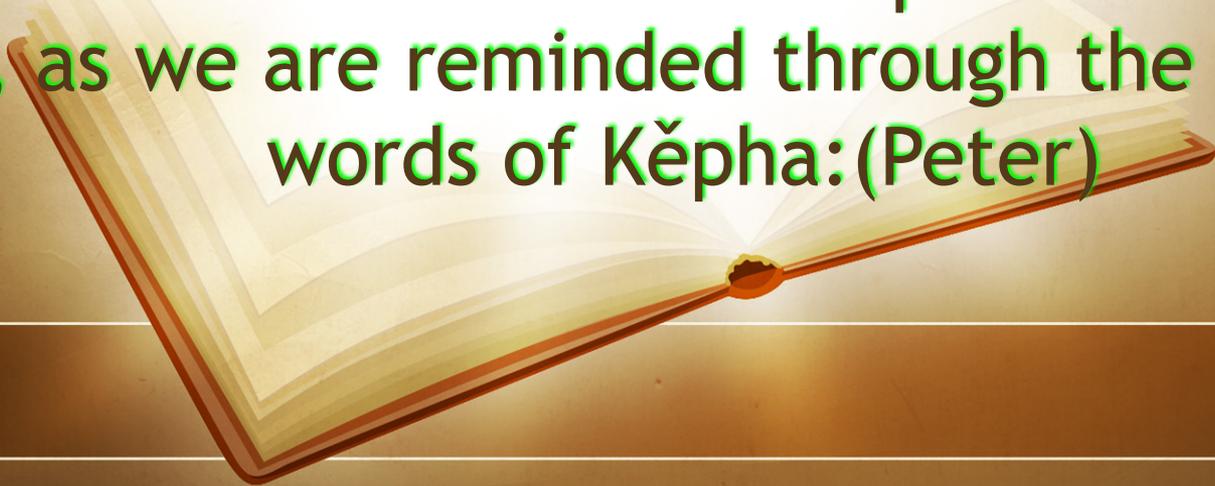
Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as ‘set-apart gatherings’, which are All the Appointed Times of יהוה (YeHoVah), as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!



There was a stricter expectation placed upon the priests who served in the Tabernacle and the requirement to ensure complete set-apartness was extremely vital, or else they would find themselves being struck by the fire of Elohim, as they had witnessed by the example of Aharon's two sons who brought profane/strange fire and paid the price for their ignorance and pride.



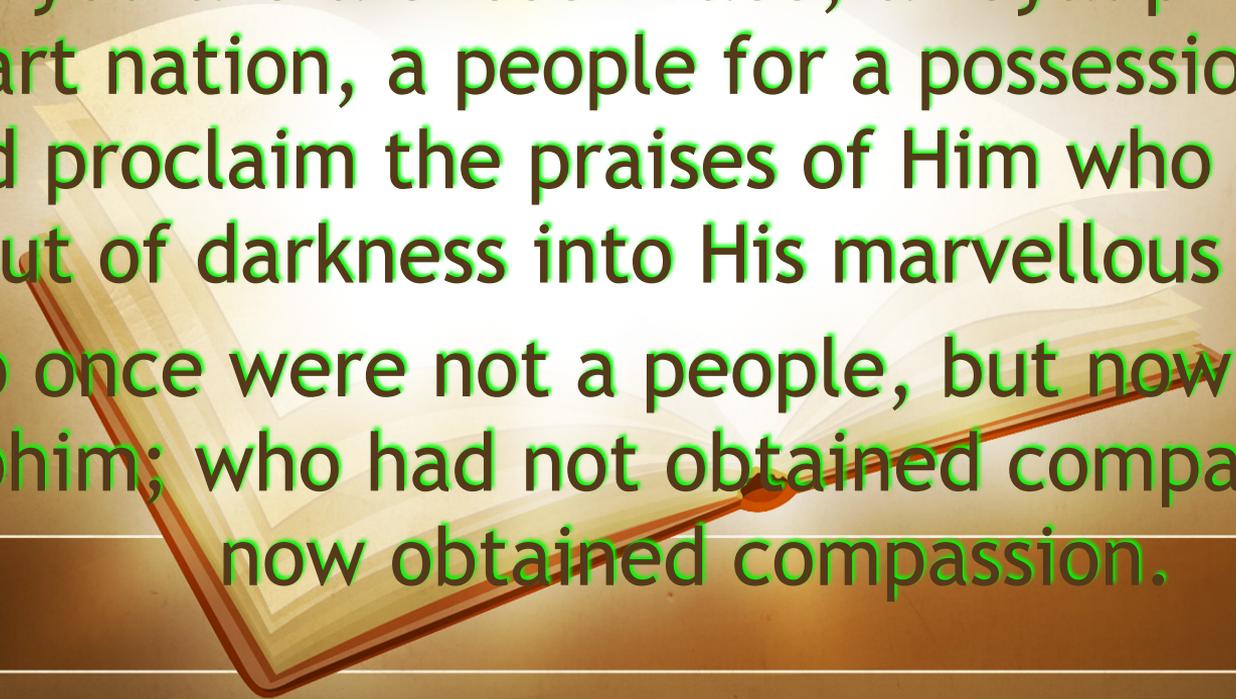
What we must understand now is that we, collectively as the body of Messiah, are a royal priesthood and therefore set-apartness is vital for us all, as we are reminded through the very clear words of Kěpha: (Peter)



## Kěpha Aleph/1 Peter 2:9-12

9. “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light,

10. who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.

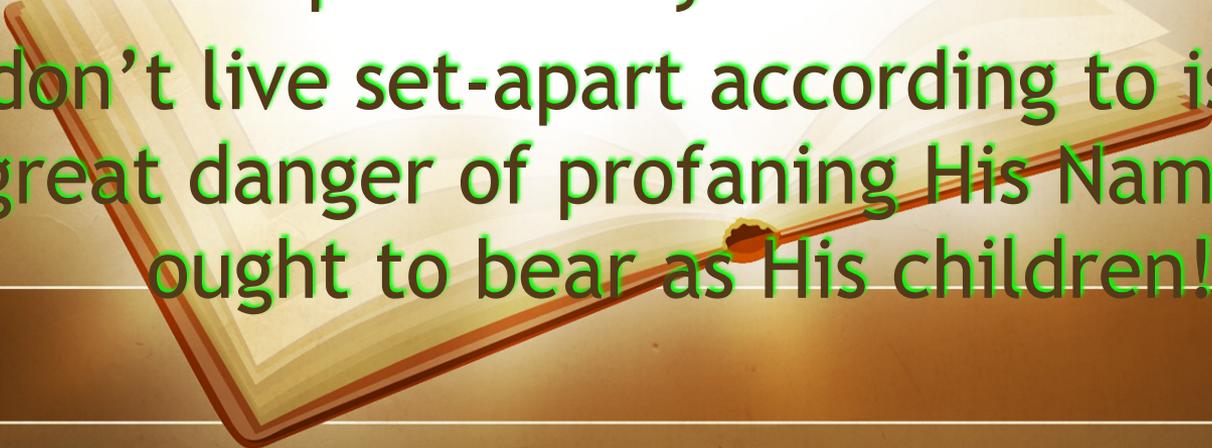


11. Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life,

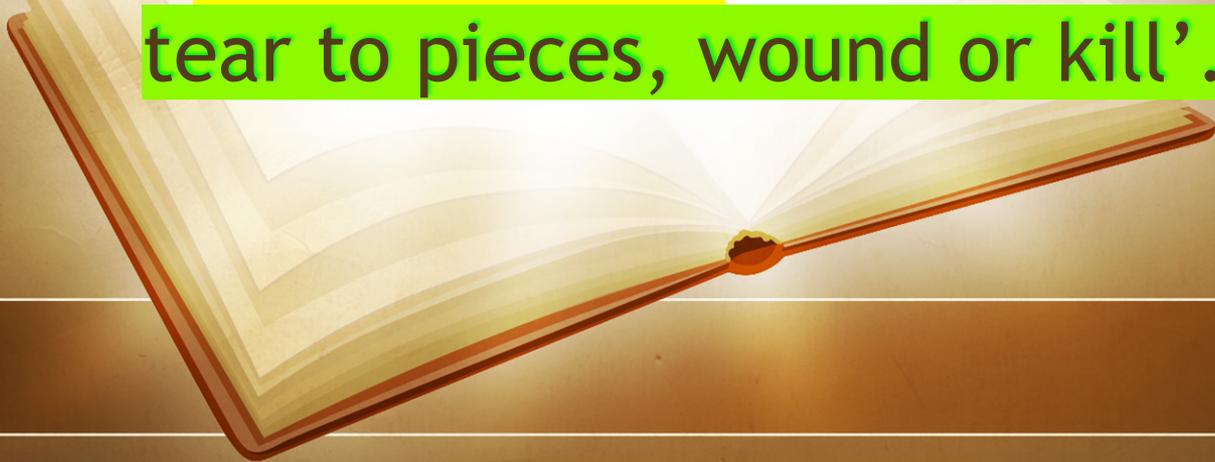
12. having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”

We who have been called out of darkness into His marvellous light, must walk 'in' Messiah our High Priest and King and therefore we serve as a royal priesthood, able to draw near to Elohim having our conscience sprinkled by the Blood of Messiah.

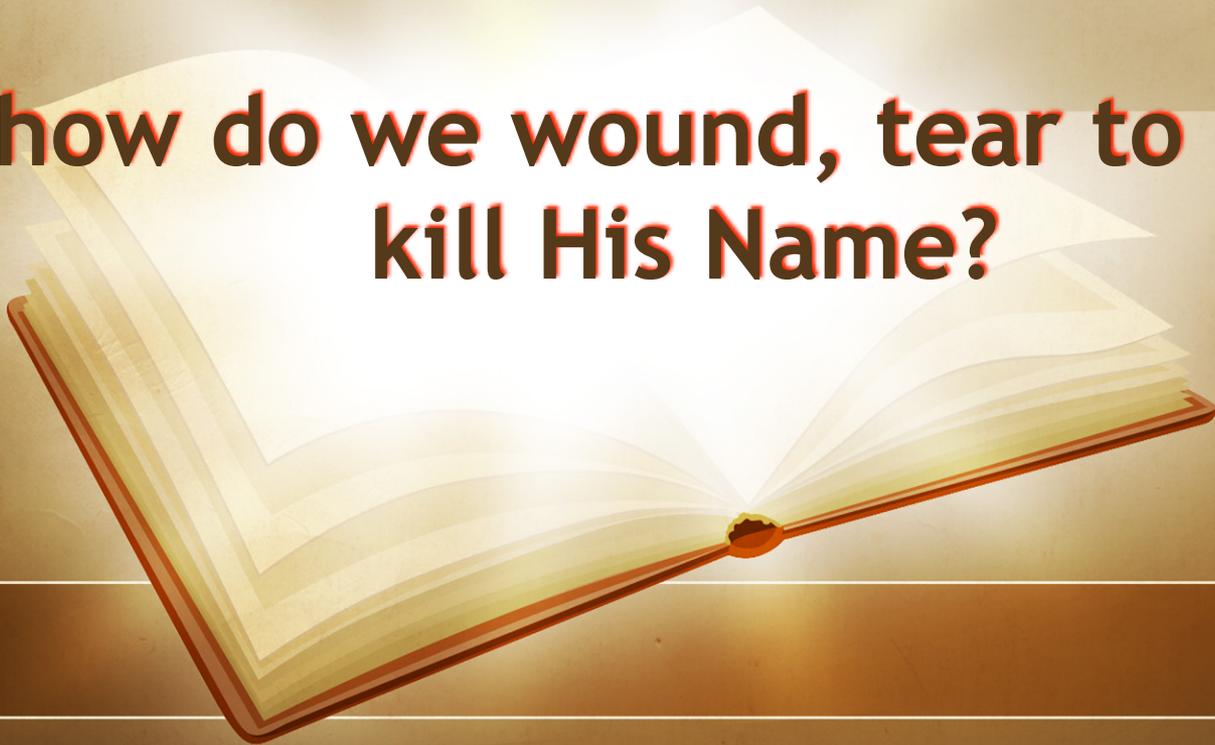
If we don't live set-apart according to is Torah we are in great danger of profaning His Name which we ought to bear as His children!



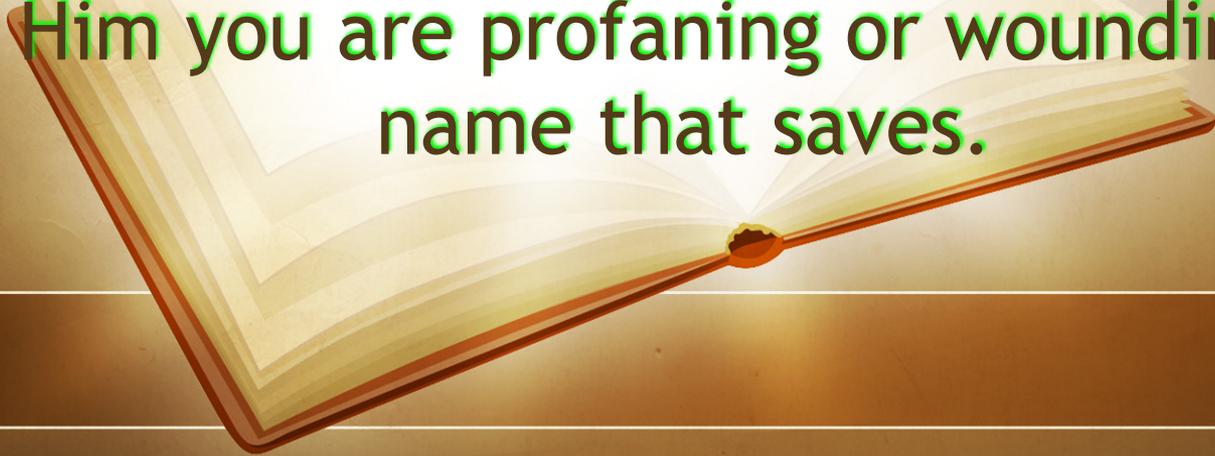
The Hebrew word that is used for profane is  
לָלַח ḥalal - Strong's H2490 which means, 'to bore,  
tear to pieces, wound or kill'.



**Now, how do we wound, tear to pieces or  
kill His Name?**

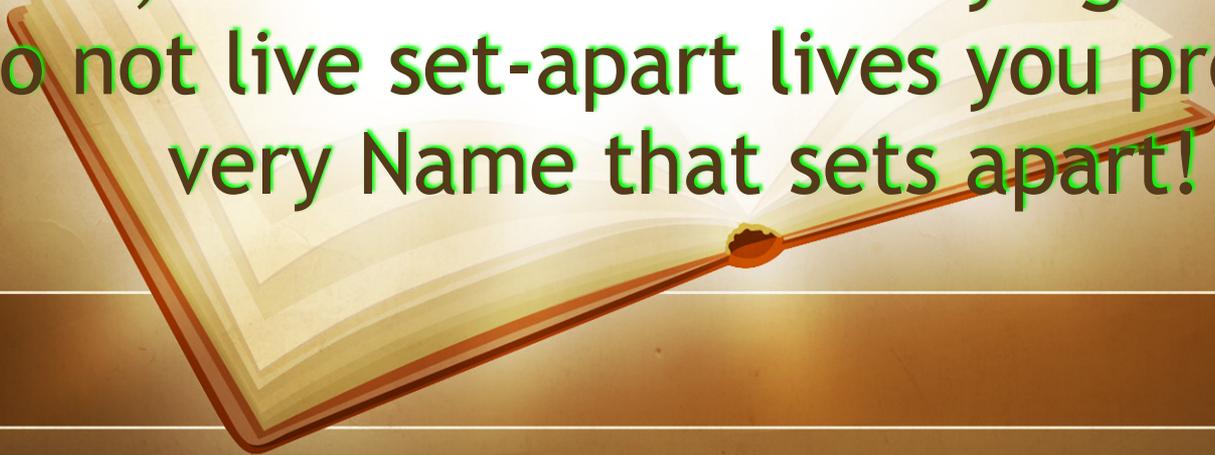


Well that is very simple - in a nutshell it means that when you misrepresent or misuse His Name through walking in lawlessness and sin while proclaiming to be 'in' Him you are profaning or wounding the very name that saves.



Walking in disobedience after having been brought into His marvellous light is a way of profaning His Name.

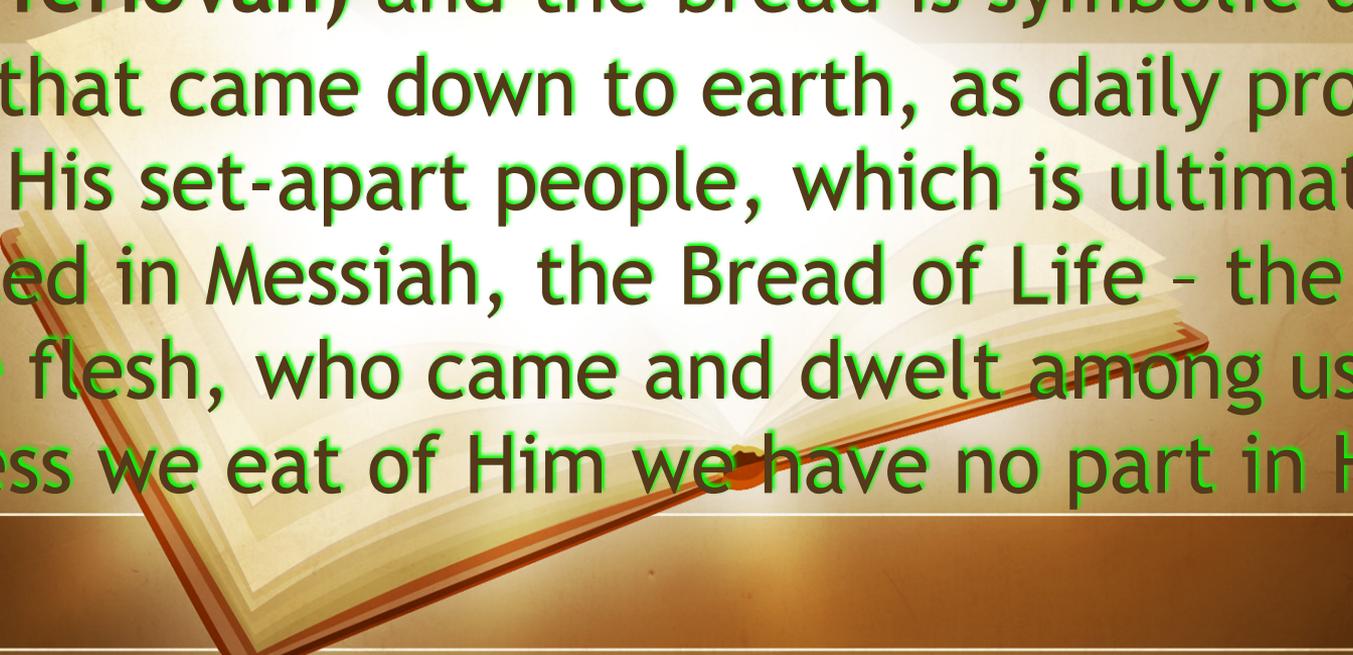
In essence, what this verse is saying is this: when you do not live set-apart lives you profane the very Name that sets apart!



