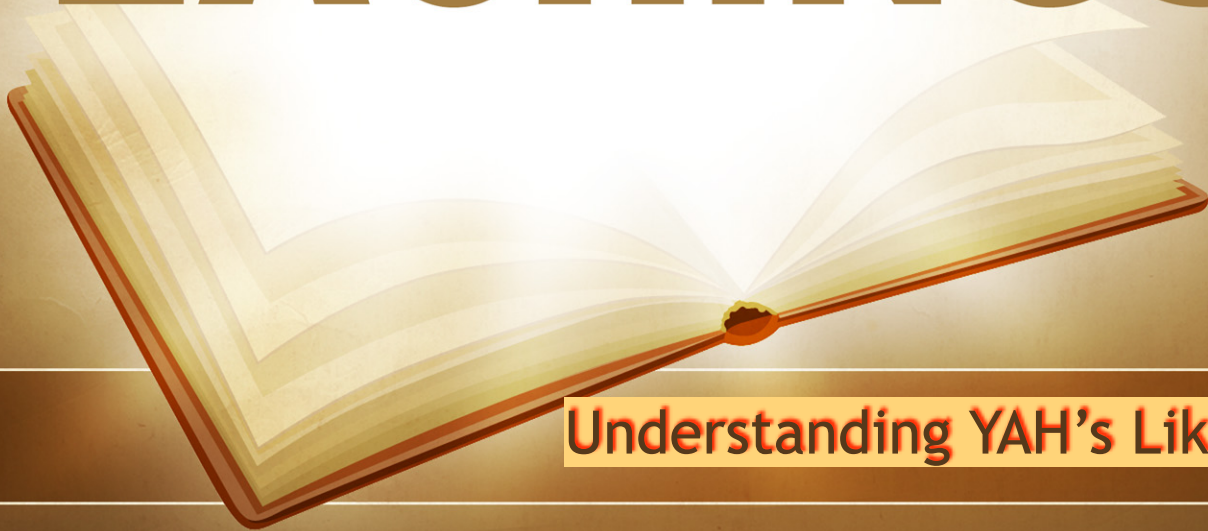


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

31 Emor (אֶמֹר) - Hebrew for “speak,”

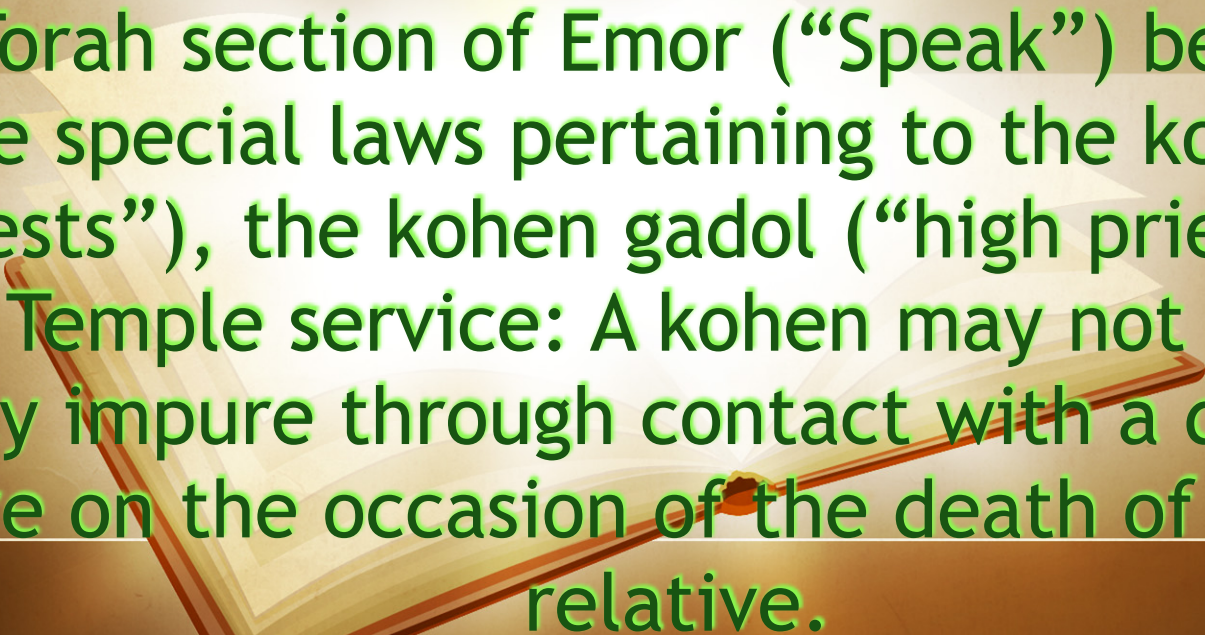
Torah: Leviticus 21:1-24:23
Haftarah: Ezekiel 44:15-31.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Torah section of Emor (“Speak”) begins with the special laws pertaining to the kohanim (“priests”), the kohen gadol (“high priest”), and the Temple service: A kohen may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative.



TOPICS IN THE PARSHA

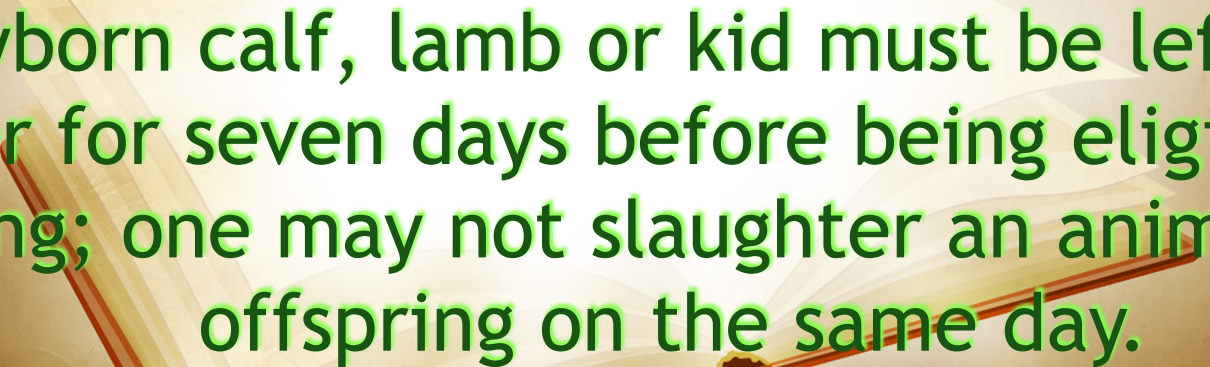
THIS WEEK TORAH PARASHAT

A kohen may not marry a divorcee, or a woman with a promiscuous past; a kohen gadol can marry only a virgin. A kohen with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

A newborn calf, lamb or kid must be left with its mother for seven days before being eligible for an offering; one may not slaughter an animal and its offspring on the same day.