When misusing His Name, or when you make it common, or represent Him wrongly in allowing that which is strictly forbidden to be lived out without regard or reverence for his set-apart instructions we profane His Name; or if we render His Name of no effect, by not using it at all, but rather, substitute euphemisms or translations or pagan inherited titles for His actual name, יהוה (YeHoVah), then we too wound or profane His set-apart Name.

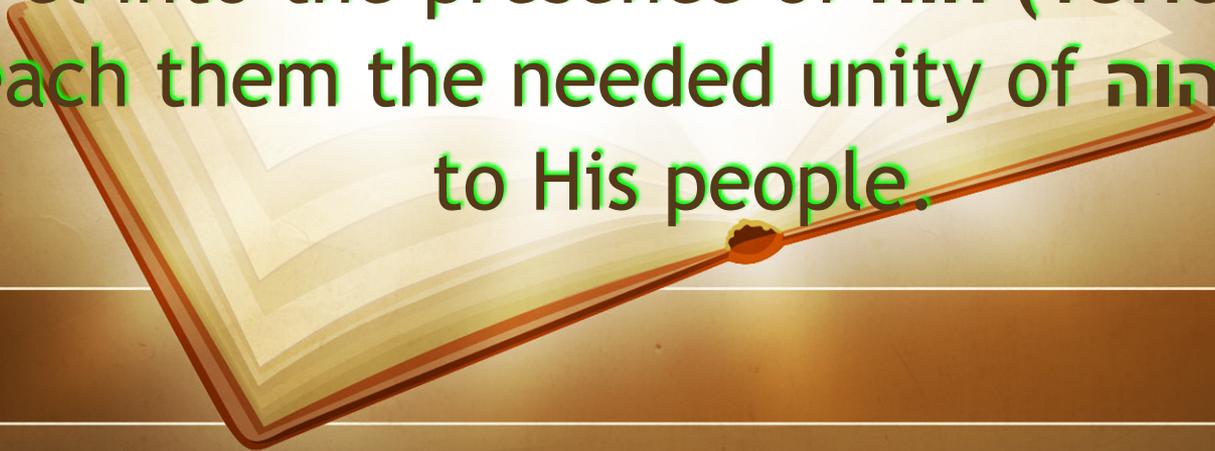
The priests had a job to do - and that was to tend to the service in the Tabernacle and bring the fire and the bread to יהוה (YeHoVah).



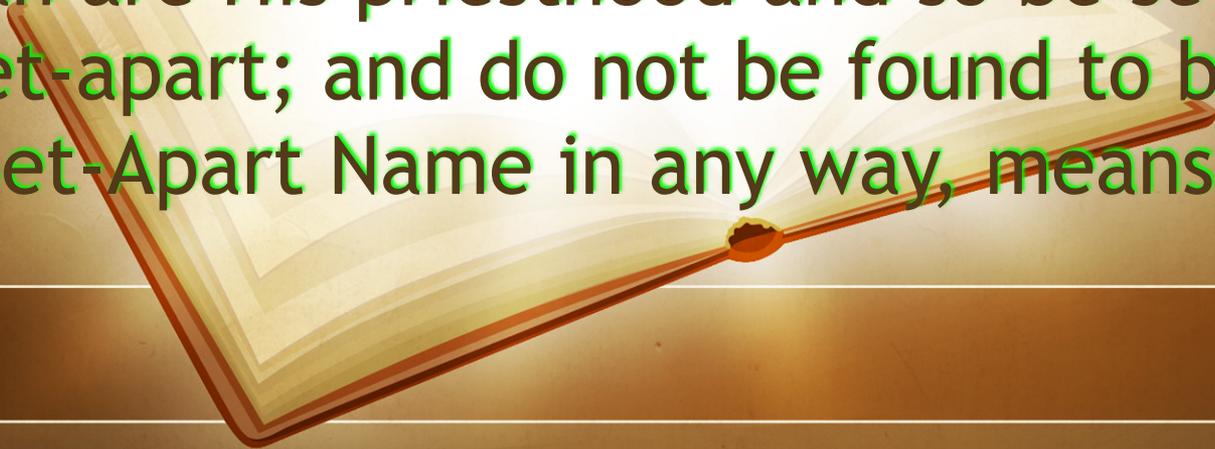


Fire, as we know, represents the presence of יהוה (YeHoVah) and the bread is symbolic of His Word that came down to earth, as daily provision for His set-apart people, which is ultimately fulfilled in Messiah, the Bread of Life - the Word made flesh, who came and dwelt among us and, unless we eat of Him we have no part in Him;

and therefore the bread brought before יהוה (YeHoVah) also represents the body/community and the priests would bring a 'united' body of Yisra'el into the presence of יהוה (YeHoVah) and then teach them the needed unity of יהוה (YeHoVah) to His people.

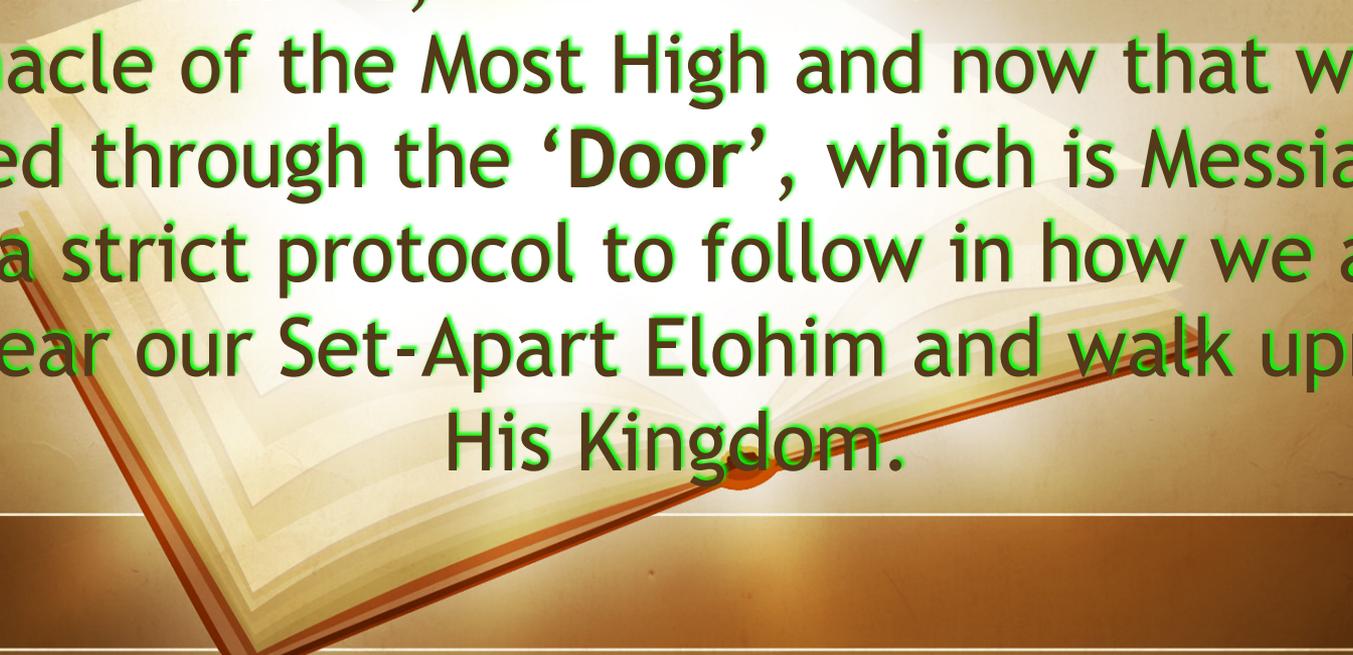


So, when we see this strict and very serious set-apart call on the priests, let us be reminded as stated above in Kěpha(Peter) that we as the body of Messiah are His priesthood and so be set-apart for He is set-apart; and do not be found to be profaning His Set-Apart Name in any way, means or form!



The pattern of the priesthood of ministering before יהוה (YeHoVah) is the clear pattern for us as believers in יהושע today; for by His life, death and resurrection the way was made possible for all to approach a Set-Apart Elohim;





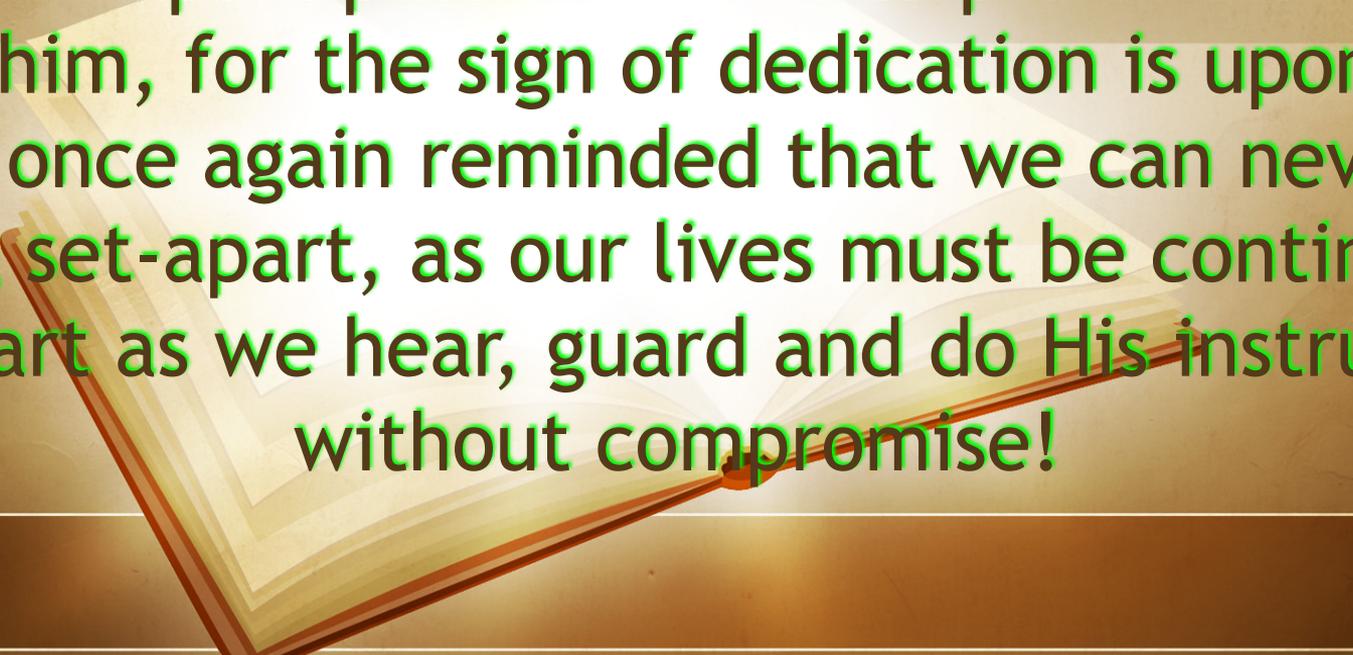
and therefore the 'ministry' of the Tabernacle is still the same, for we 'in Messiah' are the Tabernacle of the Most High and now that we have entered through the 'Door', which is Messiah, we have a strict protocol to follow in how we are to draw near our Set-Apart Elohim and walk upright in His Kingdom.

The Bride of יהושע walks obediently 'in' the Covenants of Promise by which we have been brought near, by His Blood and therefore it is vital that we continually remind ourselves to live set-apart lives unto Messiah!



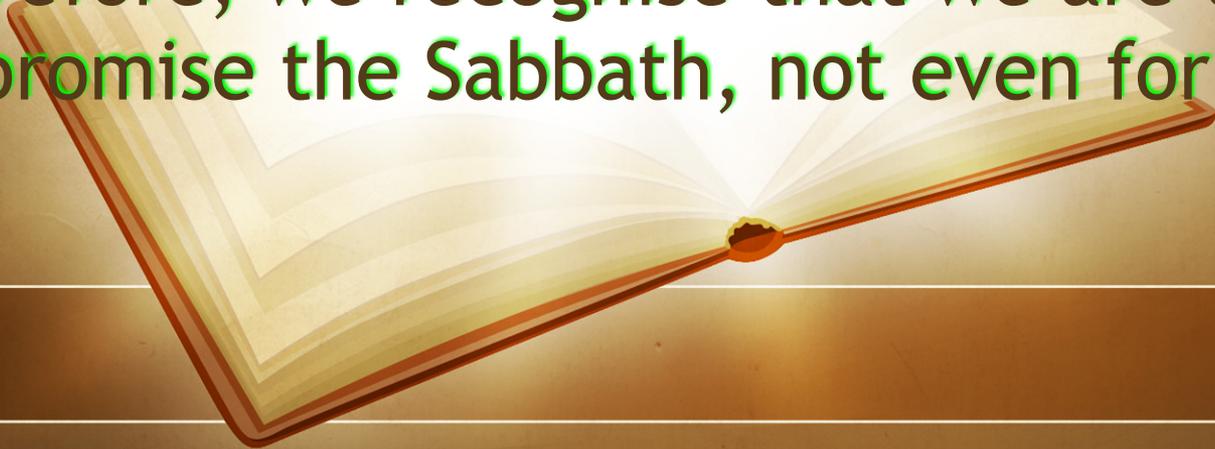
**We must stand up for truth and  
guard it all costs and allow no  
breach in the camp so to speak!**

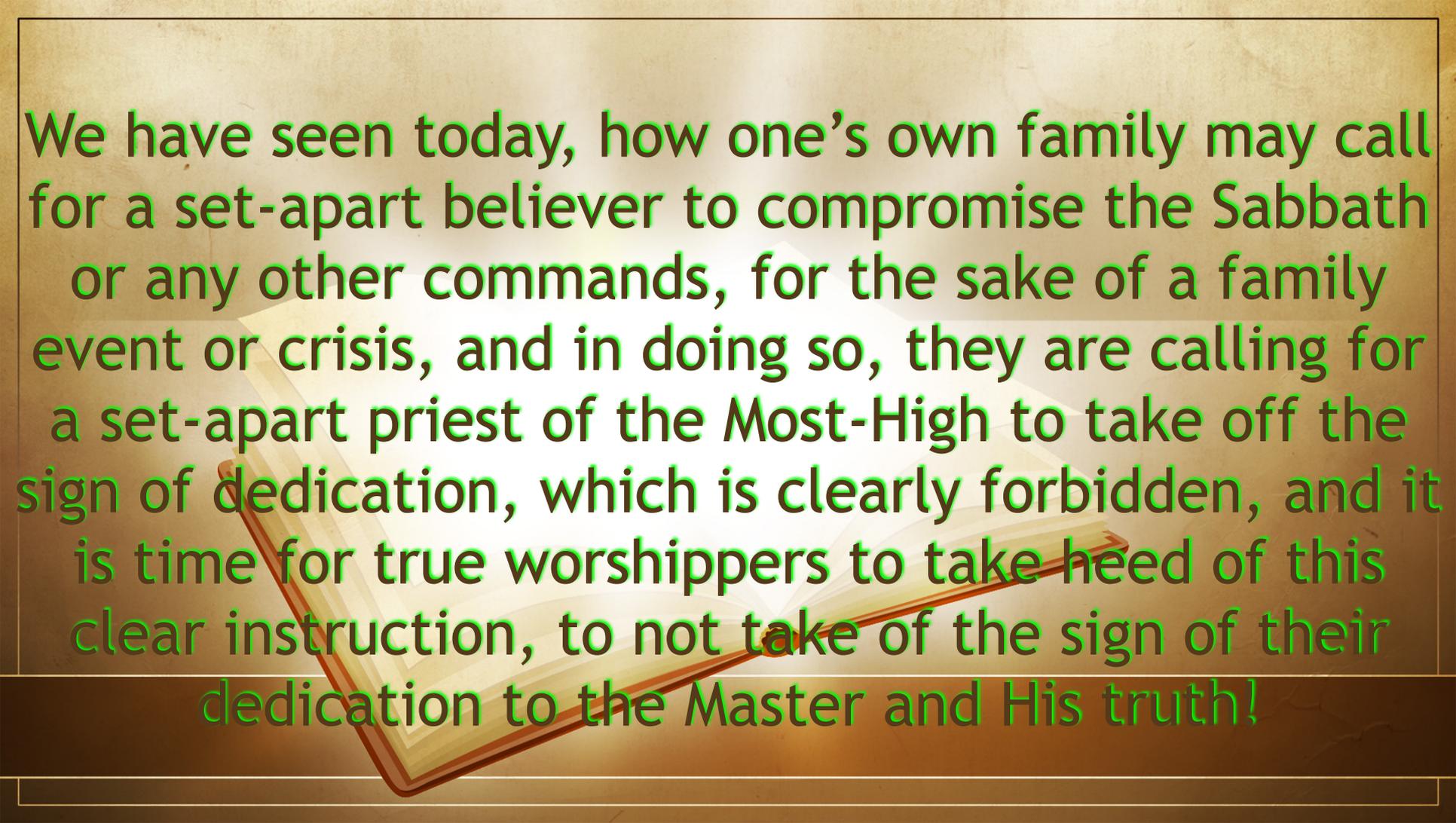




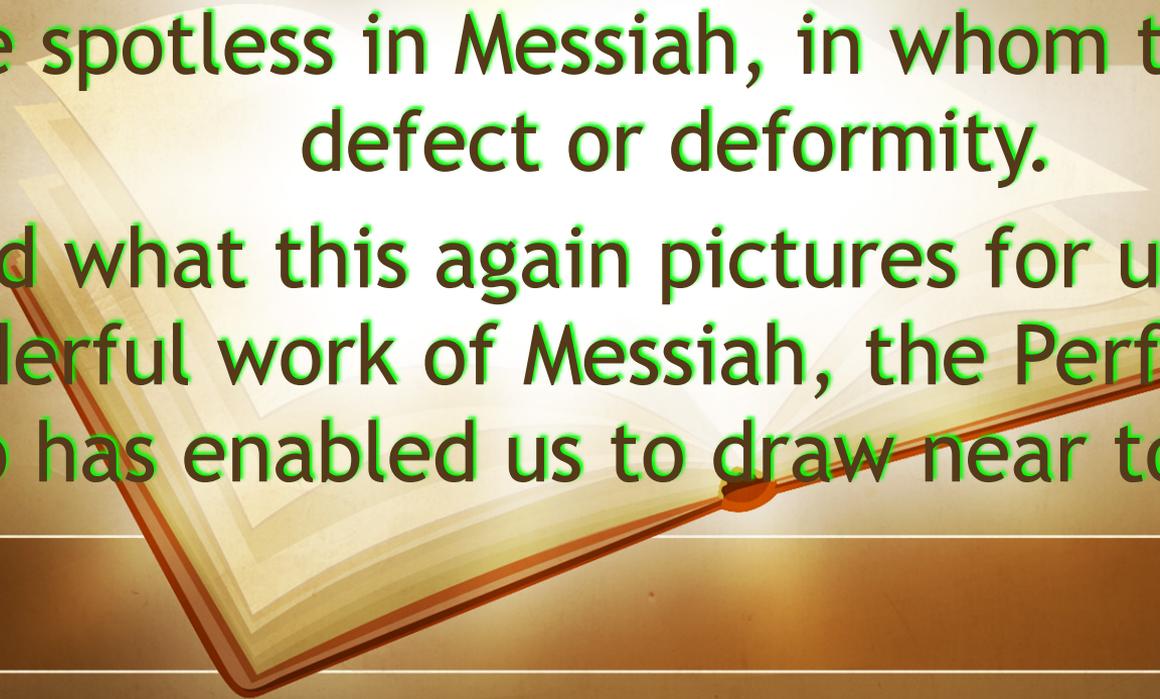
Verse 12: With this instruction given, to not go out of the set-apart place and not to profane the Name of Elohim, for the sign of dedication is upon him, we are once again reminded that we can never stop being set-apart, as our lives must be continually set-apart as we hear, guard and do His instructions without compromise!

His sign of dedication is upon us, as we are told that His Sabbath is a sign between us and Him forever; therefore, we recognise that we are to never compromise the Sabbath, not even for family!!!





We have seen today, how one's own family may call for a set-apart believer to compromise the Sabbath or any other commands, for the sake of a family event or crisis, and in doing so, they are calling for a set-apart priest of the Most-High to take off the sign of dedication, which is clearly forbidden, and it is time for true worshippers to take heed of this clear instruction, to not take off the sign of their dedication to the Master and His truth!



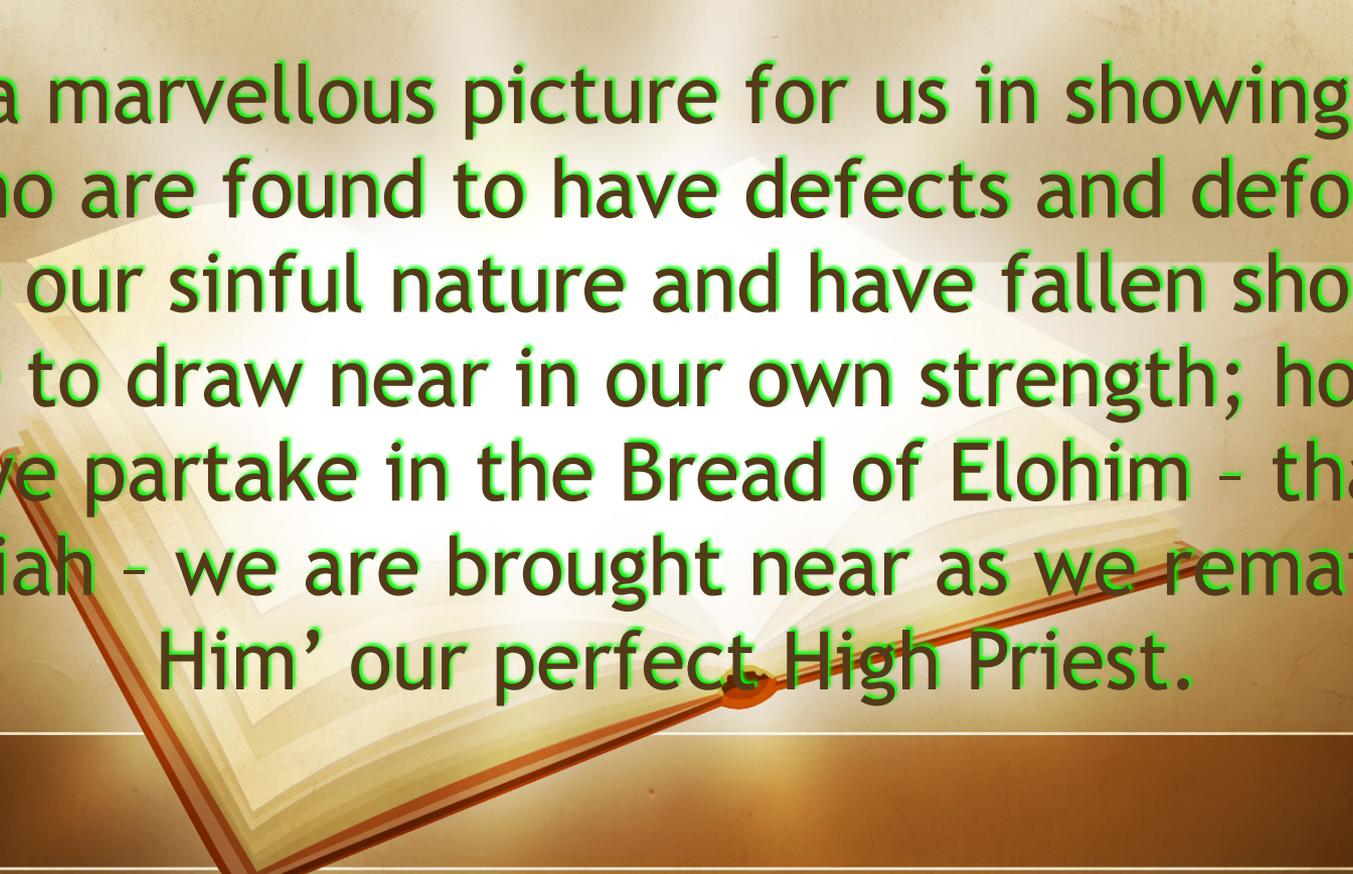
The rest of the chapter gives clear instructions of how we as priests in His Kingdom are to be found to be spotless in Messiah, in whom there is no defect or deformity.

And what this again pictures for us, is the wonderful work of Messiah, the Perfect Lamb, who has enabled us to draw near to Elohim.

No offspring of Aharon the priest who had a defect was able to draw near to Elohim and bring the required offerings made by fire or the bread of Elohim.

A son with a defect may eat of the bread of Elohim but was not allowed to bring it near.

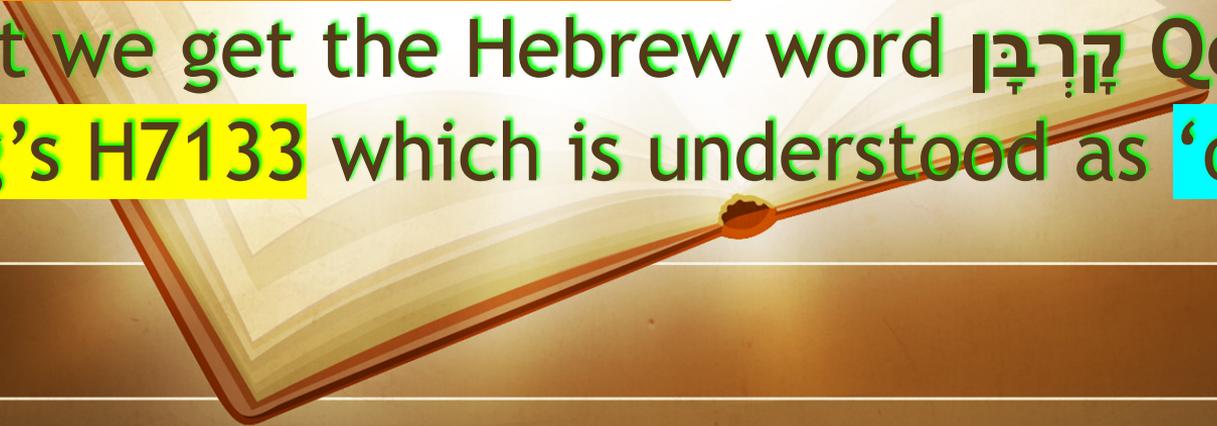




This is a marvellous picture for us in showing us that we, who are found to have defects and deformities due to our sinful nature and have fallen short, are unable to draw near in our own strength; however, as we partake in the Bread of Elohim - that is Messiah - we are brought near as we remain 'in Him' our perfect High Priest.

The only way to **draw near** to Elohim and present our bodies as living sacrifices is by Messiah, and again this chapter proves clearly that there is only One way - and only by that which is perfect - **יהושע** our Messiah!





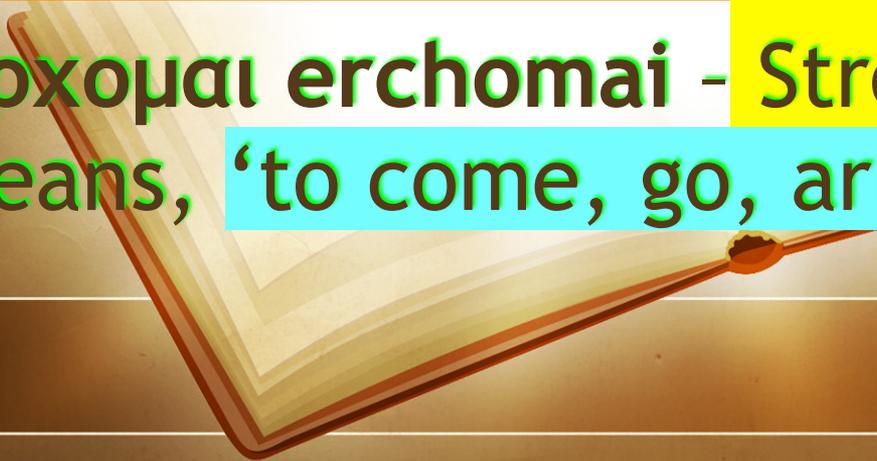
The Hebrew word used in Wayyiqra/Leviticus 21 for 'draw near' is קָרַב *qarab* - Strong's H7126 which means 'to come near, approach, appear, bring near, come forward, draw near', and it is from this word that we get the Hebrew word קֹרְבָן *Qorban* - Strong's H7133 which is understood as 'offerings'.

The Greek word used in the LXX (Septuagint) for 'draw near' is προσέρχομαι proserchomai - Strong's G4334 which means, 'to approach, draw near, agree', and comes from the 2 words:



1) - **πρός pros** - Strong's G4314 which is a primary preposition meaning, 'advantageous for, at (denotes local proximity), toward (denotes motion toward a place)',

2) - **ἔρχομαι erchomai** - Strong's G2064 which means, 'to come, go, arrive, brought'.



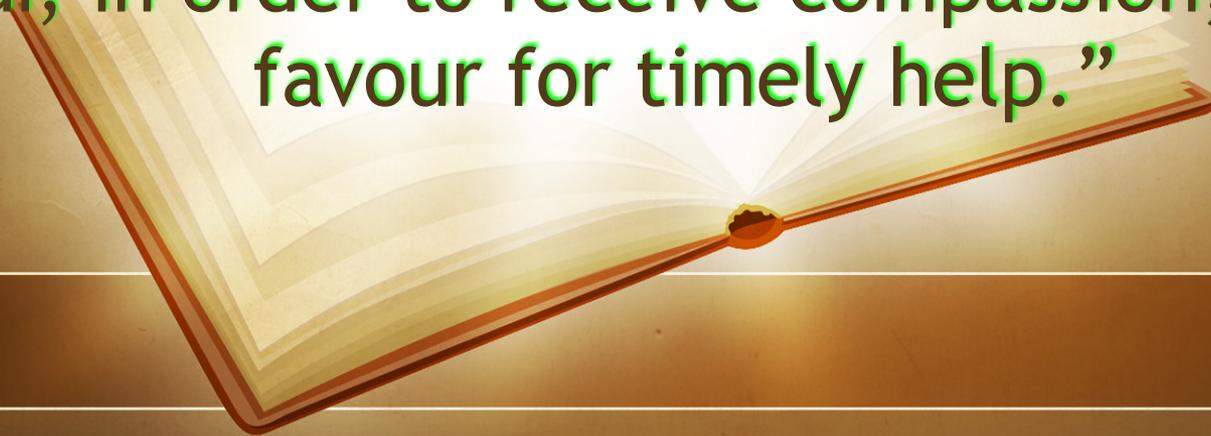
This word προσέρχομαι proserchomai - Strong's  
G4334 is used in:

(Hebrews 4:16; 7:25; 10:19-22; 11:6)



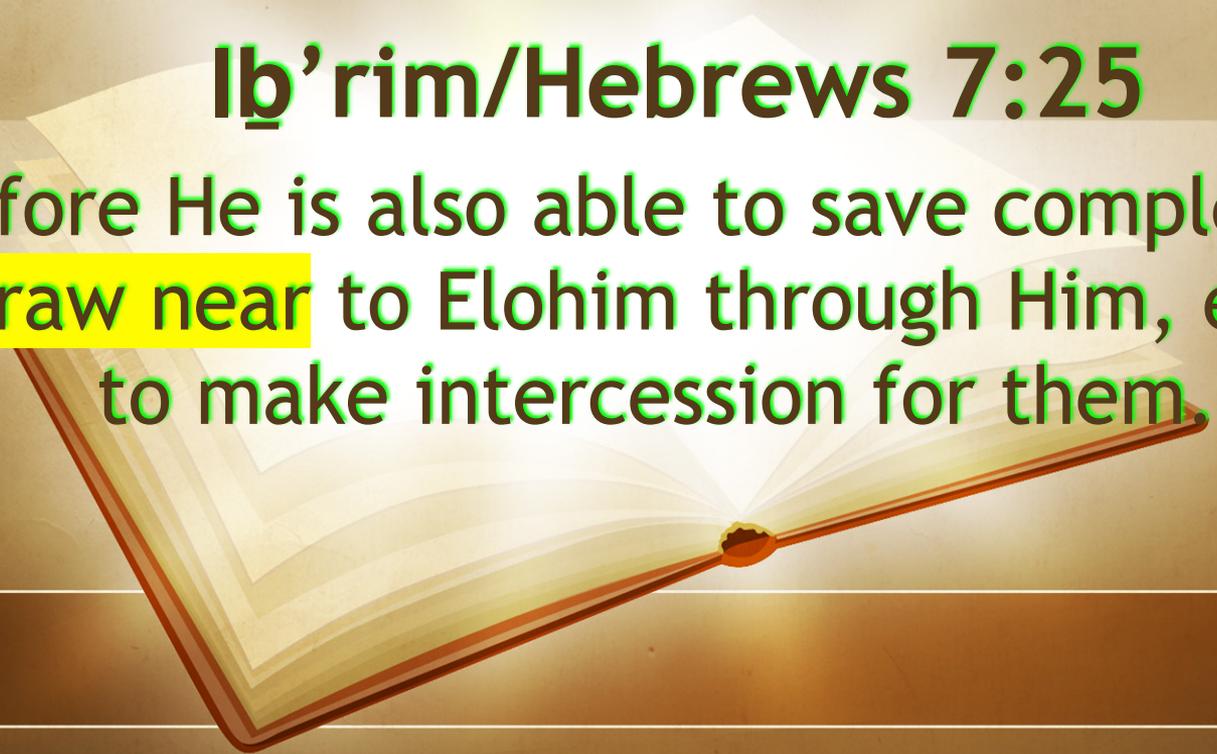
## **lb'rim/Hebrews 4:16**

**“Therefore, let us **come** boldly to the throne of favour, in order to receive compassion, and find favour for timely help.”**



## **Ib'rim/Hebrews 7:25**

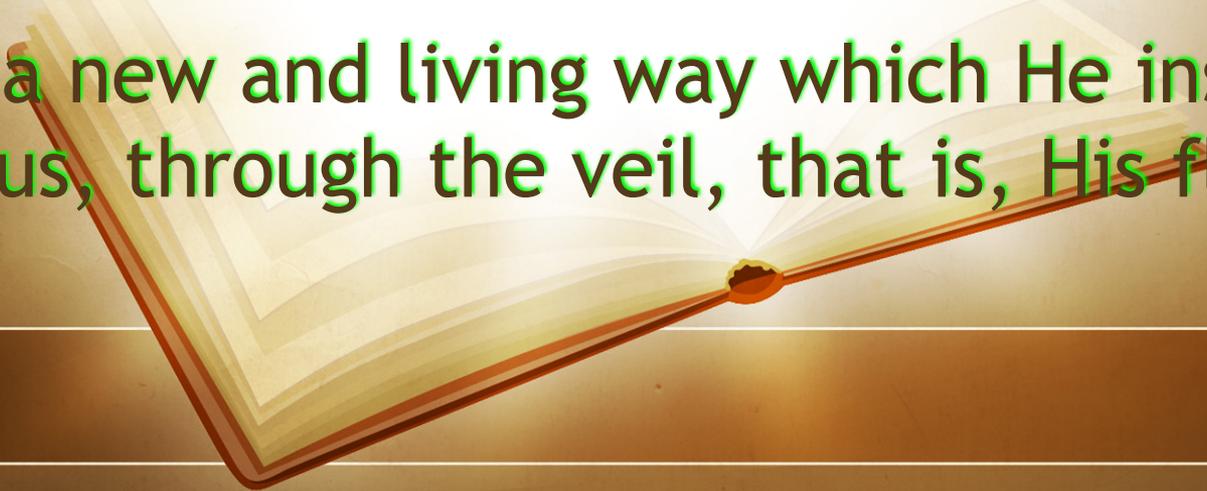
**“Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them.”**



## **Ib'rim/Hebrews 10:19-22**

19. So, brothers, having boldness to enter into the Set-apart Place by the blood of יהושע,

20. by a new and living way which He instituted for us, through the veil, that is, His flesh,



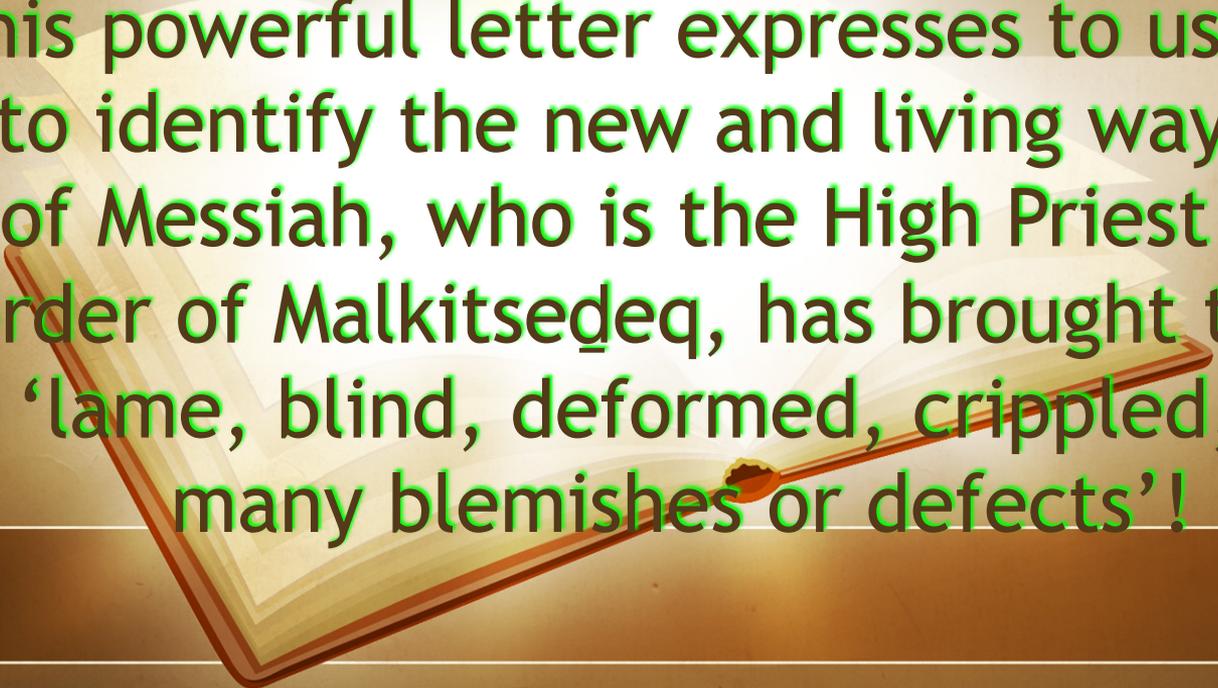
21. and having a High Priest over the House of  
Elohim,

22. let us draw near with a true heart in  
completeness of belief, having our hearts  
sprinkled from a wicked conscience and our  
bodies washed with clean water.