An illustration of an open book with a bookmark, positioned diagonally across the lower half of the slide. The book is open to a page that appears to contain text, and a small orange bookmark is visible. The background of the slide is a textured, parchment-like surface with a warm, golden-brown color palette.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The second part of Emor lists the annual Callings of Holiness—the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nissan; the seven-day Passover festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley harvest on the second day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer,

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

culminating in the festival of Shavuot on the fiftieth day; a “remembrance of shofar blowing” on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival—during which we are to dwell in huts for seven days and take the “Four Kinds”—beginning on 15 Tishrei; and the immediately following holiday of the “eighth day” of Sukkot (Shemini Atzeret).

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Next the Torah discusses the lighting of the menorah in the Temple, and the showbread (lechem hapanim) placed weekly on the table there.

Emor concludes with the incident of a man executed for blasphemy, and the penalties for murder (death) and for injuring one's fellow or destroying his property (monetary compensation).

Holiness and the Priests

Lev 21:1 And יהוה 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.



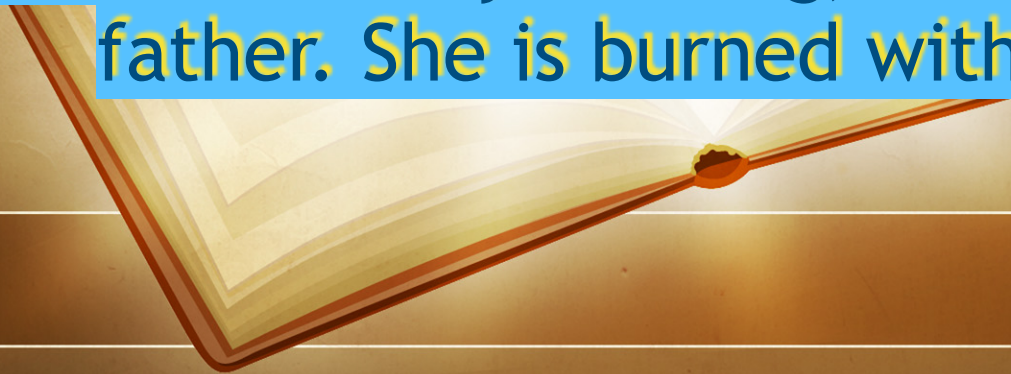
Lev 21:6 'They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the fire offerings of יהוה, and the bread of their Elohim, and shall be set-apart.

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, 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.

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, who sets him apart.'



Lev 21:16 And יהוה 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 - 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, who sets them apart.' ”

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



This week's Torah portion is called 'emor' which comes from the root word אָמַר amar (aw-mar')

- Strong's H559 which means, 'utter, say, speak'.

We begin this Torah portion with further instructions for the priesthood, as Mosheh is once again commanded to 'speak' to the priests, the sons of Aharon; and after being warned and forbidden from any form of communication with the dead, they are now instructed to not even be defiled for the dead.

Here, in verse 1, we are given the clear instruction that was to be given to the priests:

“no one is to be defiled for the dead among his people”.

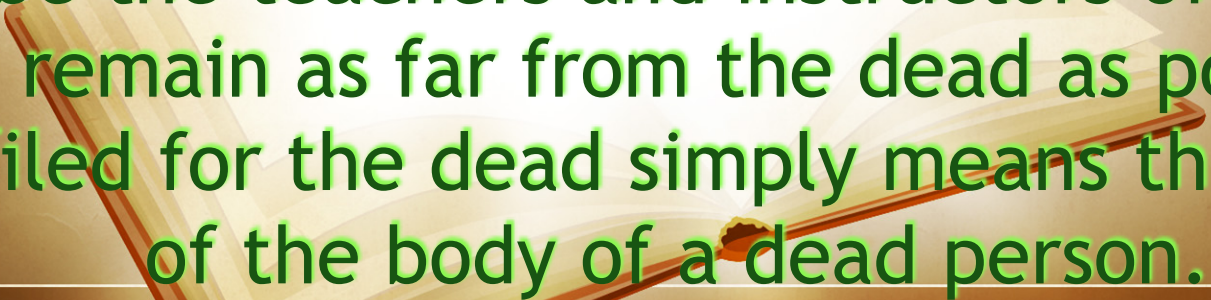
The Hebrew word that is translated as ‘defiled’ is תָּמֵא tamey(taw-may’) - Strong’s H2930 which means, ‘to be or become unclean, defiled, become impure’.

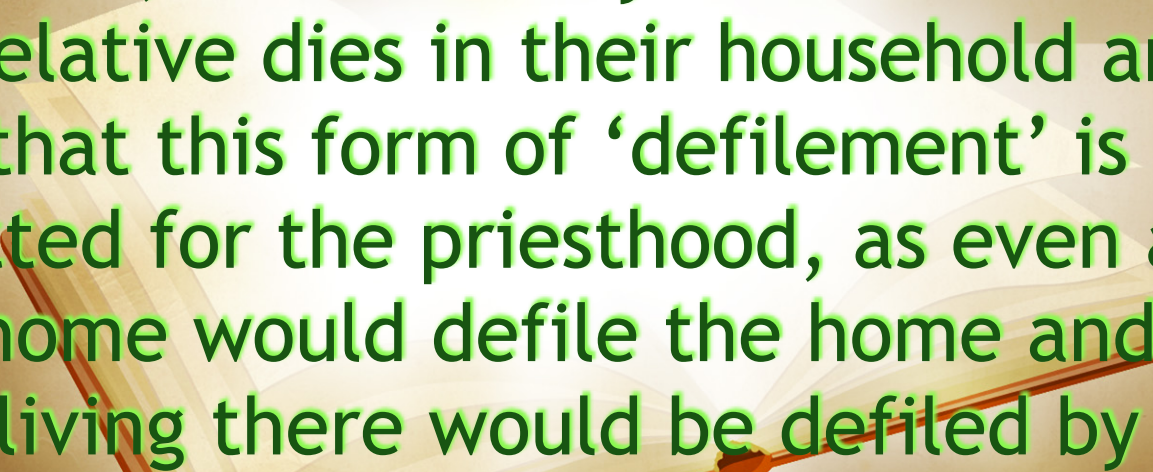
To be 'defiled' would render a priest 'unfit for service', as they would be ceremonially unclean and unable to perform the required set-apart duties of the priesthood.