## Ib'rim/Hebrews 11:6

“But without belief it is impossible to please Him, for he who comes to Elohim has to believe that He is, and that He is a rewarder of those who earnestly seek Him.”

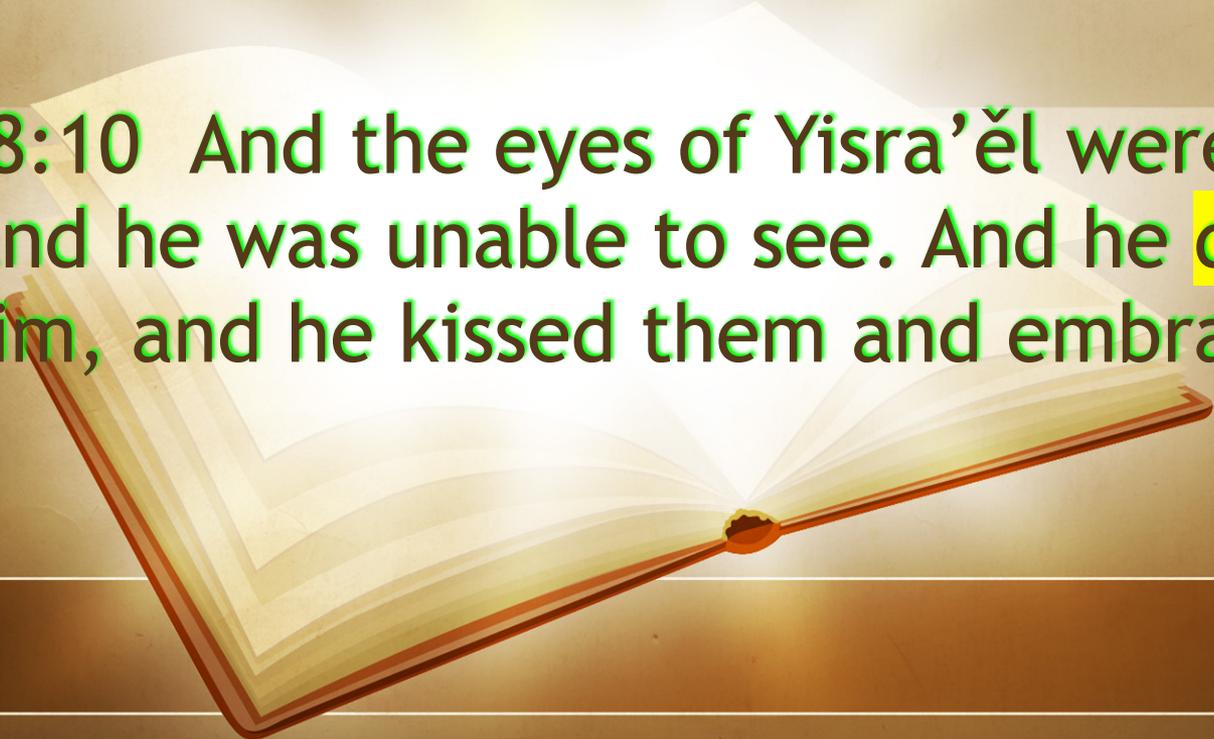




The reason for quoting all these verses from Ib'rim/  
Hebrews, is simply to highlight the clear reality of  
what this powerful letter expresses to us, as we are  
able to identify the new and living way that the  
Blood of Messiah, who is the High Priest forever in  
the order of Malkitsedeq, has brought to us who  
were 'lame, blind, deformed, crippled, and had  
many blemishes or defects'!

In Berēshith/Genesis 48:10 Yosēph's sons were brought near and Ya'aqob kissed them and embraced them.





Gen 48:10 And the eyes of Yisra'ěl were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them.

The Hebrew word translated as 'drew near' is נָגַשׁ nagash - Strong's H5066 which means, 'to draw near, approach, come closer'.

As they drew near, they were kissed and embraced by Ya'aqob, now considered as their 'father' by adoption!

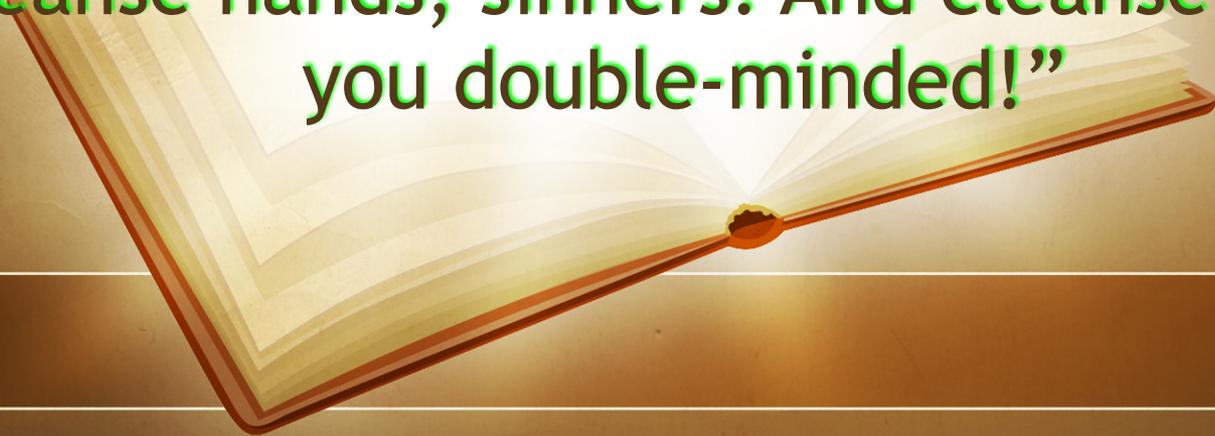
The Greek word that is used in the LXX (Septuagint - Greek translation of the Tanak), in this verse, for 'drew near' is ἐγγίζω eggizō - Strong's G1448 which means, 'to make near, come near, approach, draw near, come close', and we see this word used in:

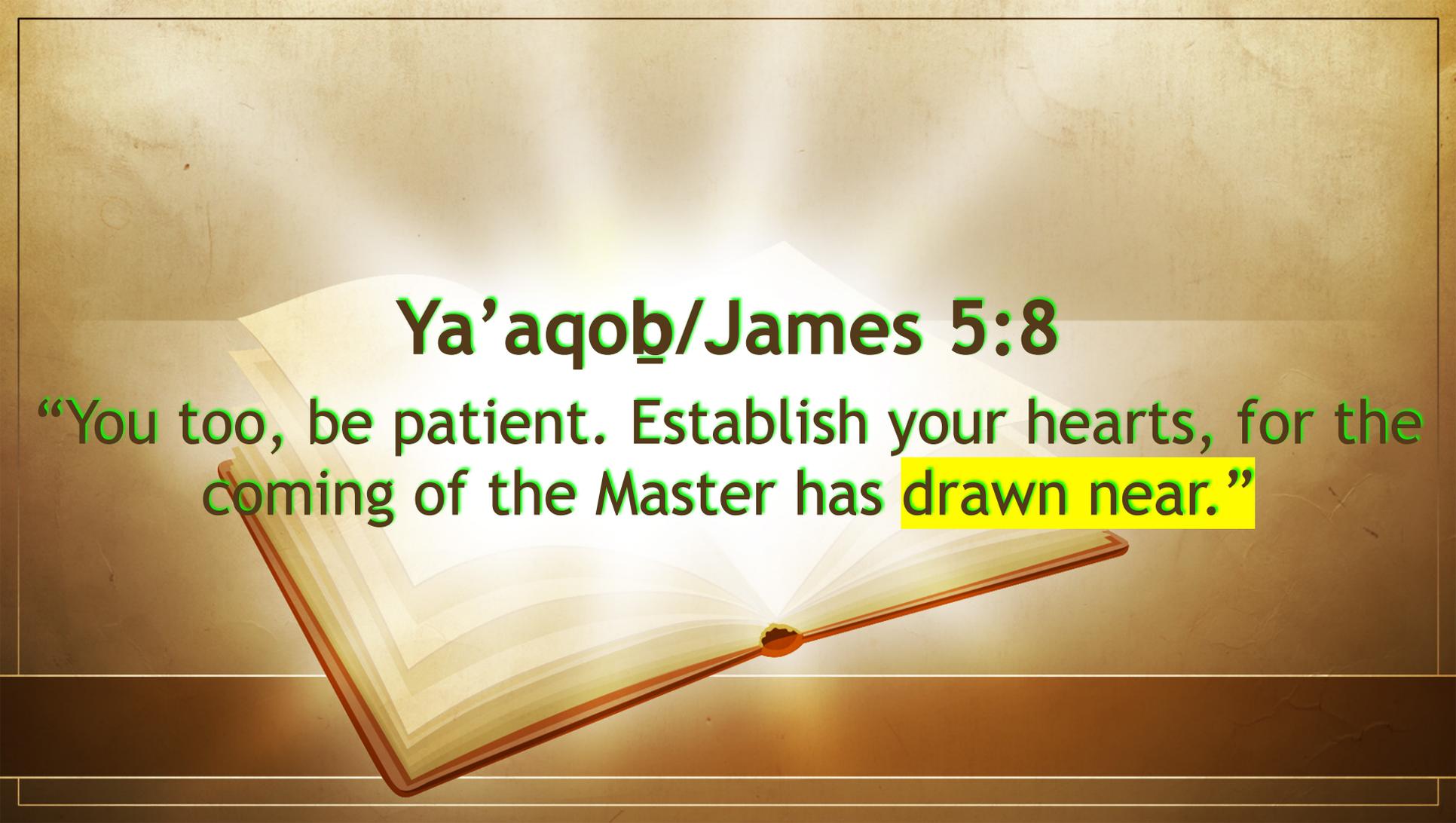
(Ya'aqob/James 4:8; 5:8)



## Ya'aqob/James 4:8

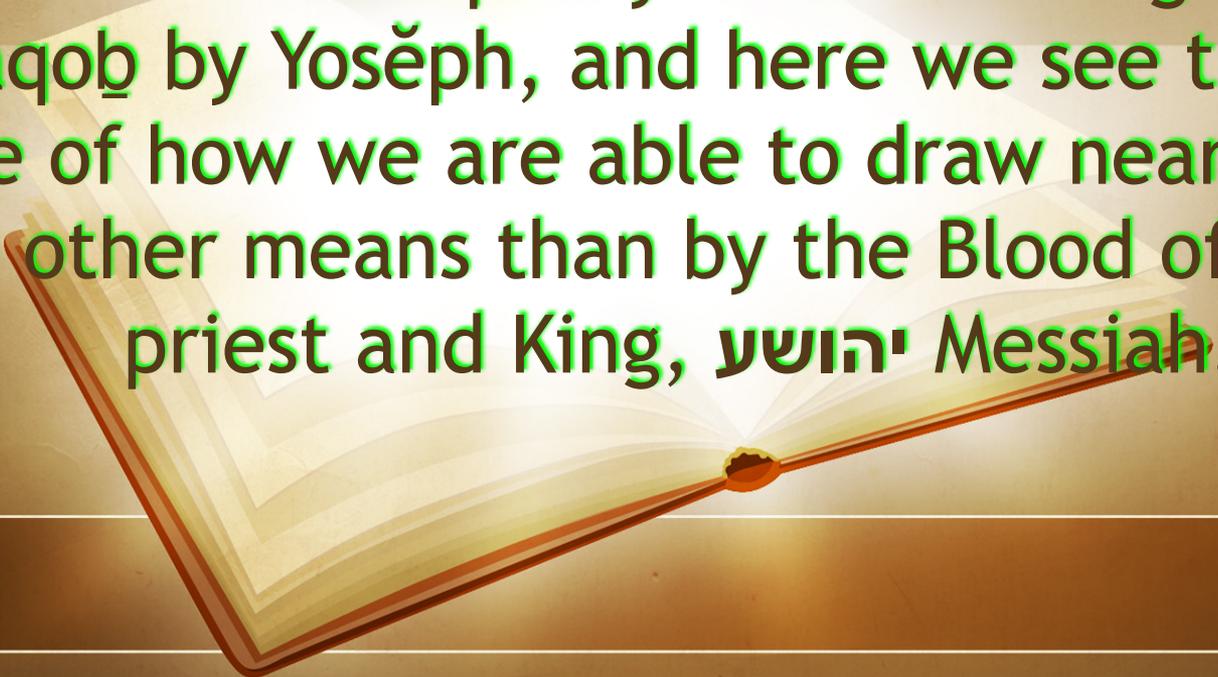
“Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!”





## Ya'aqob/James 5:8

“You too, be patient. Establish your hearts, for the coming of the Master has drawn near.”



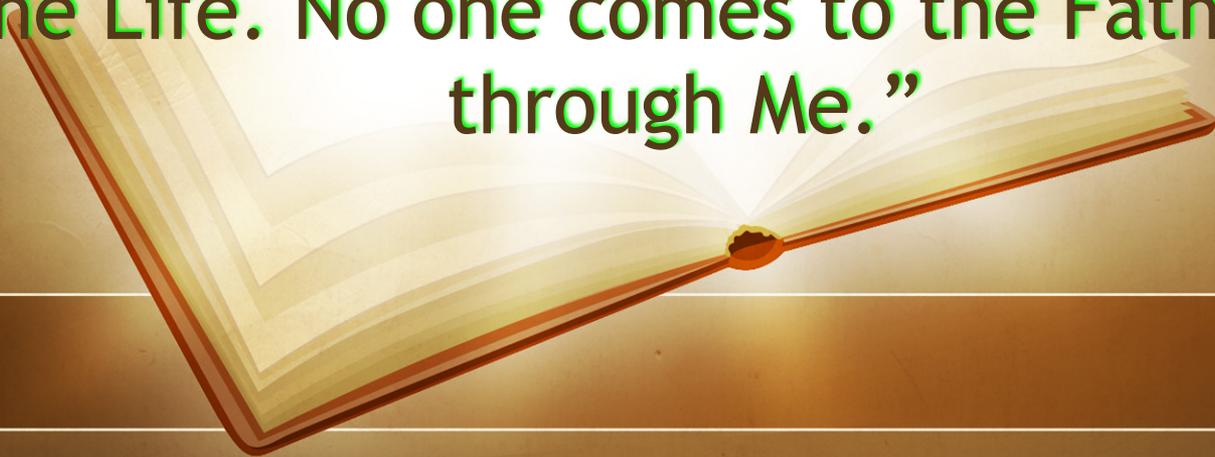
Menashsheh and Ephrayim were brought near to Ya'aqob by Yosēph, and here we see the clear picture of how we are able to draw near to Elohim by no other means than by the Blood of our High priest and King, יהושע Messiah.

**No one comes to the Father  
except through the Son:**



## Yoḥanan/John 14:6

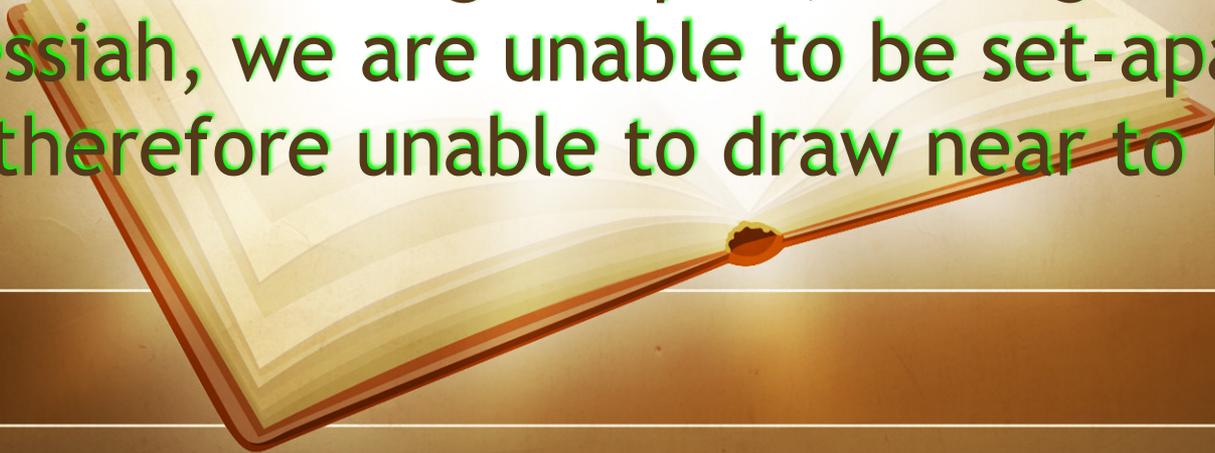
“יהושע said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.”



This is powerfully illustrated here, in the metaphoric picture of Yosēph and Ya'aqob, and further emphasises how **יהושע** Messiah has no beginning or end and has existed for all time!