The previous chapter ended with the clear instruction forbidding any communication with the dead, as mediums and spiritists were to be put to death.

Debarim/Deuteronomy 18:11 tells us that there should not be found anyone in our midst who calls up the dead!

Any communication with the dead is prohibited, and now here, at the beginning of this chapter, the instructions expand to making it clear that the priesthood must not be made unclean for the dead! The Torah represents life, and the priesthood, who are to be the teachers and instructors of the Torah, are to remain as far from the dead as possible. To be defiled for the dead simply means the touching of the body of a dead person.





In verse 2 the exception is made for a priest's close relatives, as there may be an occasion where a close relative dies in their household and the Torah grants that this form of 'defilement' is as far as it is permitted for the priesthood, as even a dead body in a home would defile the home and the priest living there would be defiled by such.

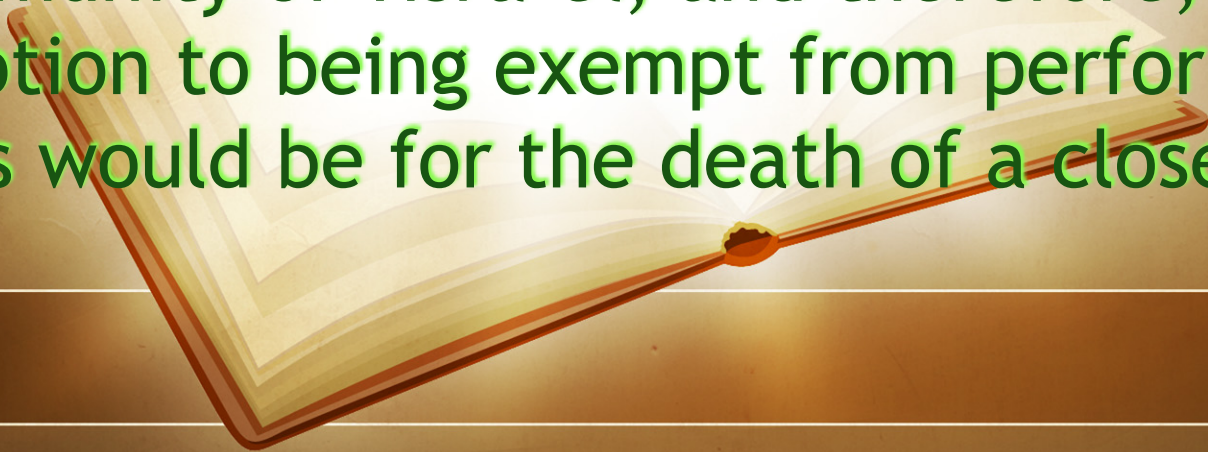
In ancient Yisra'ěl, there was no funeral services to come and deal with the dead bodies and therefore, it was the responsibility for the direct families to take care of burying the dead.

A dead corpse is nothing more than meat and bone, with no life (נֶפֶשׁ nephesh(neh'-fesh)

- Strong's H5315) in it, and is therefore defiled, as it has no life; and so, one would become defiled and ritually unclean, just by being in the same room as a corpse.

In ancient times, the direct family would have had to prepare the body for burial; a process of washing and wrapping the body in grave clothes, which would require a significant amount of touching; and so, the exception for a priest to be able to do such, for an immediate family member, was allowed, however, a priest could not do the same for more extended family such as cousins or uncles etc.; and this teaches how יהוה shows us that precedence over one's true responsibility for family is taken over any priestly duties in the Tabernacle, and shows what a high regard יהוה actually places on the need to 'serve' one's family, even in the event of death!

The Torah represents life and so, it is with great caution that the priesthood must, at all times, remain undefiled so that they may serve the entire community of Yisra'el; and therefore, the only exception to being exempt from performing such duties would be for the death of a close relative.



However, we do remember how even Aharon, the high priest, was not allowed to mourn for his two sons who were struck by יהוה and killed for bringing strange fire; bearing in mind that Aharon was still busy with the duty in the Tabernacle and so was unable to mourn the loss of his sons; as the Torah does, and must always, represent life, for it is our life!

Debarim/Deuteronomy 32:47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yardēn to possess.”

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.



Verse 4-5 further stipulates that a leader may not defile himself among his people to profane himself, and not to make any bald spots on their head, nor shave the corners of their beards, nor cut themselves.

We must remember that these were the typical practices of the pagan nations in mourning for their dead, and we see how a leader is one who should lead with integrity and soundness in the Torah.

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 חָלַל ḥālāl (khaw-lal') - 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 הָלַל - halal(haw-lal') - 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 ה (het) is used.

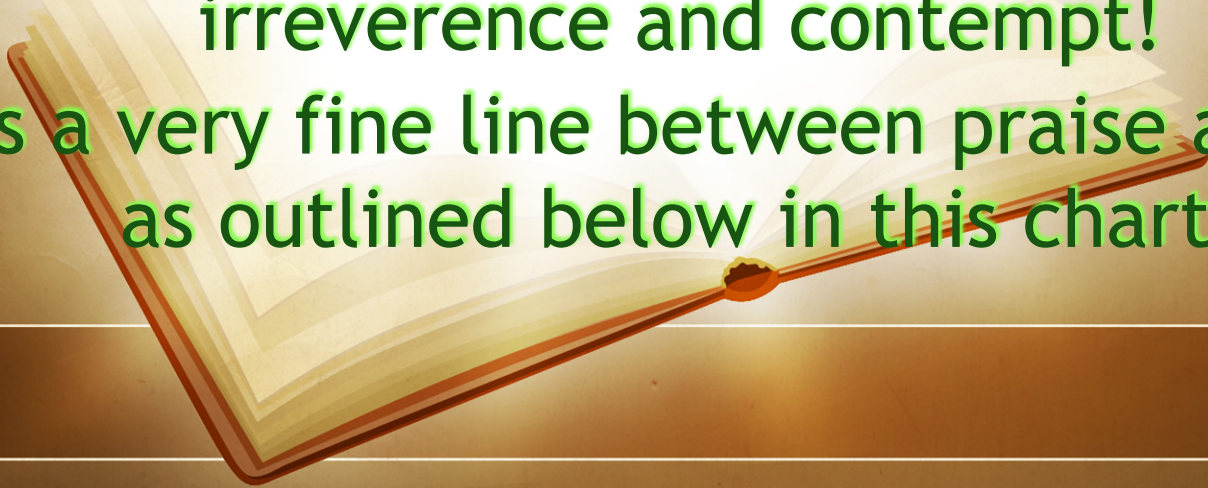
Similar looking letters at a glance and hence the words, even at a glance, may seem to be the same, while they are the total opposite of each other and the difference in the written form is but a tiny little gap on the top left corner of the first letter!

This may sound a little pedantic to some of you, but for me it makes me realise just how 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
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 below 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

SMALL GAP → ה

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

NO GAP → ח

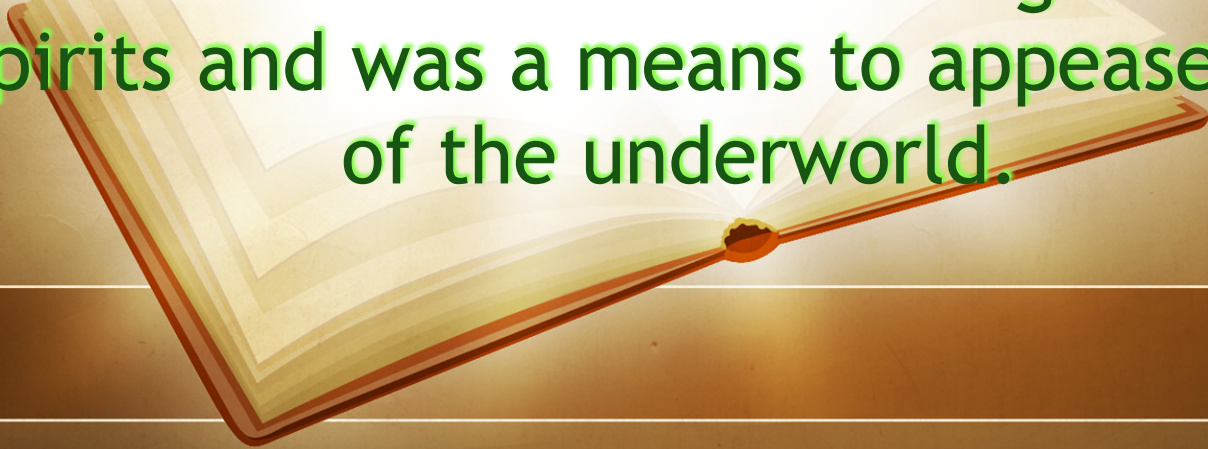
FINE LINE BETWEEN PRAISE AND PROFANE!!!!

A 'leader', here in this chapter, refers also to the head of the home, i.e. the husband who is expected to lead his family, according to the clear instructions of the Torah and not be found to do as the nations do.

Some of these practices of cutting one's flesh or shaving one's head is still practiced in many cultures as a form of mourning rites for the dead.

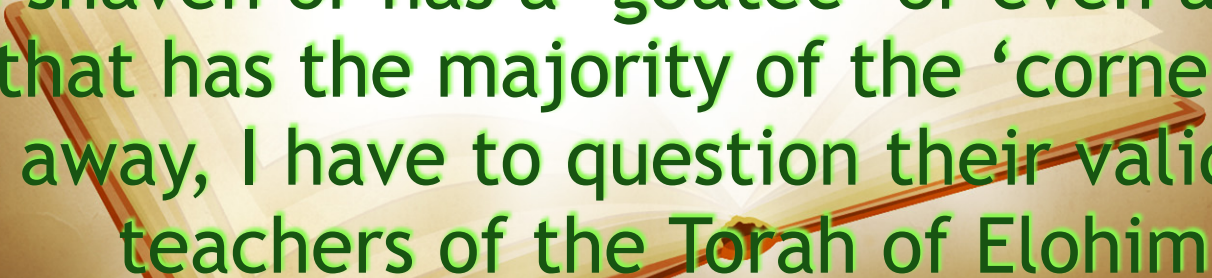
Some African cultures call for relatives to cut off the tip of their small finger to mourn for a close relative.

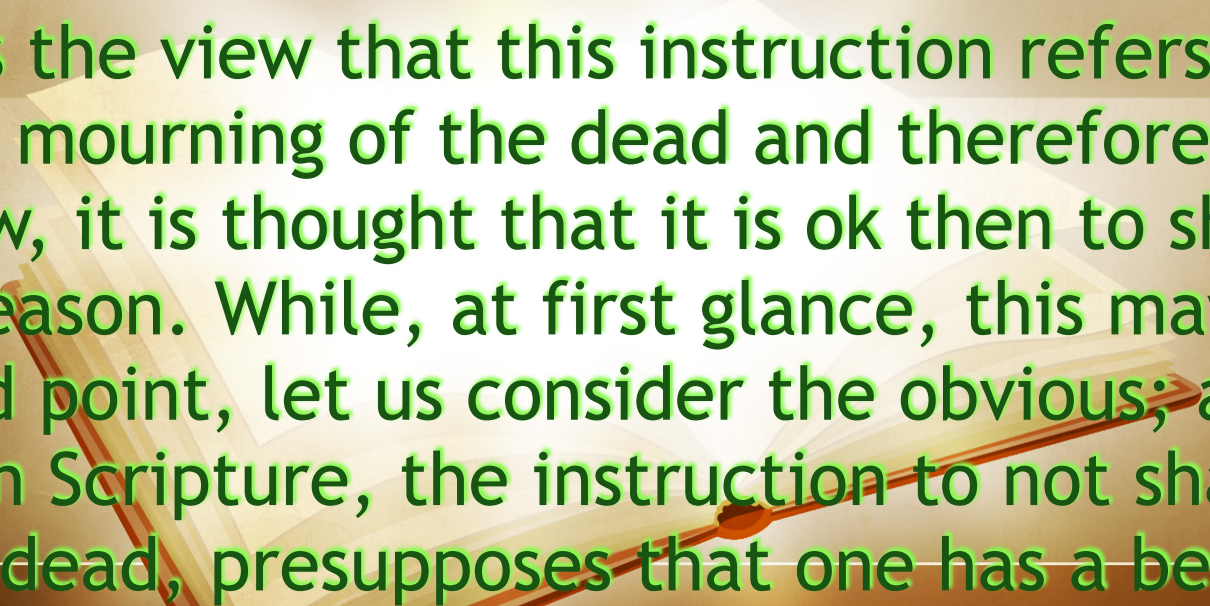
In ancient times the occultic practice of shaving of one's beard for the dead was done so that the shaved hair would be placed upon the deceased face so as to not make them recognisable to the dead spirits and was a means to appease the spirits of the underworld.