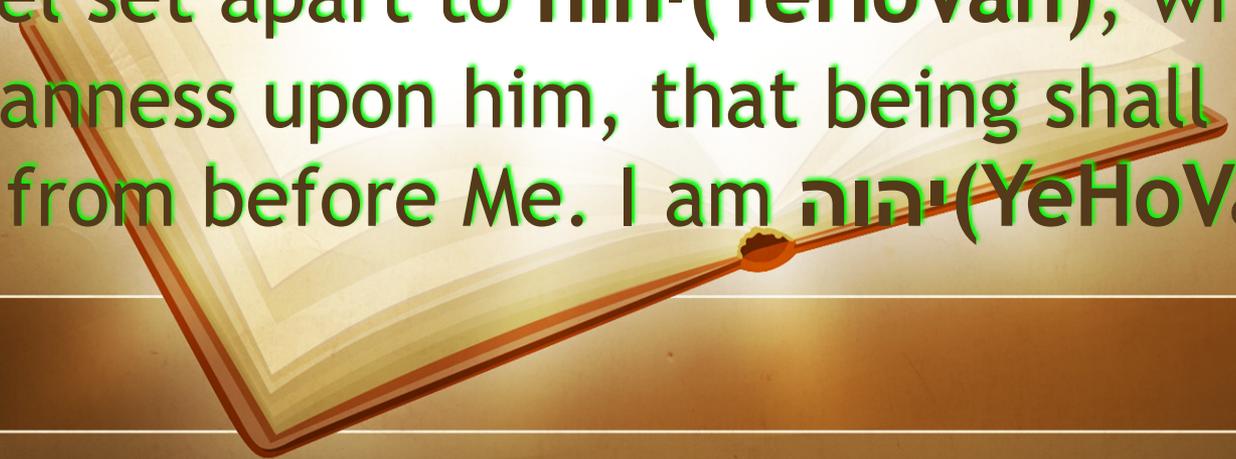
There are some who try to deny that Messiah is Master and Elohim and make the false claim that He never existed before He came in the flesh, and is simply a Messenger of Elohim.

The vital lesson that we are able to take from the ending of this chapter in Wayyiqra/Leviticus 21 is that it is יהוה (YeHoVah) who sets us apart, and without Him setting us apart, through the Blood of Messiah, we are unable to be set-apart and therefore unable to draw near to Him!



Lev 22:1 And יהוה (YeHoVah) spoke to Mosheh,  
saying,

Lev 22:2 “Speak to Aharon and his sons, that they  
separate themselves from the set-apart offerings of  
the children of Yisra’ĕl, and that they do not  
profane My set-apart Name in what they set apart  
to Me. I am יהוה (YeHoVah).



Lev 22:3 “Say to them, ‘Any man of all your offspring throughout your generations who draws near the set-apart offerings which the children of Yisra’ěl set apart to יהוה (YeHoVah), while he has uncleanness upon him, that being shall be cut off from before Me. I am יהוה (YeHoVah).’”

Lev 22:4 'Any man of the offspring of Aharon, who is a leper or has a discharge, does not eat the set-apart offerings until he is clean. And whoever touches what is rendered unclean by a being, or a man who has had an emission of semen,

Lev 22:5 or a man who touches any swarming creature by which he would be made unclean, or any being by whom he would become unclean, even any of his uncleanness;

Lev 22:6 the being who has touched it shall be unclean until evening, and does not eat the set-apart offerings, but shall bathe his body in water.

Lev 22:7 'And when the sun goes down he shall be clean, and afterward eat the set-apart offerings, because it is his food.

Lev 22:8 'He does not eat that which dies or is torn by beasts, becoming unclean by it. I am יהוה (YeHoVaH).

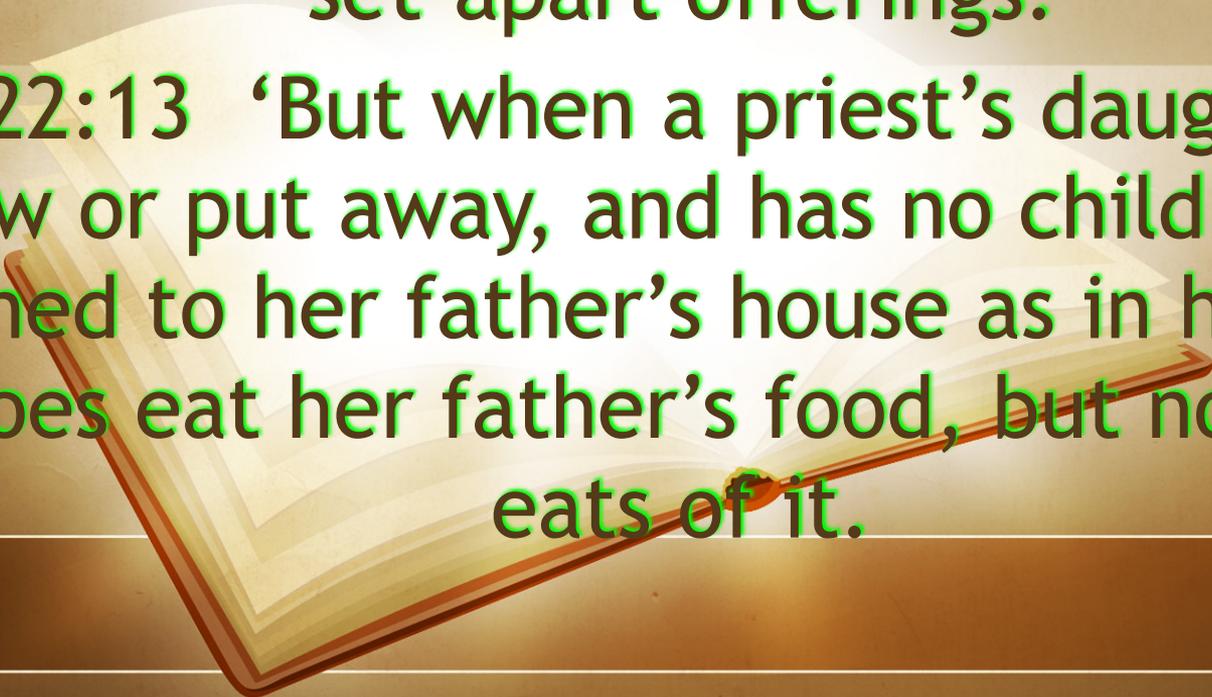
Lev 22:9 ‘And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it. **יהוה (YeHoVah)** set them apart.

Lev 22:10 ‘And no stranger eats the set-apart offering. A sojourner with the priest, or a hired servant, does not eat the set-apart offering.

Lev 22:11 ‘But when the priest buys a being with his silver, he does eat of it. And one who is born in his house does eat his food.

Lev 22:12 'And when a priest's daughter is married to a stranger, she does not eat of the set-apart offerings.

Lev 22:13 'But when a priest's daughter is a widow or put away, and has no child, and has returned to her father's house as in her youth, she does eat her father's food, but no stranger eats of it.



Lev 22:14 'And when a man eats the set-apart offering by mistake, then he shall give a set-apart offering to the priest, and add one-fifth to it.

Lev 22:15 'And let the priests not profane the set-apart offerings of the children of Yisra'el, which they lift up to יהוה (YeHoVah),

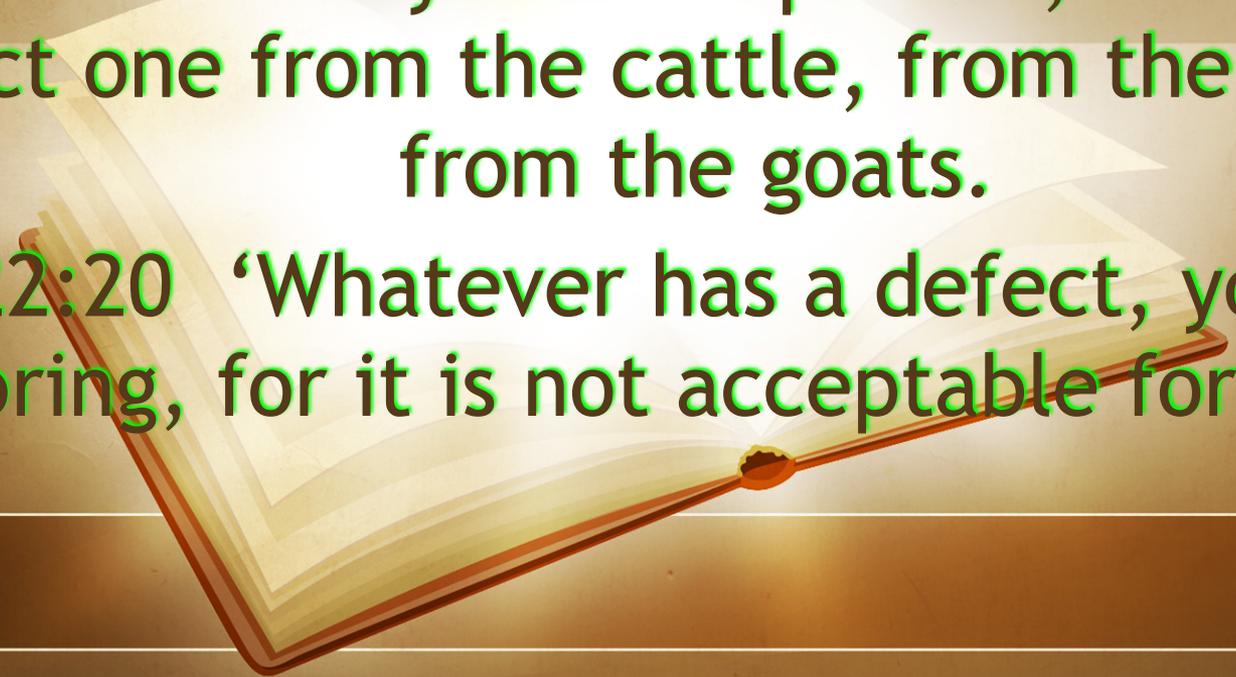
Lev 22:16 or allow them to bear the crookedness of trespass when they eat their set-apart offerings. For I am יהוה (YeHoVah), who sets them apart.' ”

Lev 22:17 And יהוה (YeHoVah) spoke to Mosheh,  
saying,

Lev 22:18 “Speak to Aharon and his sons, and to all  
the children of Yisra’ěl, and say to them, ‘Any man  
of the house of Yisra’ěl, or of the strangers in  
Yisra’ěl, who brings his offering for any of his vows  
or for any of his voluntary offerings, which they  
bring to יהוה (YeHoVah) as an ascending offering,

Lev 22:19 for your acceptance, is a male, a perfect one from the cattle, from the sheep, or from the goats.

Lev 22:20 'Whatever has a defect, you do not bring, for it is not acceptable for you.

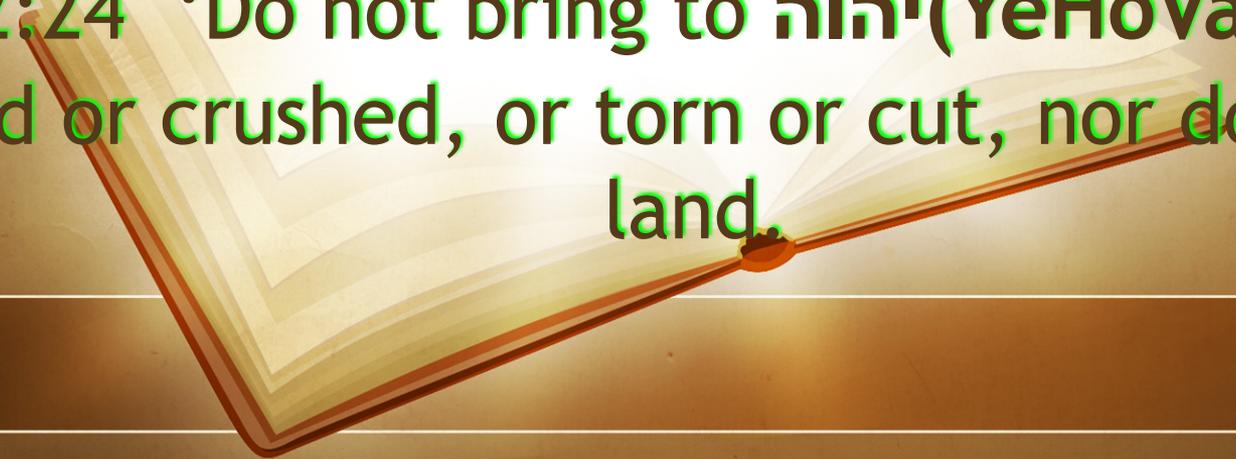


Lev 22:21 'And when a man brings a slaughtering of peace offerings to יהוה (YeHoVah), to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it.

Lev 22:22 'Those blind or broken or cut, or having an ulcer or eczema or scabs, you do not bring to יהוה (YeHoVah), nor make an offering by fire of them on the slaughter-place to יהוה (YeHoVah).

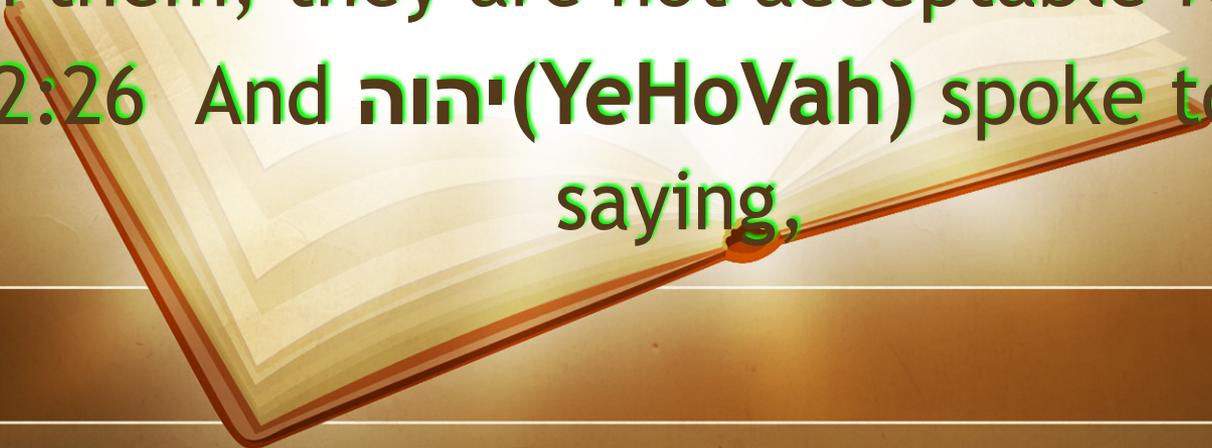
Lev 22:23 'As for a bull or a lamb that has any limb deformed or dwarfed you do prepare as a voluntary offering, but for a vow it is not accepted.

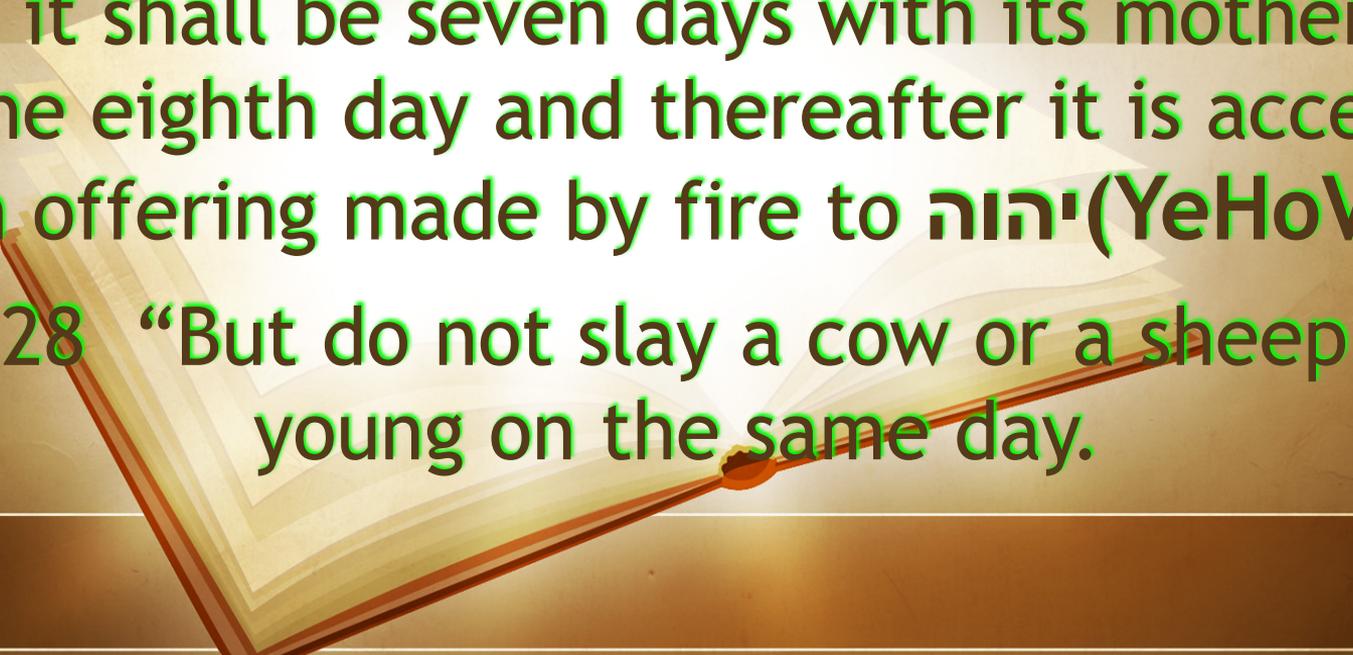
Lev 22:24 'Do not bring to יהוה (YeHoVah) what is bruised or crushed, or torn or cut, nor do it in your land.



Lev 22:25 'And from a son of a stranger's hand you do not bring any of these as the bread of your Elohim, for their corruption is in them, and defects are in them, they are not acceptable for you.' ”

Lev 22:26 And יהוה (YeHoVah) spoke to Mosheh, saying,





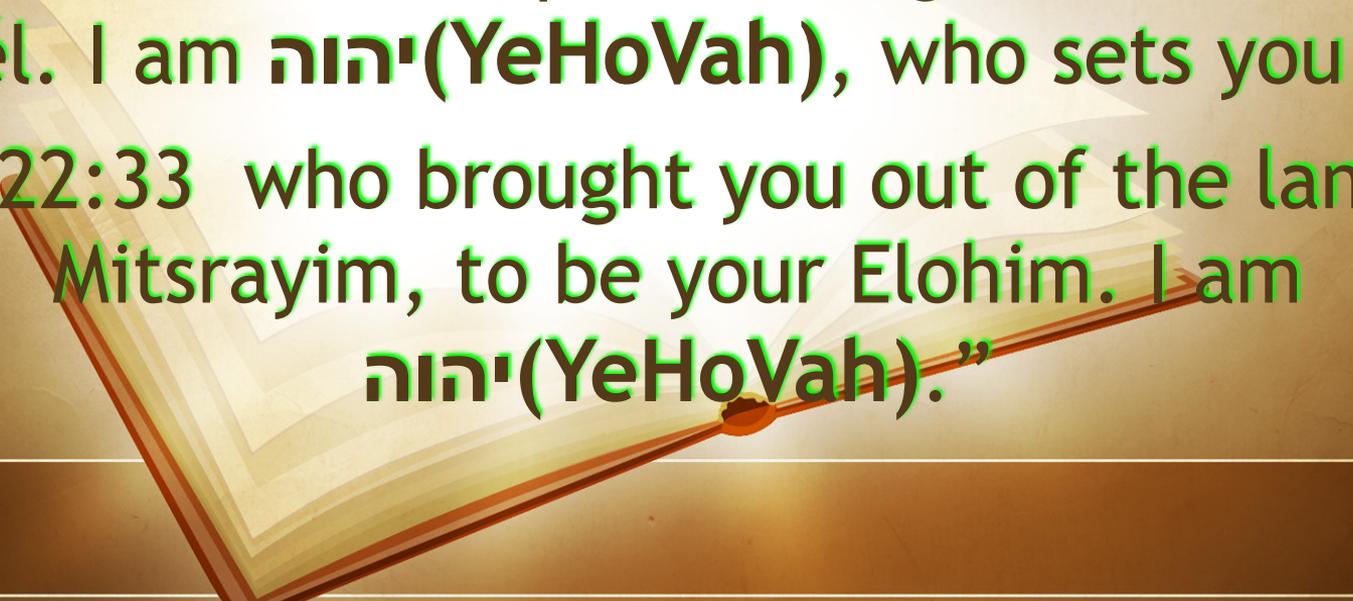
Lev 22:27 “When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to יהוה (YeHoVah).

Lev 22:28 “But do not slay a cow or a sheep and its young on the same day.

Lev 22:29 “And when you slaughter a slaughtering of thanksgiving to יהוה (YeHoVah), slaughter it for your acceptance.

Lev 22:30 “It is eaten that same day, leave none of it till morning. I am יהוה (YeHoVah).

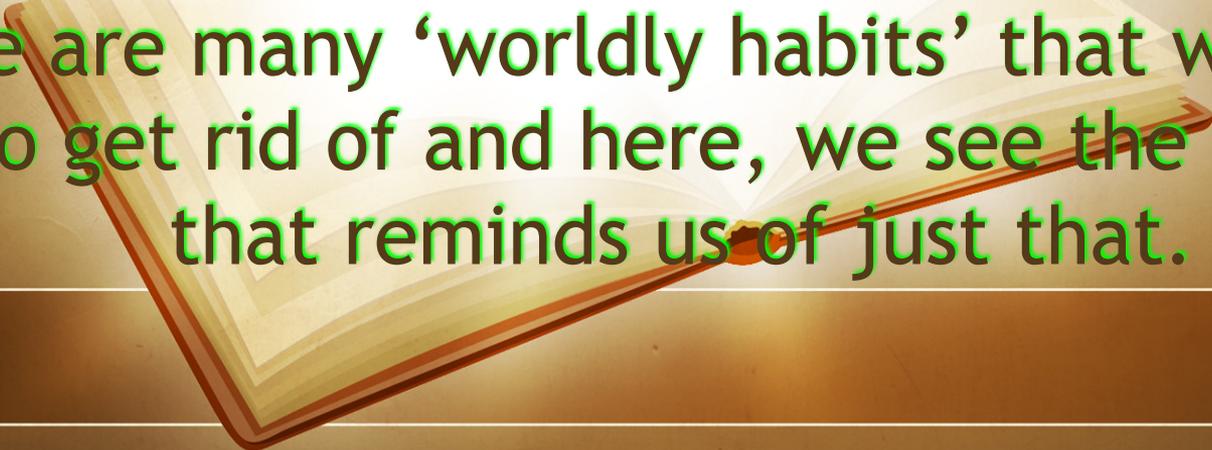
Lev 22:31 “And you shall guard My commands and do them. I am יהוה (YeHoVah).



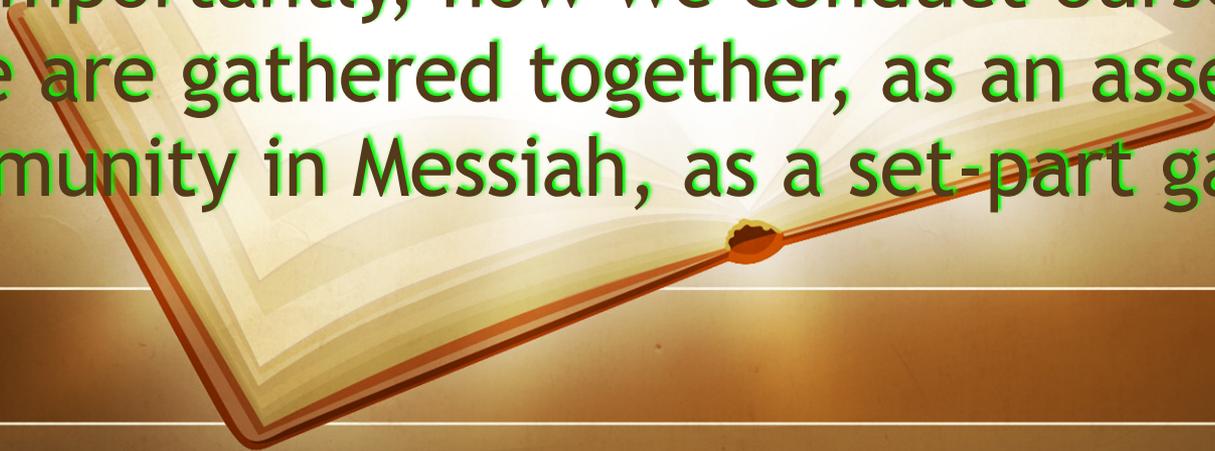
Lev 22:32 “And do not profane My set-apart Name,  
and I shall be set-apart among the children of  
Yisra’ěl. I am יהוה (YeHoVah), who sets you apart,  
Lev 22:33 who brought you out of the land of  
Mitsrayim, to be your Elohim. I am  
יהוה (YeHoVah).”

This chapter further emphasizes the need for a priesthood to be completely set-apart and not profane the Name of יהוה (YeHoVah), by treating the set-apart matters of Elohim as common.

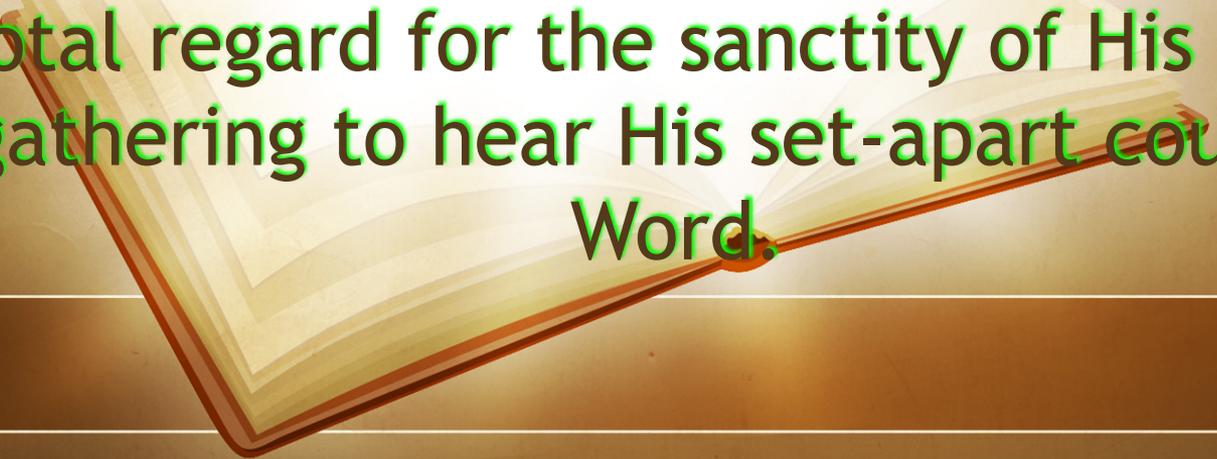
There are many 'worldly habits' that we all still need to get rid of and here, we see the instruction that reminds us of just that.



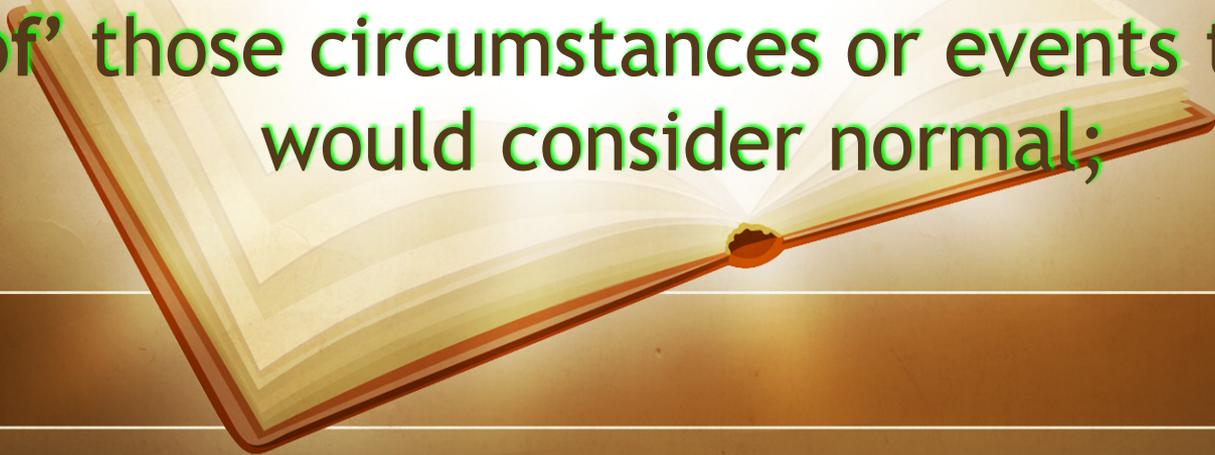
A small example, yet very critical in understanding for us today on a practical level, is how we conduct ourselves in everyday circumstances; and even more importantly, how we conduct ourselves when we are gathered together, as an assembly/ community in Messiah, as a set-part gathering.



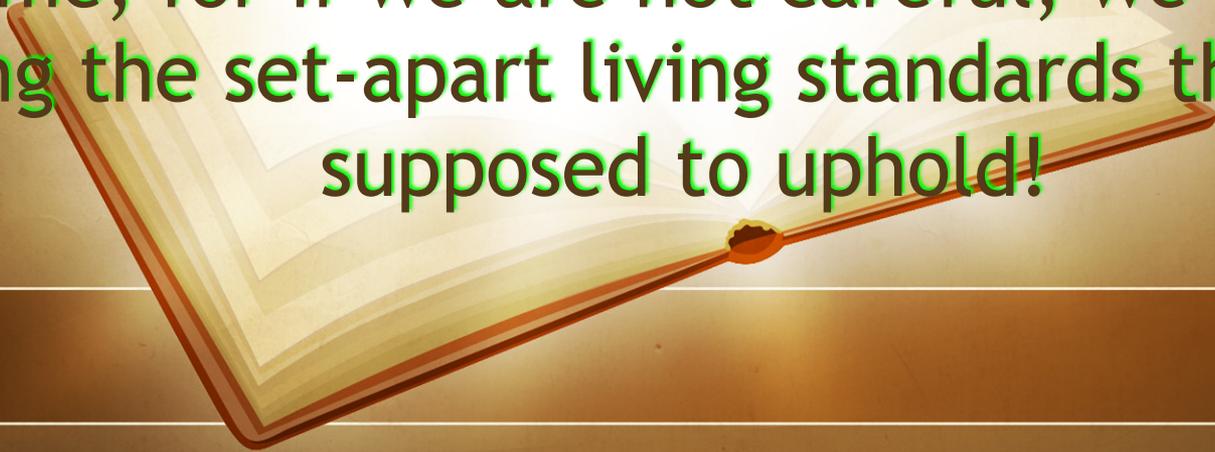
All too often we sadly see that very presence of יהוה (YeHoVah) during a set-apart gathering is profaned in more ways than one when people use coarse joking or when people slander others and lose total regard for the sanctity of His presence, when gathering to hear His set-apart counsel of His Word.

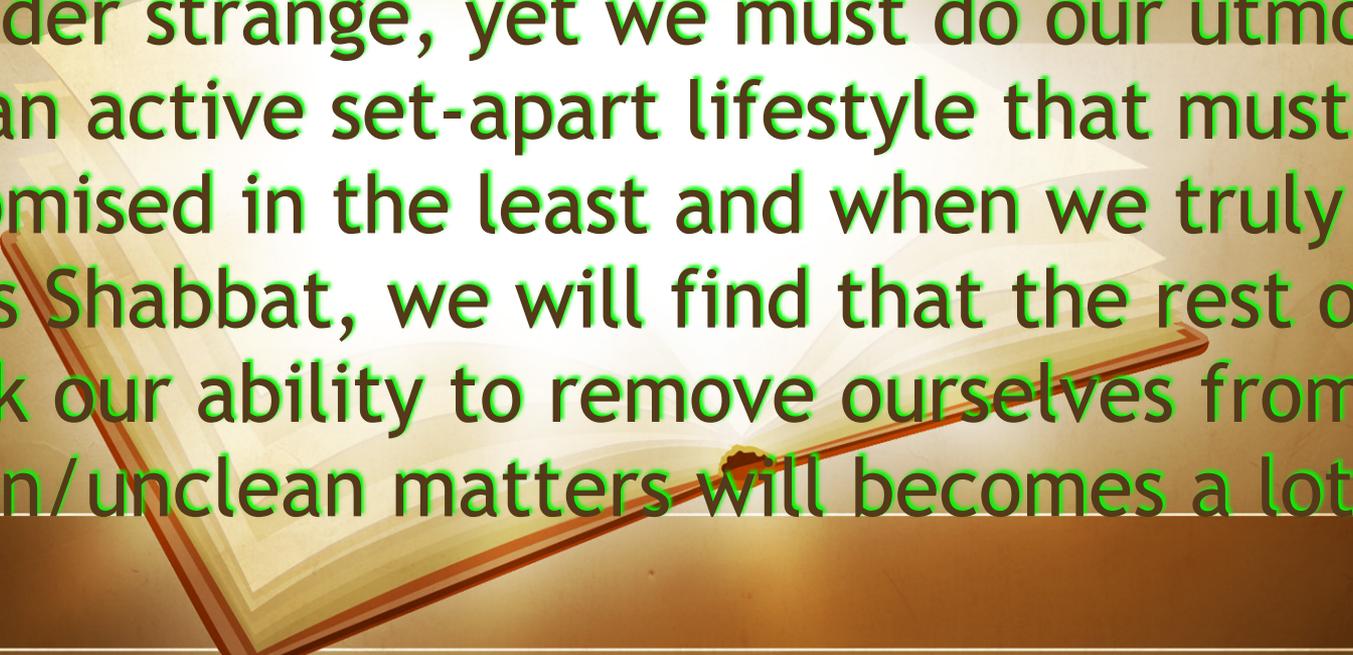


What we can also glean from these instructions, regarding true set-apartness, is the fact that we need to make a concerted effort to ‘pull our lives out of’ those circumstances or events that most would consider normal;



as we recognise that having been in exile for so long, we still have many 'gentile-like' habits and thought patterns that we desperately need to overcome, for if we are not careful, we will end up defiling the set-apart living standards that we are supposed to uphold!





The Sabbath is the first major change in living out a new set-apart life, that others in the world may consider strange, yet we must do our utmost to guard an active set-apart lifestyle that must not be compromised in the least and when we truly delight in His Shabbat, we will find that the rest of the week our ability to remove ourselves from the common/unclean matters will become a lot easier.

We also learn from these passages that we are to walk in the fear of יהוה (YeHoVah), which is the beginning of wisdom and not treat those set-apart matters of יהוה (YeHoVah) as common.

We are a set-apart people and therefore would not find ourselves engaging in what is not set-apart, lest we find ourselves profaning His Name which is upon us and be found guilty of profane living!

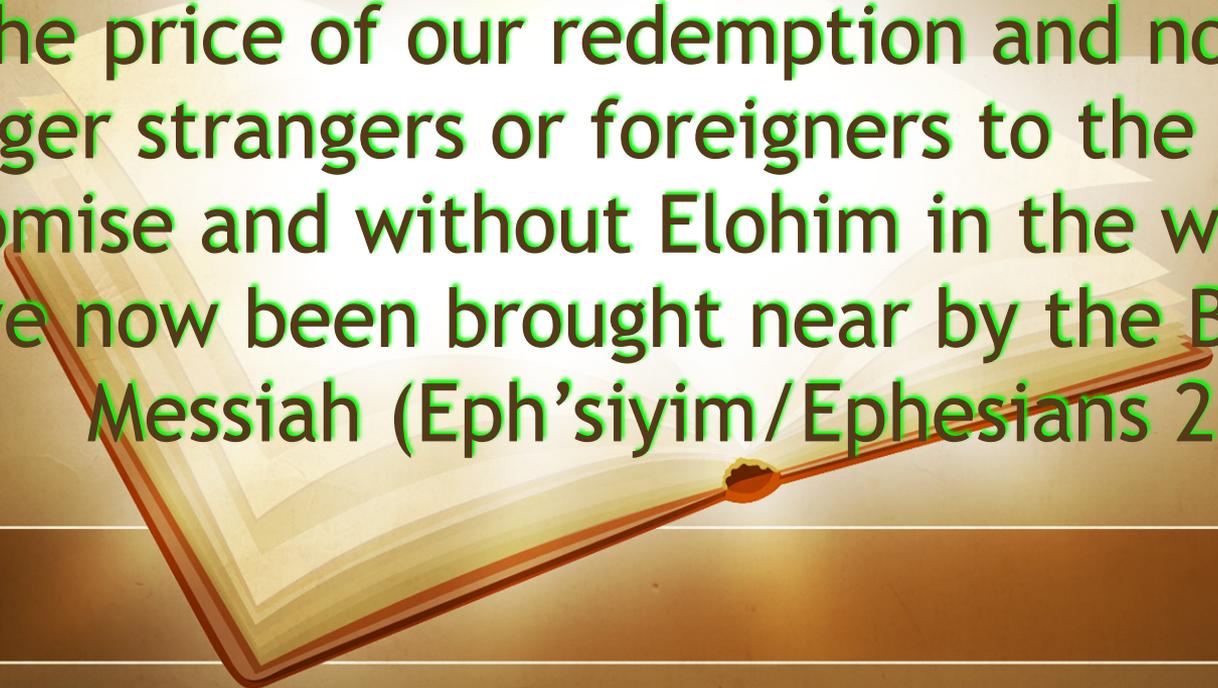
These instructions remind us that we are to be constantly aware of where we find ourselves and be sure that we do not 'touch' or engage in that which can render us unclean and unable to serve as a priesthood.

Praise Elohim that we have an intercessor who intercedes day and night for us and when we sin or are made unclean, in any way, we can come and confess our sins to Him and be cleansed from all unrighteousness!

This, of course, does not give us the license to sin and be lawless, but rather, this should drive us to being ever aware of making sure that we live our lives in total set-apartness unto our Saviour and Redeemer and King!