Once again, as we discussed in the last Torah Portion, the cutting, or shaving, of one's beard is strictly forbidden; and while many may argue that they do not shave for the dead, we must listen to the strict instructions of not cutting the corners of one's beard, and while, in chapter 19, it is made clear that this command to not 'shave' is for all Yisra'el, here we see the further emphasis being placed on leadership, as they are the ones who are to lead the family and community in the correct manner; and so, we once again reiterate the strict command to not shave one's head nor shave one's beard!!!

I again make my concern known, that there are many today who are claiming to be true Torah teachers and leaders in the greater community of the returning tribes of Yisra'ěl, while they neglect to heed this command, and when I see a 'torah' teacher who is clean shaven or has a 'goatee' or even a 'shaped' beard that has the majority of the 'corners or sides' shaven away, I have to question their validity as true teachers of the Torah of Elohim!



An open book is shown in the background, with a red bookmark visible. A green arrow points from the right side of the text towards the book. The text is written in a green, serif font and is centered on the page.

While there is much debate over shaving, I am of the firm belief that Scripture makes it clear that men should have beards, as discussed in the last Torah portion. There is the view that this instruction refers specifically to the mourning of the dead and therefore, based on this view, it is thought that it is ok then to shave for any other reason. While, at first glance, this may sound like a valid point, let us consider the obvious; and that is that, in Scripture, the instruction to not shave for the dead, presupposes that one has a beard!

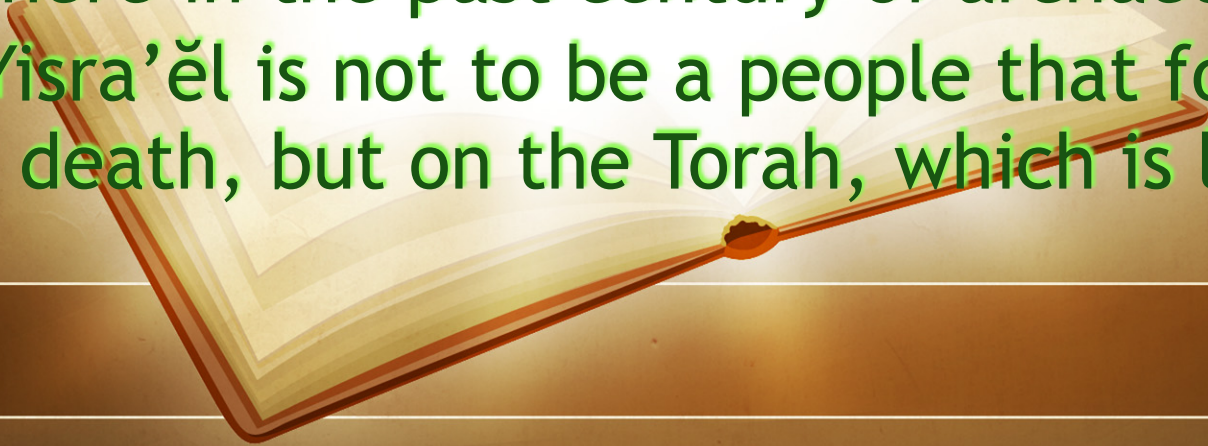
Secondly, if the argument is used that this instruction on not to shave applies only to the mourning for the dead then one has to ask in the same breath in regards to the instruction given in Wayyiqra/Leviticus 19 if it is then ok to have a tattoo if not done for the mourning of the dead?

The answer is pretty obvious - NO - no markings or cuttings in the flesh is allowed, period!

These practices, such as tattoos and cutting temporary or permanent designs into one's body were pagan mourning rituals practiced throughout the whole Near East.

This generation of priests had grown up in Mitsrayim, where preparation for death consumed the greatest energies of one's life, especially among leaders, as proven by the thousands of mummified bodies found there in the past century of archaeology.

But Yisra'el is not to be a people that focuses on death, but on the Torah, which is life.



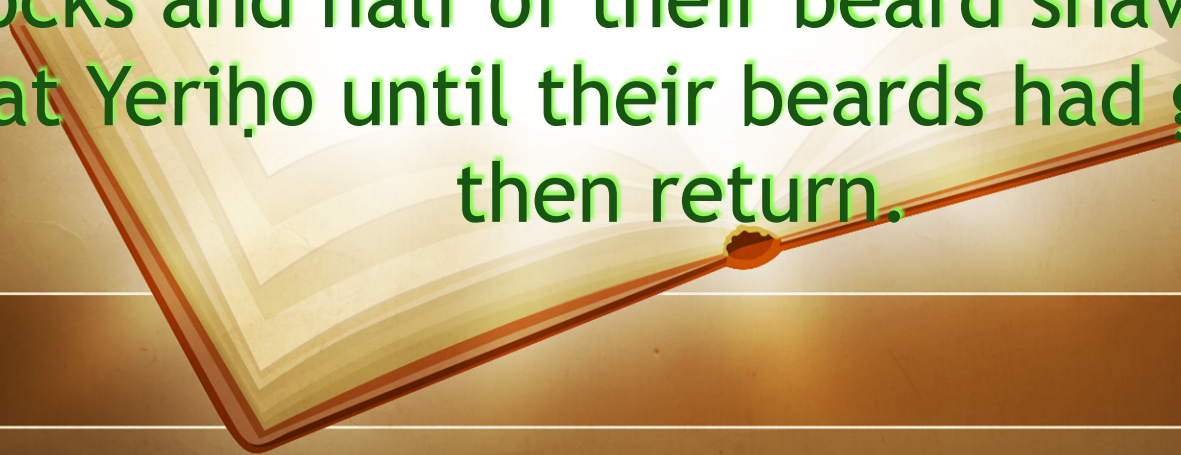
The Hebrew word that is translated as 'shave' comes from the root word גָּלַח galah(gaw-lakh')

- Strong's H1548 which means, 'to be bald, shave, shave off, cut', and also means to be bare, smooth or naked!


Among Semites, shaving off hair or the beard was a sign of lamentation and distress, as in clearly forbidden for a Yisra'élite!

The Hebrew word that is translated as 'corner' comes from the root word פָּאָה peah(pay-aw') - Strong's H6285 meaning, 'corner, side, boundary, edges'.

The shaving of the beard was considered a great indignity and in Shemu'ěl Bět/2 Samuel 10:4-5 we see that Dawid instructed his servants, who had been captured and had their garments cut to the buttocks and half of their beard shaved off, to stay at Yeriho until their beards had grown and then return.



By shaving half their beard, H̄anun not only treated Dawid's ambassadors with contempt, but made them objects of ridicule and shaving the beard of a slave was also recognised as a sign of servitude and a stripping away of authority. Now if one was permitted to shave your beard then why did Dawid tell them to wait until the beard grew back instead of telling them to shave of the other half?



Well that is easy - because we are supposed to have full beards!!!

Dawid had a beard and we see in the account when he came before Akish the sovereign of Gath, that he acted like a madman and let his saliva run down his beard (Shemu'el Aleph/1 Samuel 21:13).

Aharon, the high priest had a beard upon which the oil of anointing ran down upon as a picture of unity of brothers dwelling together (Tehillah/Psalm 133).

יהושע Messiah, our High Priest and King had a beard
as we see in the prophetic words describing Him
being handed over to be tortured and having His
beard plucked out of his cheeks in:

Yeshayahu/Isaiah 50:6 “I gave My back to those who
struck Me, and My cheeks to those who plucked out
the beard, I did not hide My face from humiliation
and spitting.”

My point, in stressing the issue of not cutting (shaving or rounding) the corner of the beard, is the fact that we are to heed these very simple instructions.

I want to make it very clear that we are not to cut off or make bald patches on our heads and circle them, as the monks do for example, nor shave the head in a circular fashion, as we have already discussed; and we are not to cut off the edges of our beards – that part which grows on our cheeks!

A 'goatee', for example, is not acceptable for a Torah observant follower of Messiah; a moustache alone is also not acceptable for a Torah observant follower of Messiah, nor is any fashioned or 'styled' beard acceptable!

We are to grow a full beard and keep it tidy, and we are not to grow our hair too long as we see when speaking of the priesthood in the Millennial Reign the instruction in:

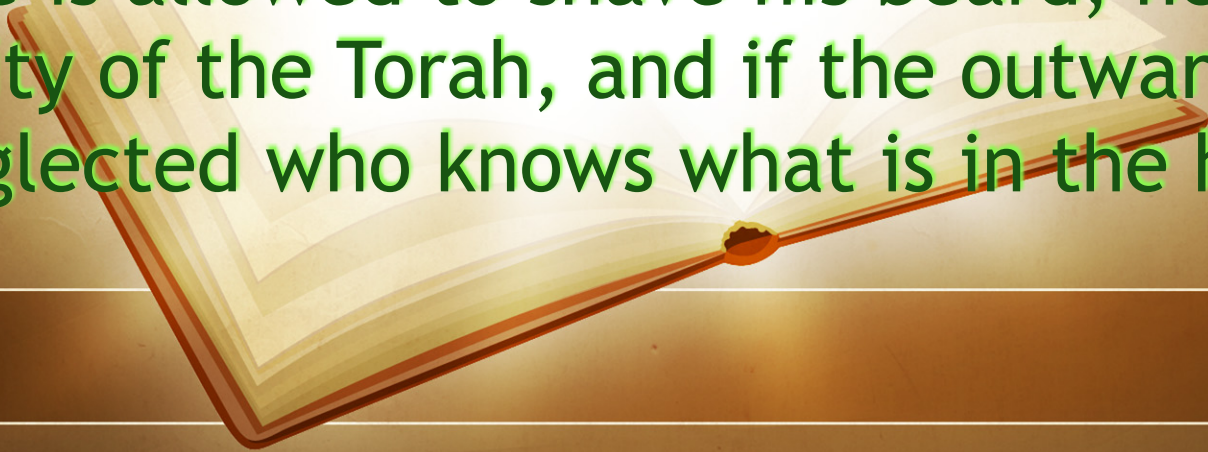
Yehezqěl/Ezekiel 44: 20 "And their heads they shall not shave, nor shall they let their hair grow long - they shall keep their hair well-trimmed."

The Hebrew word that is translated as 'well-trimmed' comes from the root word קָסַם *kasam*(kaw-sam') - Strong's H3697 which means, 'to shear, clip (only trim - not shave)', and, in this, we recognise our need to be 'tidy' and well-groomed with a FULL BEARD!!!

This does not allow for any 'shaping' or styling by shaving parts of the beard, but rather it tells us, as a royal priesthood, that we are to keep a well-trimmed FULL beard!!!

We are a royal priesthood and are expected to look like it!

Any Torah claiming follower of Messiah that tells you he is allowed to shave his beard, neglects the authority of the Torah, and if the outward picture is neglected who knows what is in the heart!!!

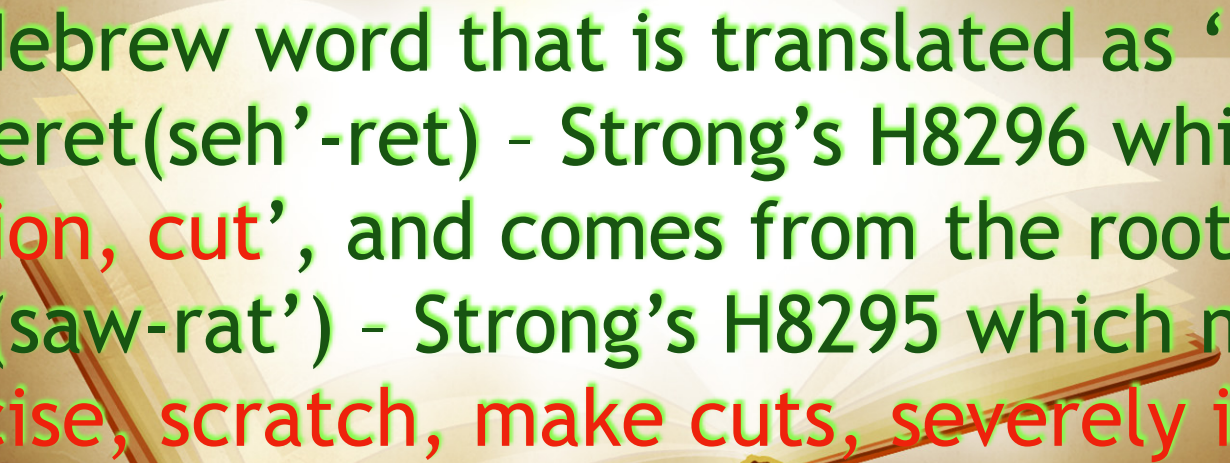


When the world makes a statement that “a best a man can get” is to be clean shaven, as we see being promoted by Gillette’s advertising campaigns, we certainly recognise how this goes totally against the plumb-line of the Torah, and that they are wrong in their promoting of falsehood and lies. It further reveals a lack of submission to the authority of the instructions of יהוה in order to rule self, which will only lead to destruction.

The best a man can get is to walk as Messiah walked and guard the commands of Elohim - so men - **GROW YOUR FULL BEARDS!!!**

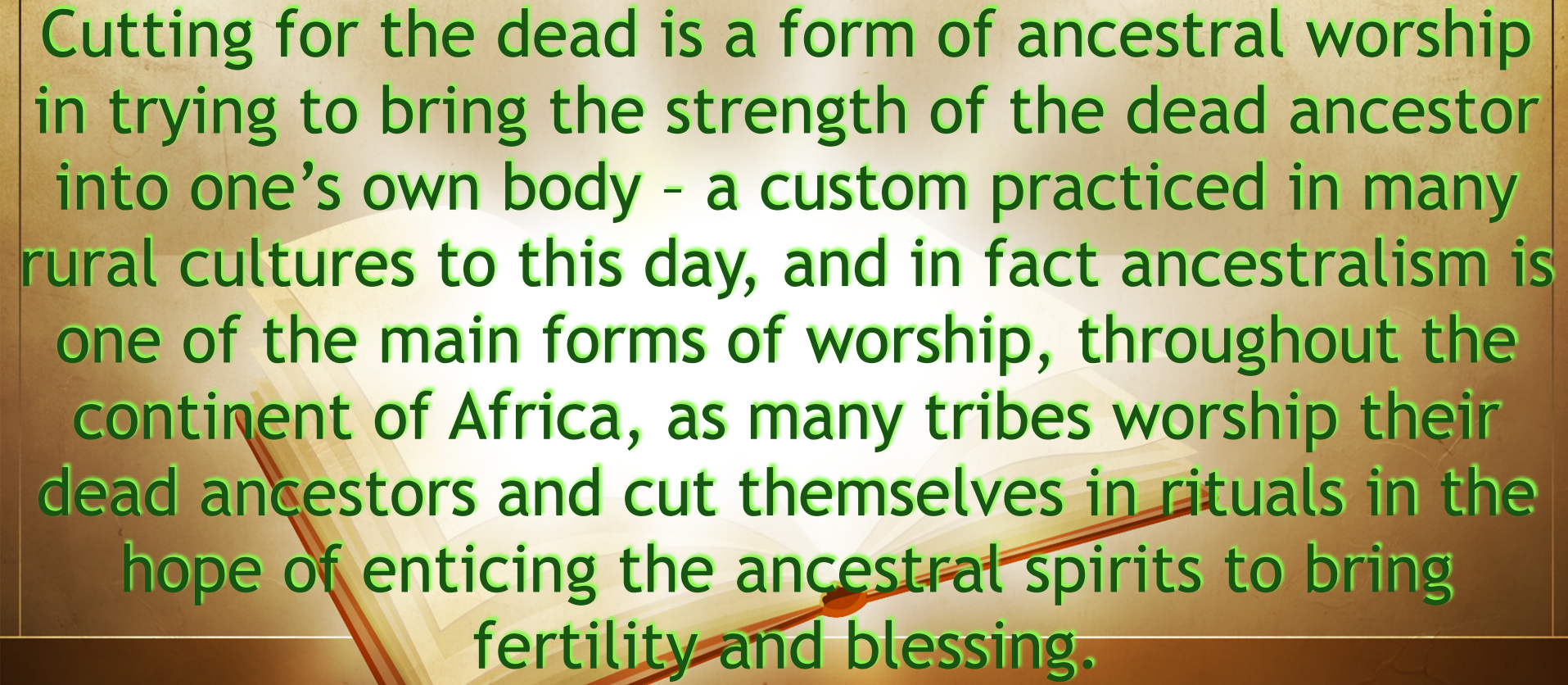
No cuttings in the flesh!

The Hebrew word that is translated as 'cutting' is שָׂרַט seret(seh'-ret) - Strong's H8296 which means, 'incision, cut', and comes from the root verb שָׂרַט sarat(saw-rat') - Strong's H8295 which means, 'to incise, scratch, make cuts, severely injure'.



The ritual of cutting oneself for the dead, is a common pagan practice that is still practiced in many cultures and here we are clearly told that it is strictly forbidden.

We are reminded of the Ba'al prophets on Mount Karmel who contended with Ėliyahu and cut themselves trying to appease their falsely worshipped Ba'al.



Cutting for the dead is a form of ancestral worship in trying to bring the strength of the dead ancestor into one's own body - a custom practiced in many rural cultures to this day, and in fact ancestralism is one of the main forms of worship, throughout the continent of Africa, as many tribes worship their dead ancestors and cut themselves in rituals in the hope of enticing the ancestral spirits to bring fertility and blessing.

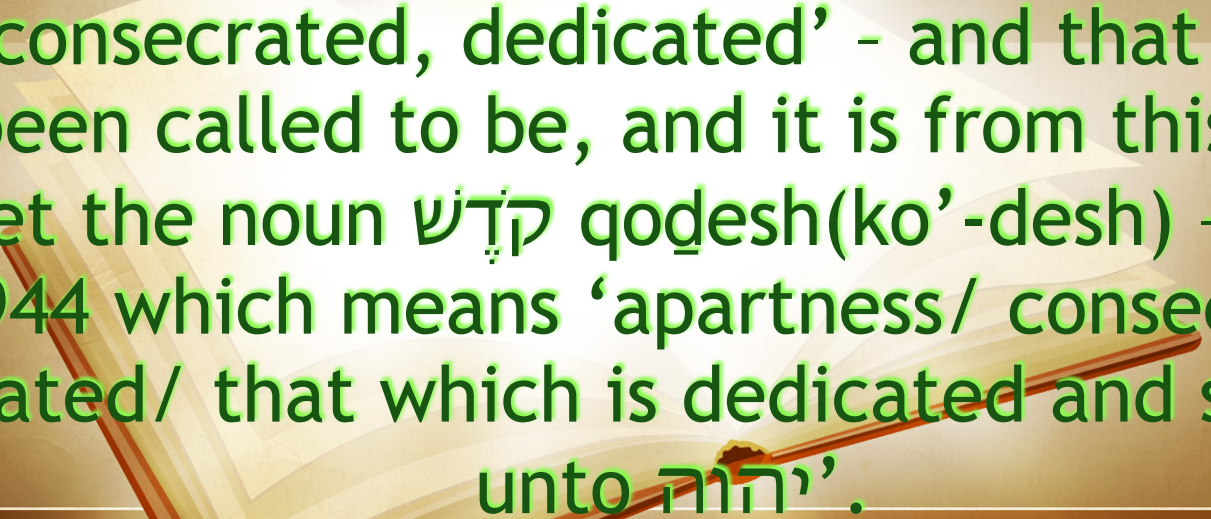
Lev 21:6 'They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the fire offerings of יהוה, and the bread of their Elohim, and shall be set-apart.



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.

The Hebrew root word for 'set-apart' is קָדוֹשׁ (qadosh (kaw-doshe')) - 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.

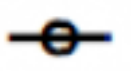
This word קָדוֹשׁ qadosh(kaw-doshe') - Strong's H6918 comes from the primitive root verb קָדַשׁ qadash (kaw-dash') - Strong's H6942 which means, 'to be set-apart, consecrated, dedicated' - and that is what we have been called to be, and it is from this root that we get the noun קִדְשׁ qodesh(ko'-desh) - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה'.




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



Quph - ק:

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.

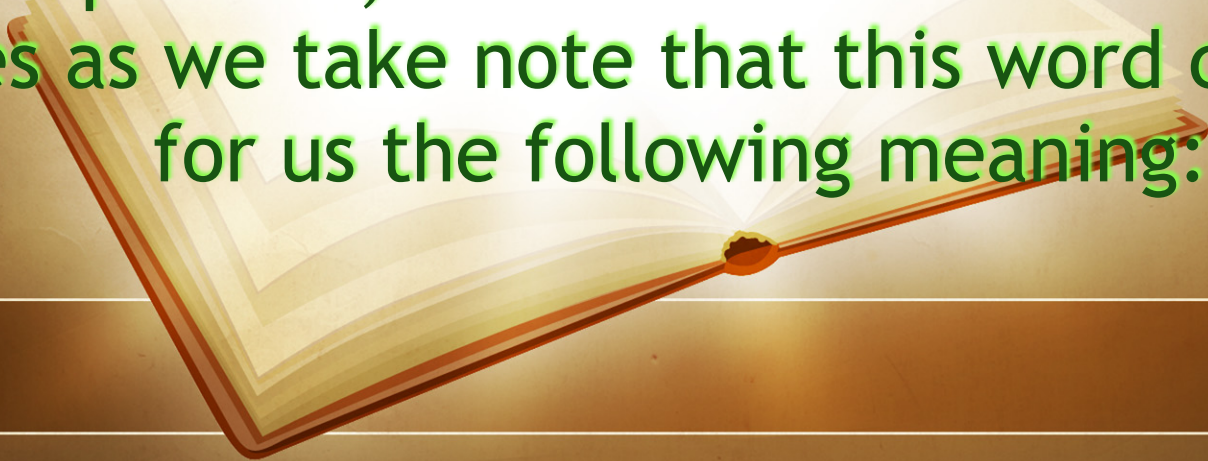
It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!

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 - שׁ:

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 קִדְּשׁ
qodesh(ko'-desh) - 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, 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:

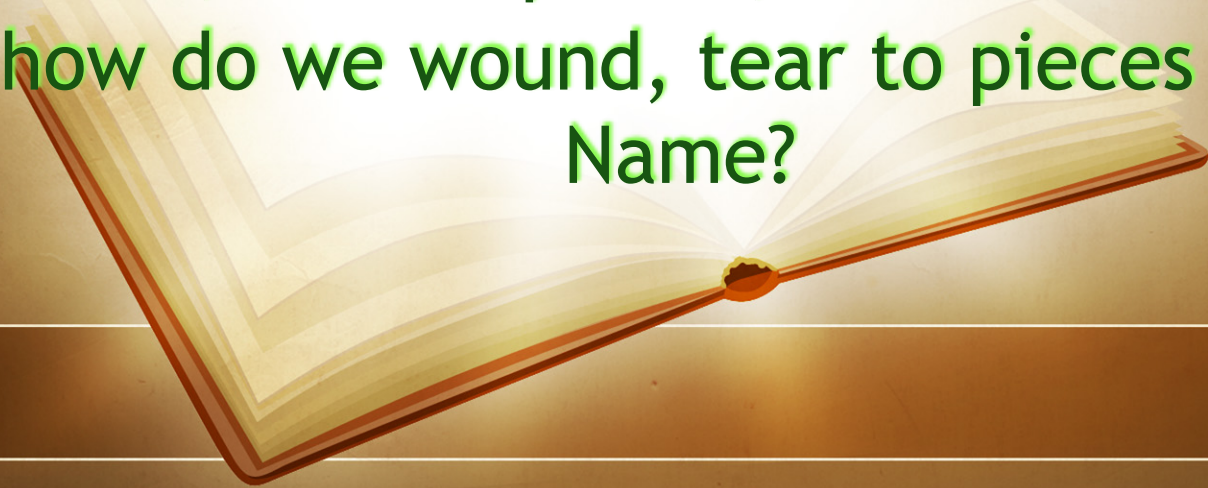
Kěpha Aleph/1 Peter 2:9-12 “But you are a chosen race,
a royal priesthood, a set-apart nation, a people for a
possession, that you should proclaim the praises of Him
who called you out of darkness into His marvellous light,
10 who once were not a people, but now the people of
Elohim; who had not obtained 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 do not live set-apart according to the 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 חָלַל \hbar alal(khaw-lal') - 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, 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.