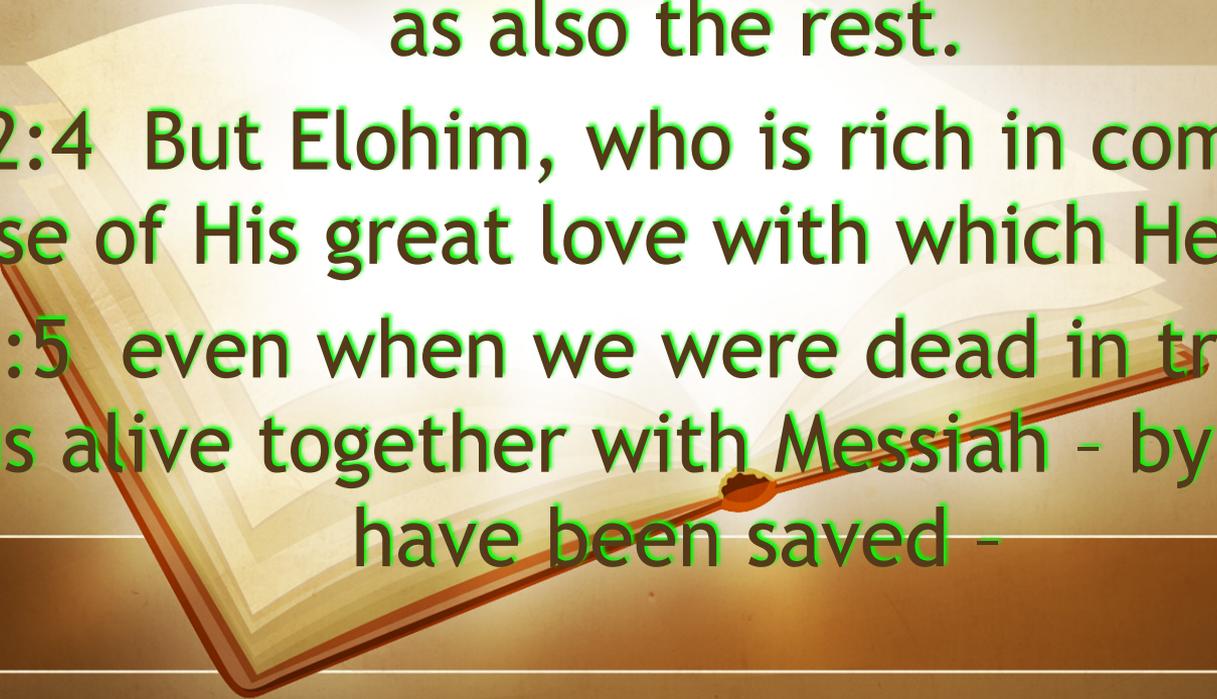
This chapter also pictures for us the work of Messiah, as the Pěsaḥ Lamb, of which no stranger may eat of unless the priest buys a being with silver (verse 11).

**יהושע** Messiah has bought us with silver, as He has paid the price of our redemption and now, we are no longer strangers or foreigners to the Covenants of Promise and without Elohim in the world, but, have now been brought near by the Blood of Messiah (Eph'siyim/Ephesians 2).



Eph 2:1 And you were dead in trespasses and sins,  
Eph 2:2 in which you once walked according to the  
course of this world, according to the ruler of the  
authority of the air, of the spirit that is now working  
in the sons of disobedience,





Eph 2:3 among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest.

Eph 2:4 But Elohim, who is rich in compassion, because of His great love with which He loved us,

Eph 2:5 even when we were dead in trespasses, made us alive together with Messiah - by favour you have been saved -

Eph 2:6 and raised us up together, and made us sit together in the heavenlies in Messiah **יהושע**,

Eph 2:7 in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah **יהושע**.

Eph 2:8 For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim,

Eph 2:9 it is not by works, so that no one should boast.

Eph 2:10 For we are His workmanship, created in Messiah יהושע unto good works, which Elohim prepared beforehand that we should walk in them.

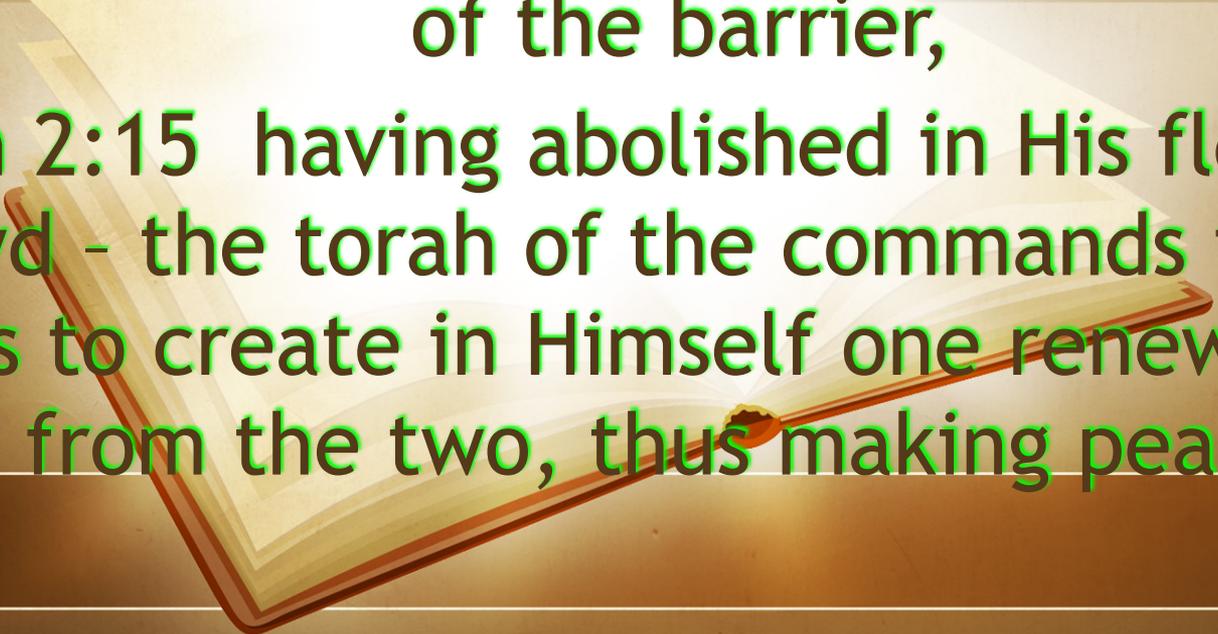
Eph 2:11 Therefore remember that you, once nations in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands,

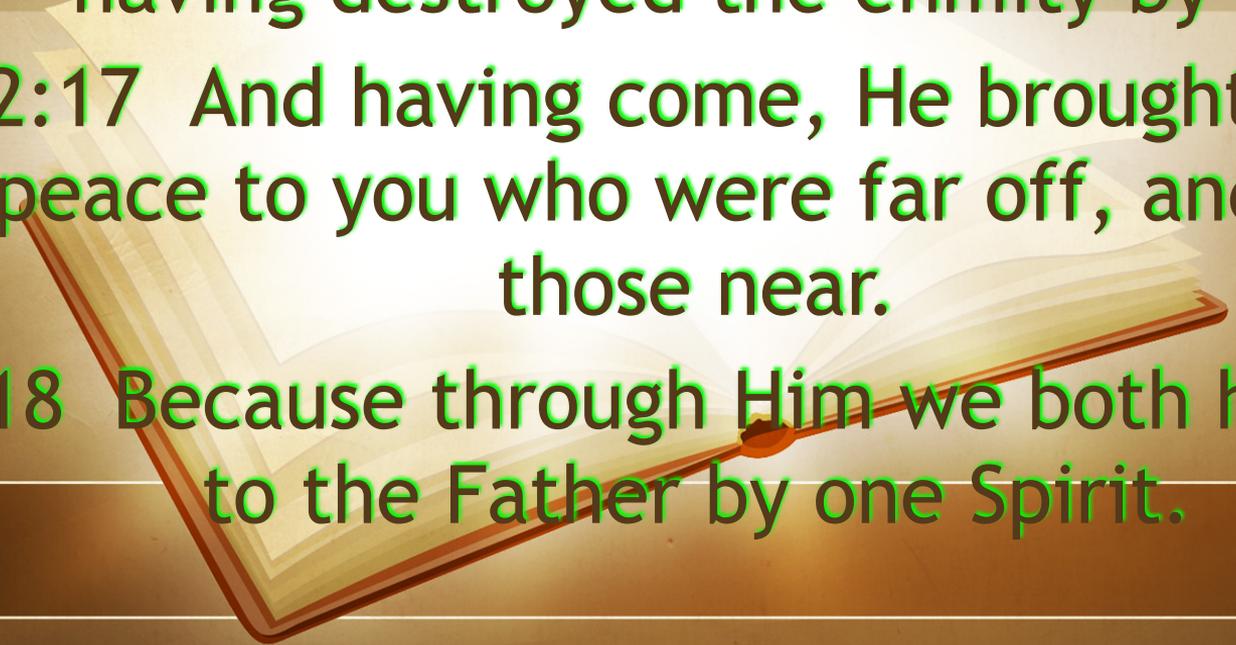
Eph 2:12 that at that time you were without Messiah, excluded from the citizenship of Yisra'ěl and strangers from the covenants of promise, having no expectation and without Elohim in the world.

Eph 2:13 But now in Messiah **יהושע** you who once were far off have been brought near by the blood of the Messiah.

Eph 2:14 For He is our peace, who has made both one, and having broken down the partition of the barrier,

Eph 2:15 having abolished in His flesh the enmityd - the torah of the commands in dogma - so as to create in Himself one renewed man from the two, thus making peace,

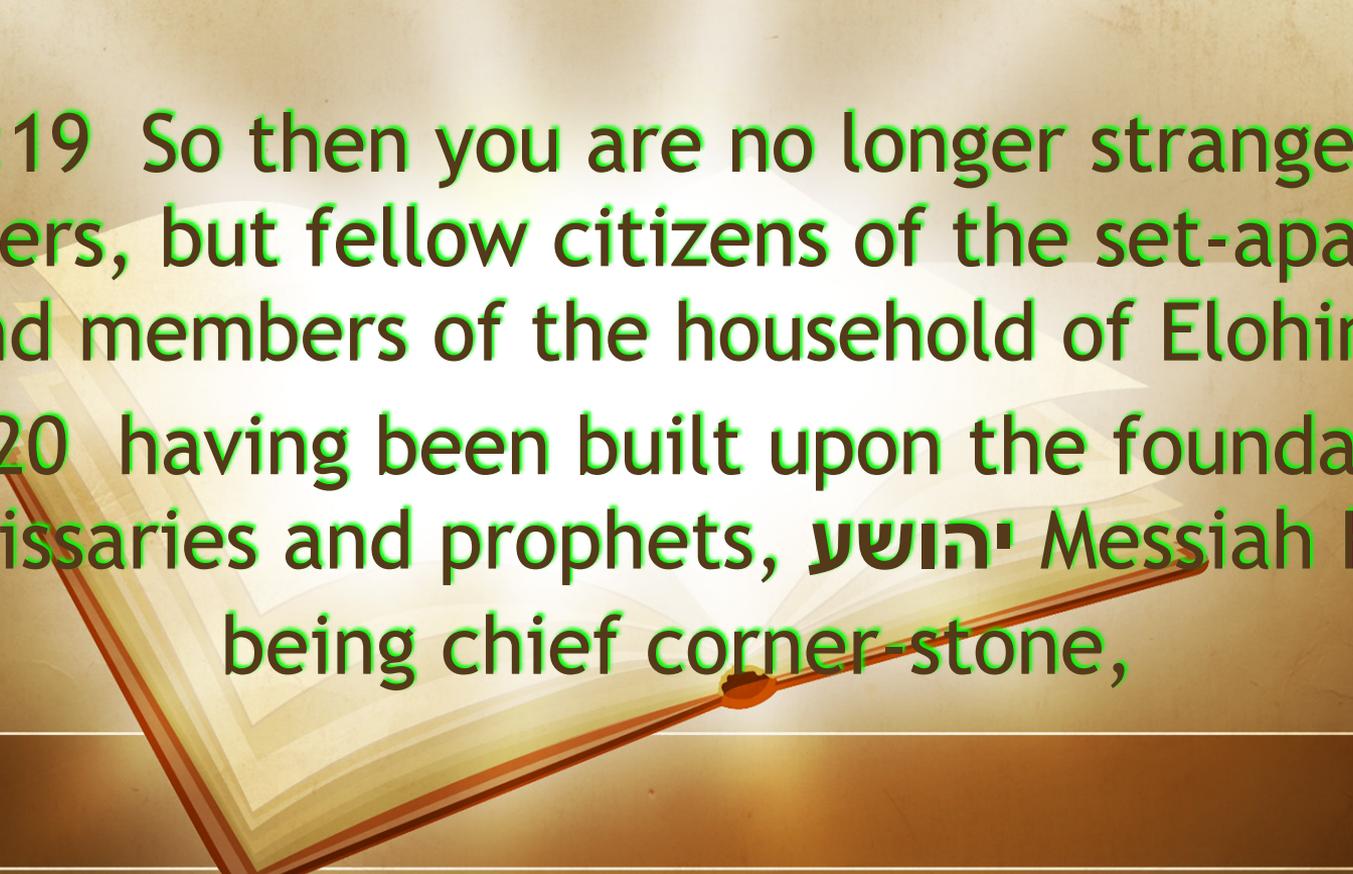




Eph 2:16 and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it.

Eph 2:17 And having come, He brought as Good News peace to you who were far off, and peace to those near.

Eph 2:18 Because through Him we both have access to the Father by one Spirit.

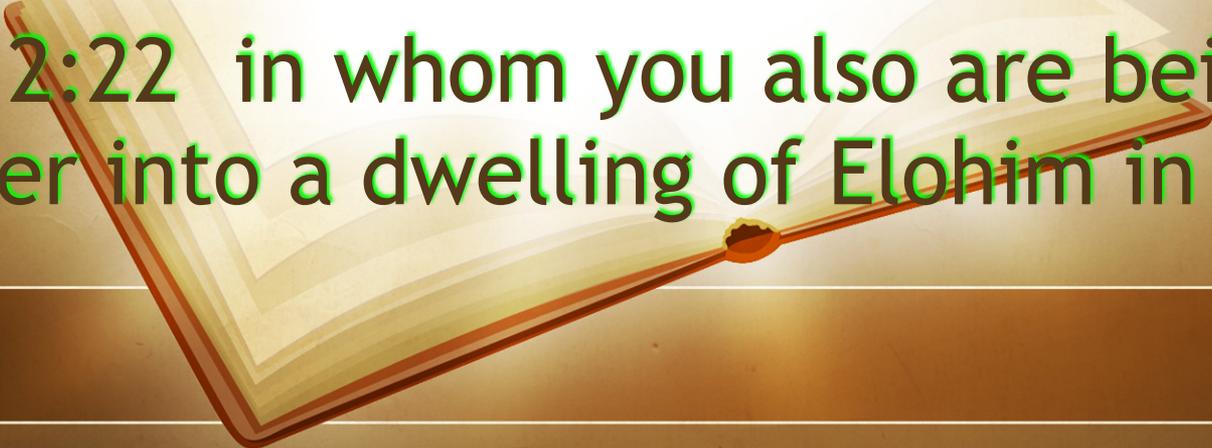


Eph 2:19 So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim,

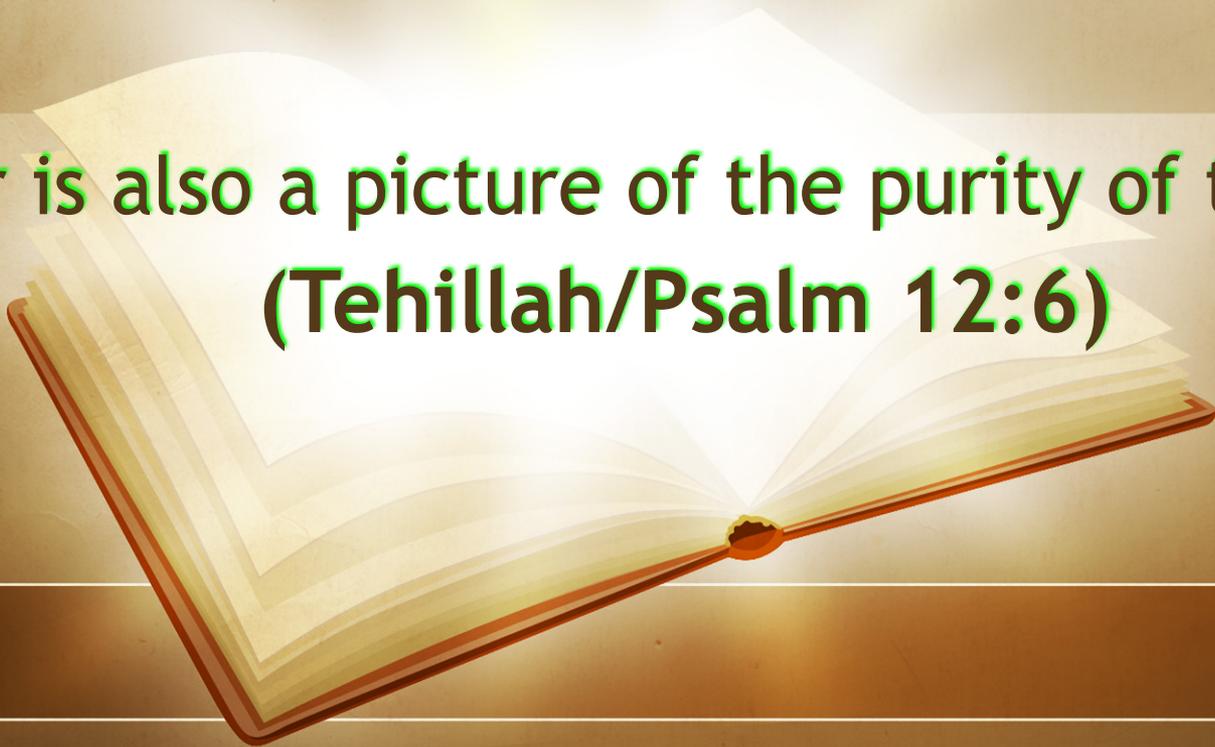
Eph 2:20 having been built upon the foundation of the emissaries and prophets, **יהושע** Messiah Himself being chief corner-stone,

Eph 2:21 in whom all the building, being  
joined together, grows into a set-apart  
Dwelling Place in יהוה (YeHoVah),

Eph 2:22 in whom you also are being built  
together into a dwelling of Elohim in the Spirit.



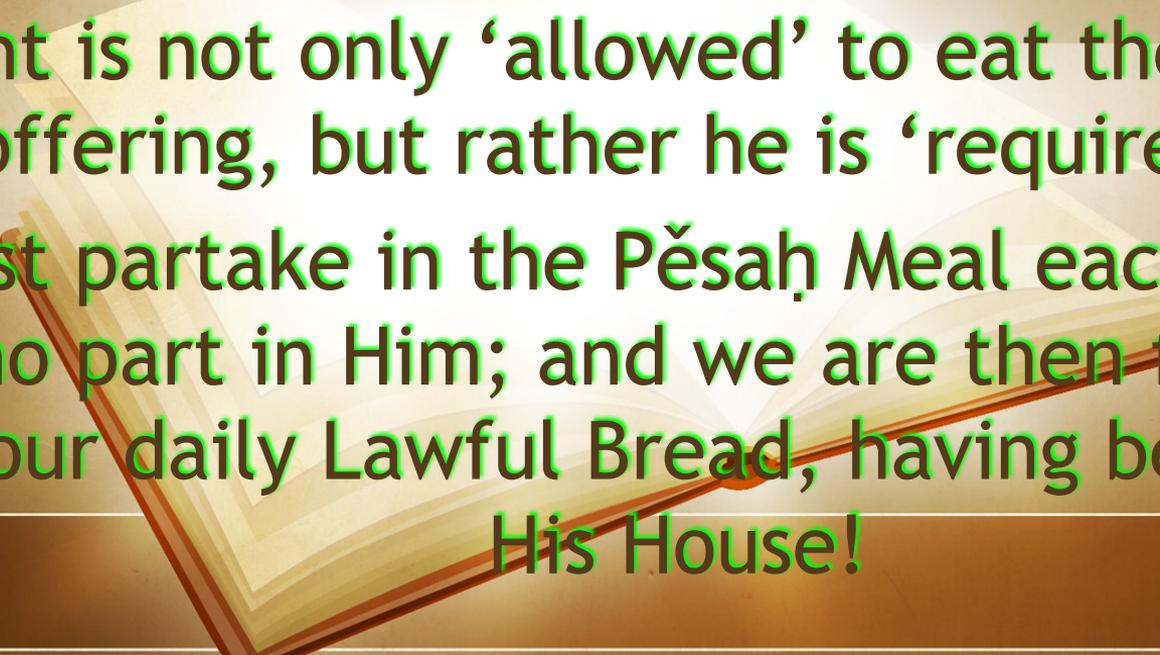
Silver is also a picture of the purity of the Word:  
**(Tehillah/Psalm 12:6)**



## Tehillah/Psalm 12:6

“The Words of יהוה (YeHoVah) are clean Words,  
silver tried in a furnace of earth, refined seven  
times.”





We know that Messiah, the pure and clean Word made flesh, bought us and paid the price by His Blood and now, we see in verse 11 that the one bought is not only 'allowed' to eat the set-apart offering, but rather he is 'required' to.

We must partake in the Pěsaḥ Meal each year or we have no part in Him; and we are then further able to eat our daily Lawful Bread, having been 'born' in His House!

From this chapter, it is clear that the requirements for the offering by fire was to be without defect and picture for us Messiah, being our perfect ascending offering.

In verse 23 we are told that a bull or lamb that has any deformed limb or is dwarfed may be prepared as a voluntary offering, but not as a vow offering.

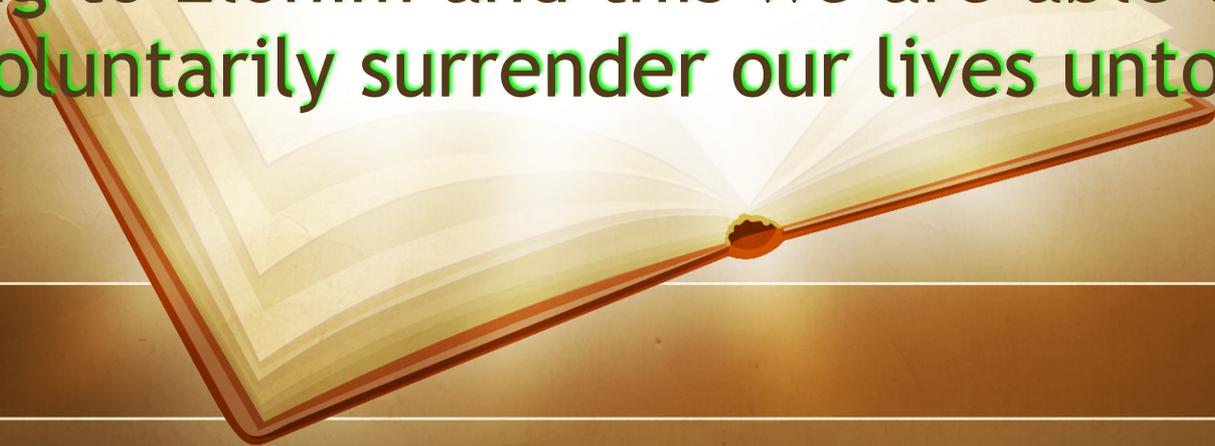
What is this saying for us here?

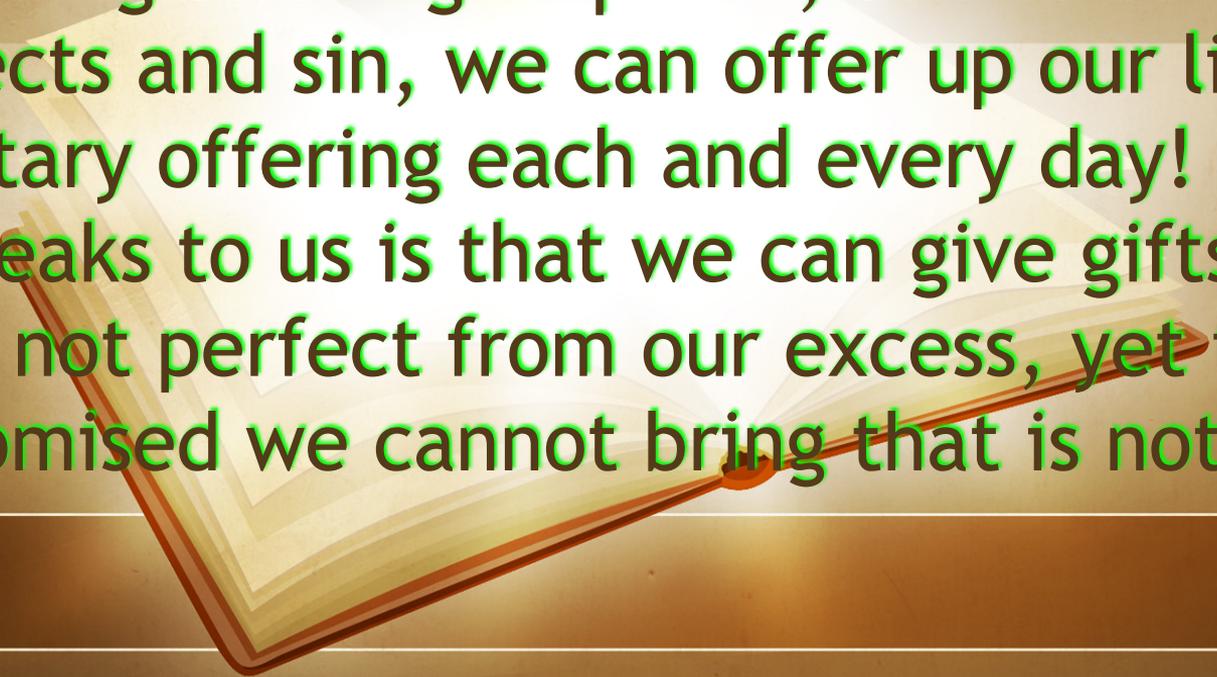
## Romiyim/Romans 12:1

“I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship.”

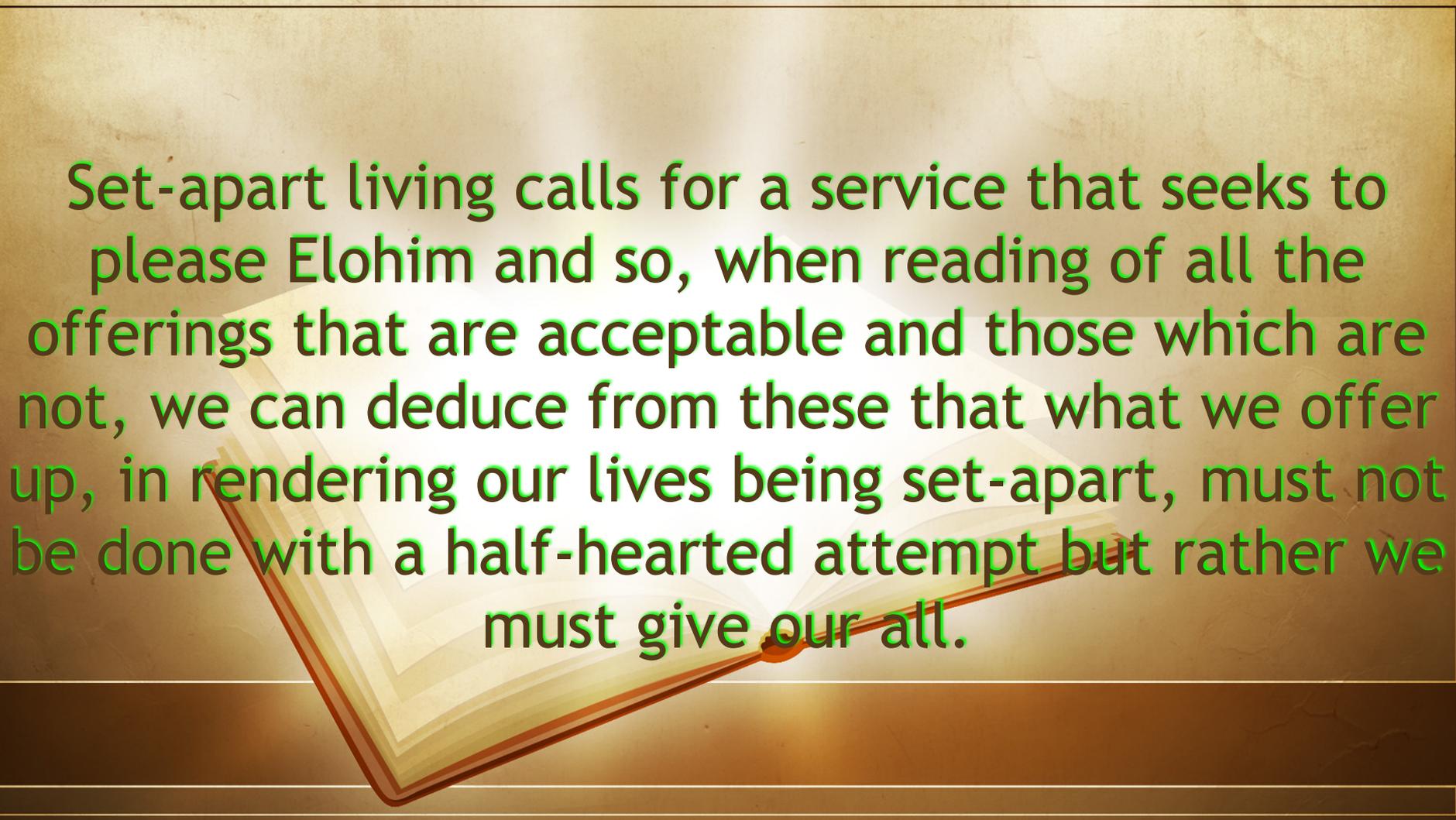


We offer up our lives daily as a living offering, as we continue to live set-apart lives that is well pleasing to Elohim and this we are able to do as we voluntarily surrender our lives unto Him.





So, while we in and of ourselves can never be the ascending offering required, due to our inherent defects and sin, we can offer up our lives as a voluntary offering each and every day! What this also speaks to us is that we can give gifts to Elohim that is not perfect from our excess, yet that which is promised we cannot bring that is not perfect!



Set-apart living calls for a service that seeks to please Elohim and so, when reading of all the offerings that are acceptable and those which are not, we can deduce from these that what we offer up, in rendering our lives being set-apart, must not be done with a half-hearted attempt but rather we must give our all.



What you offer represents yourself and so, if your intention is not to bear fruit in the kingdom and let others eat of the good fruit that you are supposed to bear; but you only serve when it is beneficial to yourself and you will only give of yourself when it suits and only you can enjoy the fruit of that which you give of yourself, then do not offer yourself for service in His House!

Eph 1:1 Sha'ul, an emissary of יהושע Messiah by the desire of Elohim, to the **set-apart ones** who are in Ephesos, and true to Messiah יהושע:

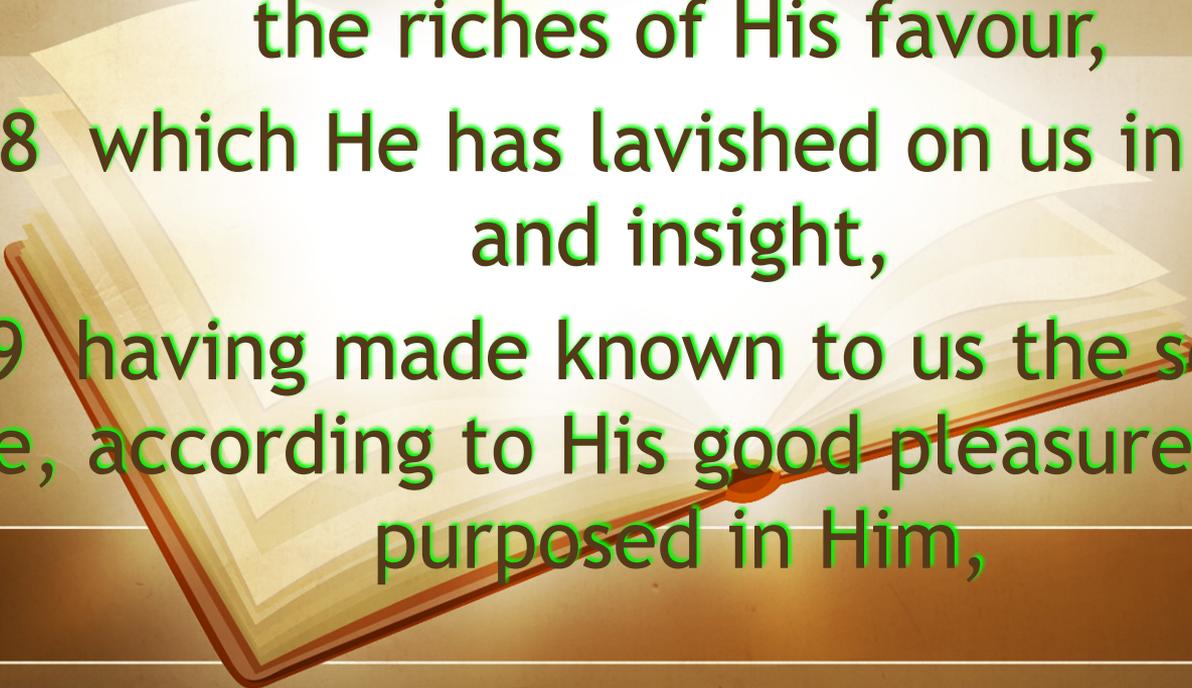
Eph 1:2 Favour to you and peace from Elohim our Father and the Master יהושע Messiah.

Eph 1:3 Blessed be the Elohim and Father of our Master יהושע Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah,

Eph 1:4 even as He chose us in Him before the foundation of the world, that we should be **set-apart** and blameless before Him, in love,

Eph 1:5 having previously ordained us to adoption as sons through **יהושע** Messiah to Himself, according to the good pleasure of His desire,

Eph 1:6 to the praise of the esteem of His favour with which He favoured us in the Beloved,



Eph 1:7 in whom we have redemption through His blood, the forgiveness of trespasses, according to the riches of His favour,

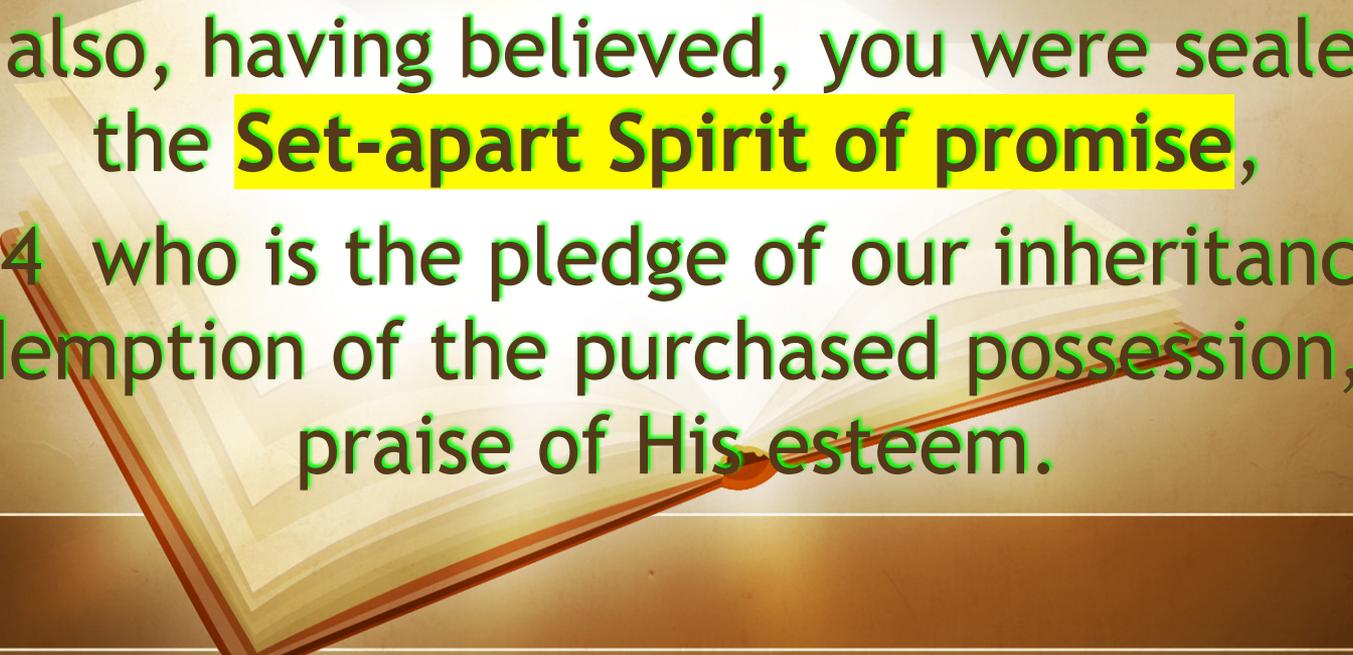
Eph 1:8 which He has lavished on us in all wisdom and insight,

Eph 1:9 having made known to us the secret of His desire, according to His good pleasure which He purposed in Him,

Eph 1:10 to administer at the completion of time,  
to gather together in one all in Messiah, both which  
are in the heavens and which are on earth, in Him,

Eph 1:11 in whom also we did obtain an  
inheritance, being previously ordained according to  
the purpose of Him working all matters according to  
the counsel of His desire,

Eph 1:12 for us to be the praise of His esteem -  
those having first trusted in Messiah,



Eph 1:13 in whom you also, having heard the word of the truth, the Good News of your deliverance, in whom also, having believed, you were sealed with the **Set-apart Spirit of promise**,

Eph 1:14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem.