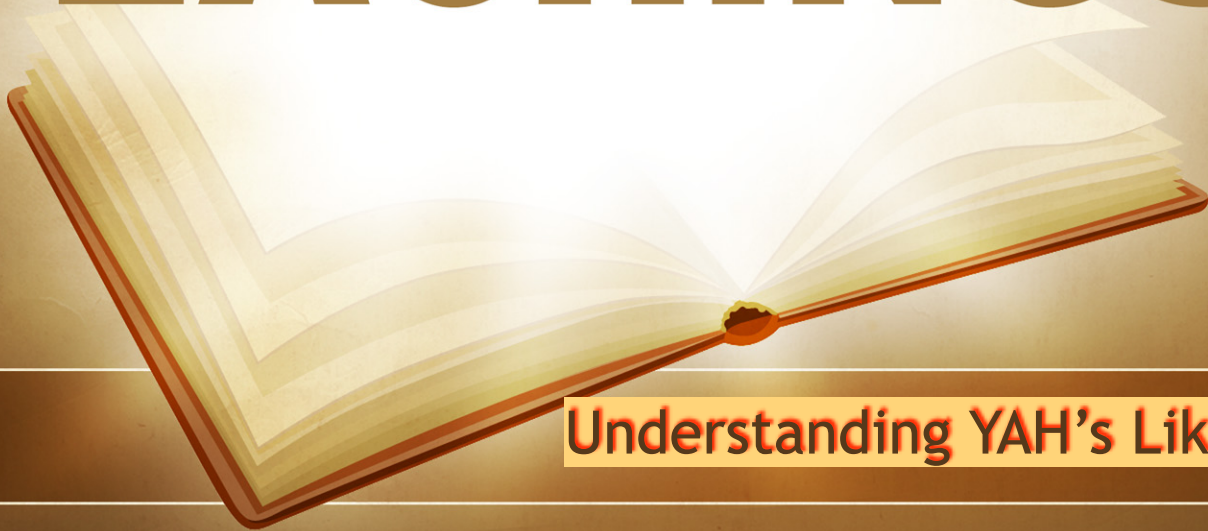


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

31 Emor (אָמַר) - Hebrew for “speak,”

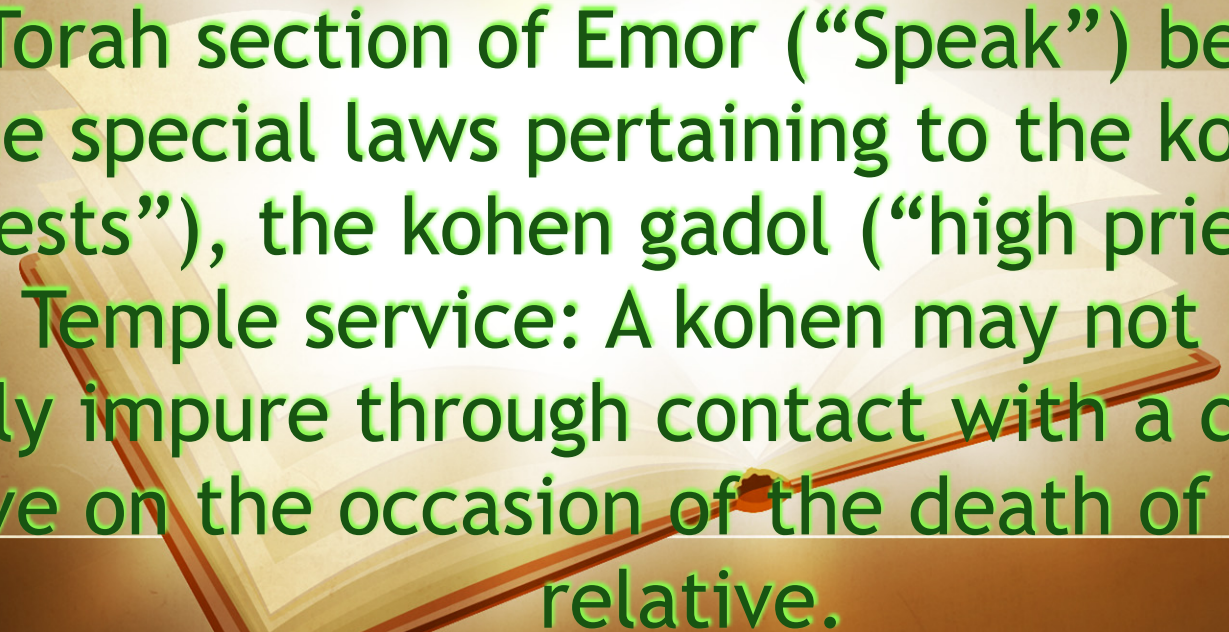


Torah: Leviticus 21:1-24:23
Haftarah: Ezekiel 44:15-31.

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

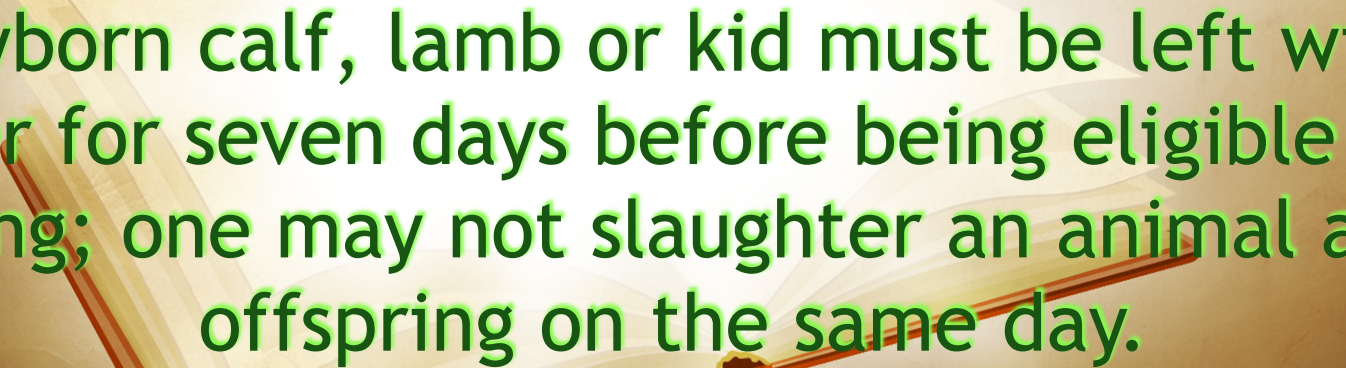
THIS WEEK TORAH PARASHAT

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.



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).

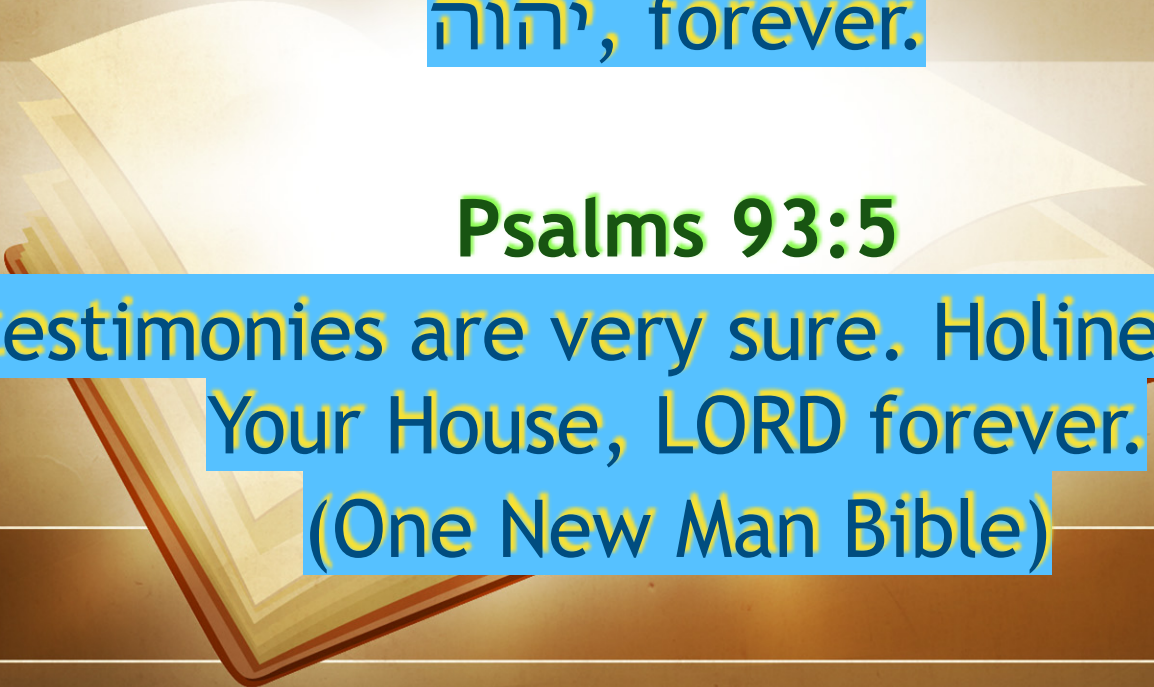
Well that is very simple - in a nutshell it means that when you misrepresent or misuse His Name through walking in lawlessness and sin while proclaiming to be 'in' Him you are profaning or wounding the very name that saves.

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!



the beauty of
HOLINESS



Psa 93:5 Your witnesses have been very trustworthy. Set-apartness befits Your house, O יהוה, forever.

Psalms 93:5

Your testimonies are very sure. Holiness becomes Your House, LORD forever.
(One New Man Bible)

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,

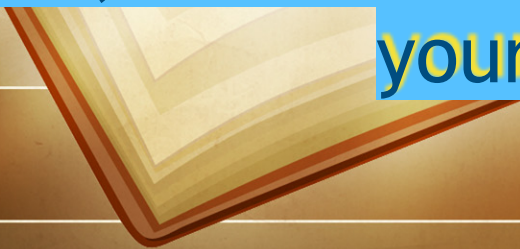
1Pe 1:16 because it has been written, “Be set-apart, for I am set-apart.” Lev 11:44, Lev 19:2.

1Pe 1:17 And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear,

1Pe 1:18 knowing that you were redeemed from your futile behaviour inherited from your fathers, not with what is corruptible, silver or gold,

1Pe 1:19 but with the precious blood of Messiah, as of a lamb unblemished and spotless,

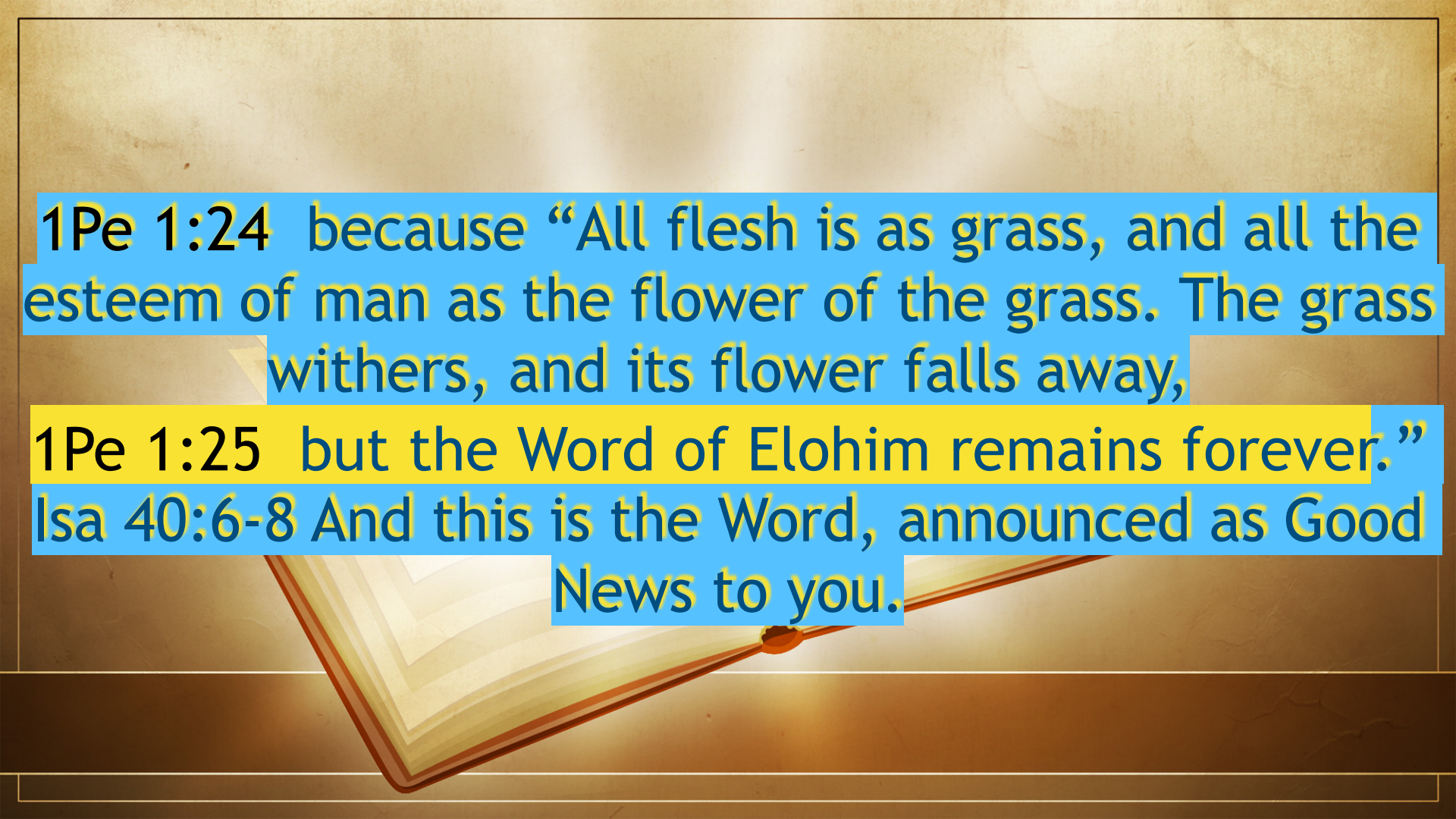
1Pe 1:20 foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes,



1Pe 1:21 who through Him believe in Elohim who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim.

1Pe 1:22 Now that you have cleansed your lives in obeying the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart,

1Pe 1:23 having been born again - not of corruptible seed, but incorruptible - through the living Word of Elohim, which remains forever,



1Pe 1:24 because “All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away,

1Pe 1:25 but the Word of Elohim remains forever.”

Isa 40:6-8 And this is the Word, announced as Good News to you.

The Temple of the Living God

2Co 6:14 Do not become unevenly yoked with unbelievers. For what partnership has righteousness and lawlessness? And what fellowship has light with darkness?

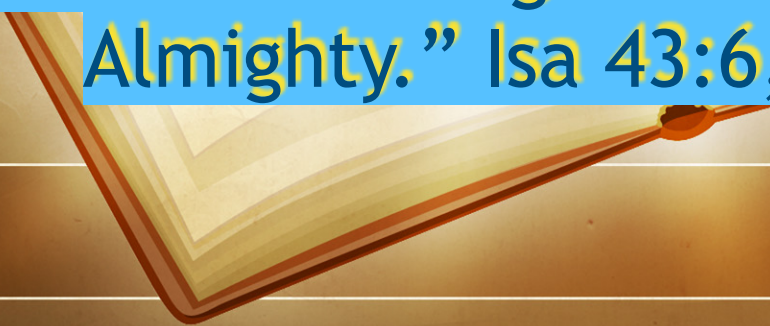
2Co 6:15 And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?

2Co 6:16 And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.”^a Lev 26:12

Footnote: ^aSee also Exo 29:45, Lev 26:12, Jer 31:1, Eze 37:27.

2Co 6:17 Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. Isa 52:11.

2Co 6:18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.” Isa 43:6, Hos 1:10.



2Co 7:1 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.^a Footnote: ^aSee also Gen 12:1, Exo 19:5-6, and Rev 18:4.



Psa 29:2 Ascribe to יהוה the esteem of His Name;
Bow yourselves to יהוה in the splendour of set-
apartness.

Psalm 29:2

**Give to the LORD the Glory due His name! Worship
the LORD in the adornment of Holiness!**

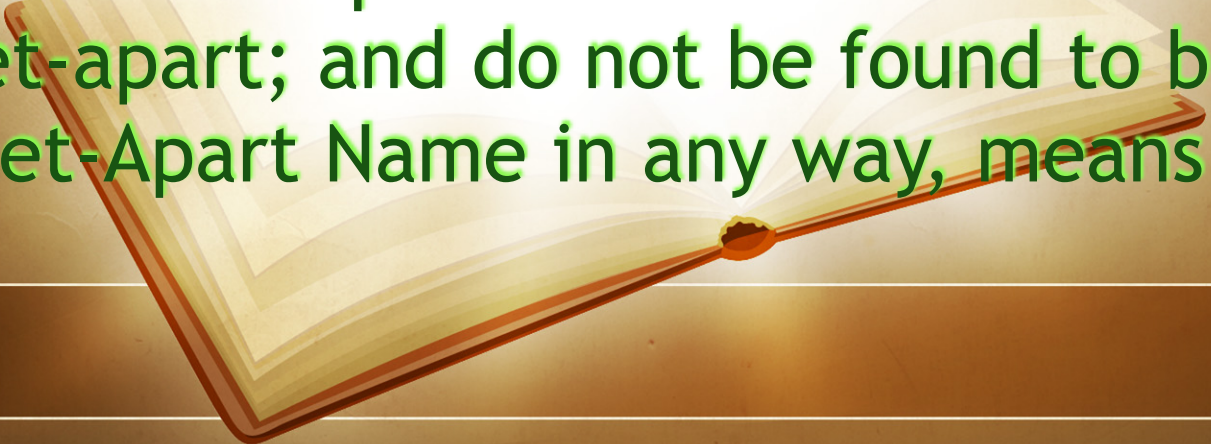
(One New Man Bible)

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.

Fire, as we know, represents the presence of יהוה 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 also represents the body/community and the priests would bring a 'united' body of Yisra'el into the presence of יהוה and then teach them the needed unity of יהוה 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 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!



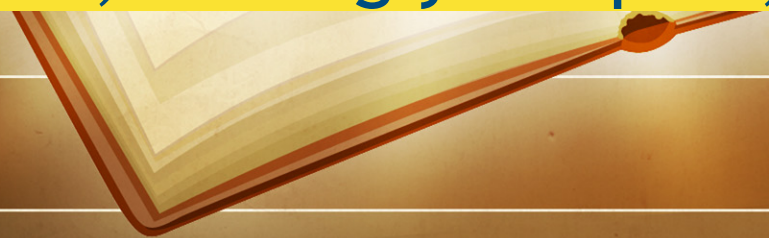
The pattern of the priesthood of ministering before יהוה is the clear pattern for us as believers in יהושע today; for by His life, death and resurrection the way was made possible for all to approach a Set-Apart Elohim; and therefore the 'ministry' of the Tabernacle is still the same, for we 'in Messiah' 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 b 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!



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.



Verse 7 speaks of how marriage is held in the highest regard, especially for the priesthood.

A priest was not allowed to marry a whore or defiled woman, or one who has been put away by her husband.

Marriage is a picture of that union between יהוה and His Chosen Bride, Yisra'el and is also referred to as the mystery, for what we must realise is that every single marriage has the opportunity to represent the true Marriage between us and our Elohim.

The Hebrew word for 'whore' is זָנָה zānah (zaw-naw') - Strong's H2181 which means, 'be a harlot, commit fornication, adulterous, prostitute, unfaithful', and herein lies the very clear call for true Set-Apart believers - do not be joined to a whore!

This is a literal command as well as being a clear metaphor for not being joined to following the luring ways of the sinful world and the wicked temptations of Satan!

Mishlě/Proverbs 23:27 “For a whore is a deep pit,
and a strange woman is a narrow well.”

Mishlě/Proverbs 29:3 “He who loves wisdom
gladdens his father, but a companion of whores
destroys wealth.”

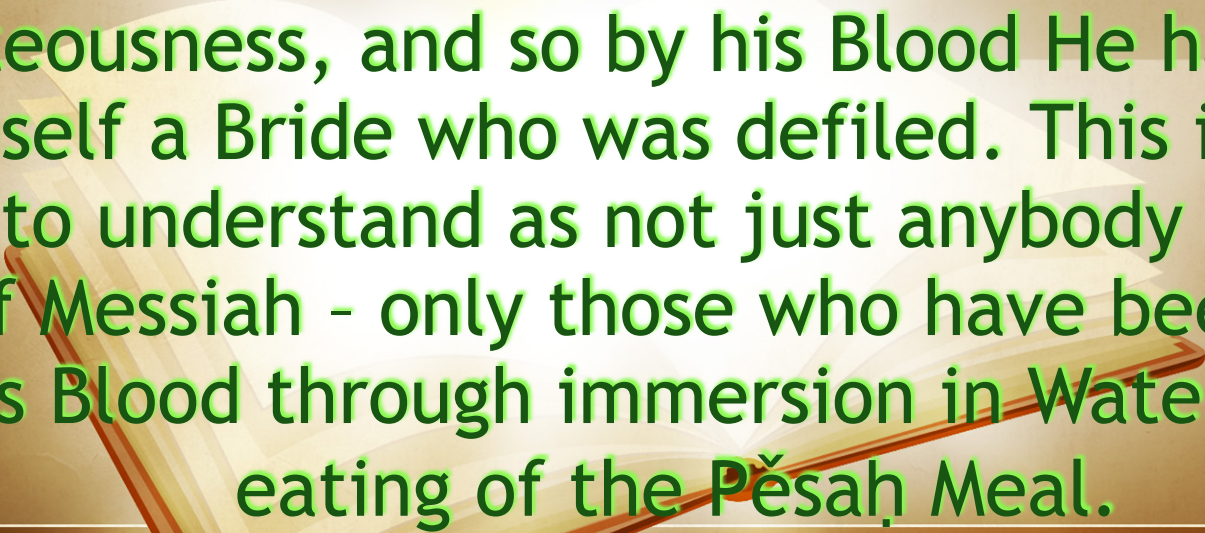
Tehillah/Psalm 73:27 “For look, those who are far
from You perish; You shall cut off all those who go
whoring away from You.”

Recognising that we are to be a faithful priesthood, we are also able to recognise how we are to be a faithful bride unto our Master and Husband to whom we have been joined to Him by His Blood.

A wife of a priest is to be reverent, not false accusers, sober, and trustworthy in every way (Timotiyos Aleph/1 Timothy 3:11).

Hoshěa was told to do the opposite of this command - why?

To show just how defiled Yisra'ěl had become and reveal how serious her spiritual condition was. It is only the Blood of Messiah that can cleanse all unrighteousness, and so by his Blood He has cleansed for Himself a Bride who was defiled. This is important for us to understand as not just anybody can be the Bride of Messiah - only those who have been 'washed' in His Blood through immersion in Water and the eating of the Pěsaḥ Meal.



Sha'ul also warned of the union of a believer with a defiled partner and reminds us that we must not be unequally yoked, for we as children of light must not be yoked with darkness.

Now, what we also must realise is that we have all sinned and fallen short - we have all 'whored' and 'defiled' ourselves and therefore יהושע had to die and be raised again in order to firstly 'cleanse' His defiled Bride who had whored after the nations and then be able to take up an undefiled, set-apart wife, now cleansed in His Blood from all defilement.

What we also learn from this, today, is that while many of us may query if we can marry someone who has defiled themselves before marriage, we must note that despite a person's past, if they call upon the Name that saves, יהושע, and are immersed in Him and washed and cleansed by His Saving Blood, sacrificed that was once for all, then that person becomes a new creature, where the old has gone and the new has come and all defilement is washed away!!!

And so, having said that, we must take marriage very seriously and ensure that we do not enter into a marriage covenant that is defiled from the start, but make sure that we ensure that the person we are to become one with is also walking in Messiah, and realise that as one in Him the responsibility to remain in a set-apart lifestyle is critical.

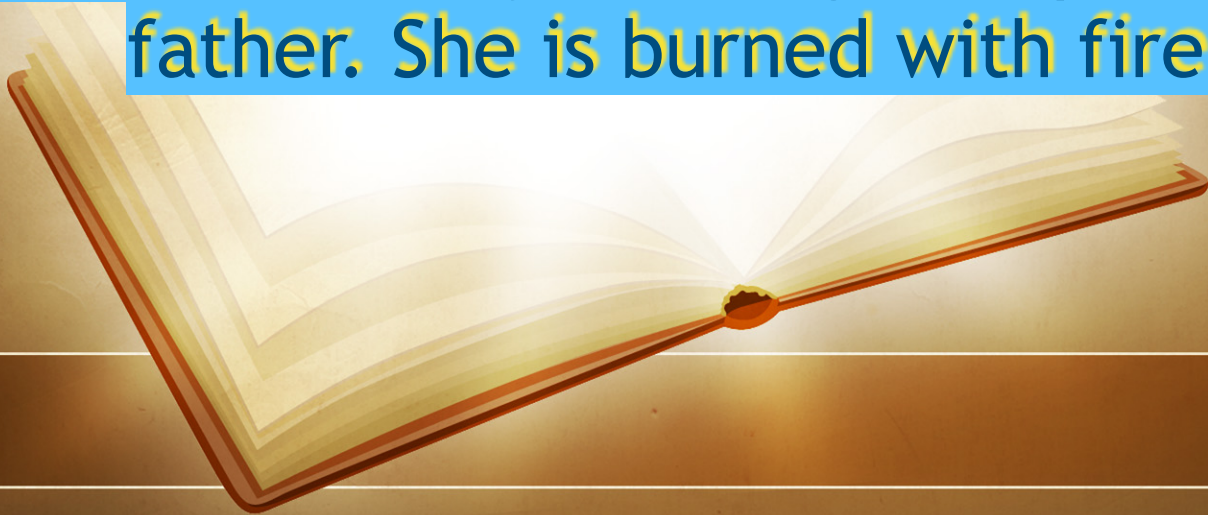
Sadly, there are many today who have entered into a marriage that is or has become unequally yoked for varying reasons, so let us see what Sha'ul tells us in these circumstances:

Qorintiyim Aleph/1 Corinthians 7:10-16 “And to the married I command, not I, but the Master: A wife should not separate from a husband. 11 But if she is indeed separated, let her remain unmarried or be restored to favour with her husband, and let a husband not send away a wife. 12 And to the rest I say, not the Master: If any brother has an unbelieving wife, and she thinks well to live with him, let him not send her away. 13 And a woman who has an unbelieving husband, and he thinks well to live with her, let her not send him away.

14 For the unbelieving husband has been set-apart in the wife, and the unbelieving wife has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart. 15

And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim has called us to peace. 16 For how do you know, O wife, whether you shall save your husband? Or how do you know, O husband, whether you shall save your wife?"

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



Verse 9 warns that even by the whoring of a daughter a priest is defiled.

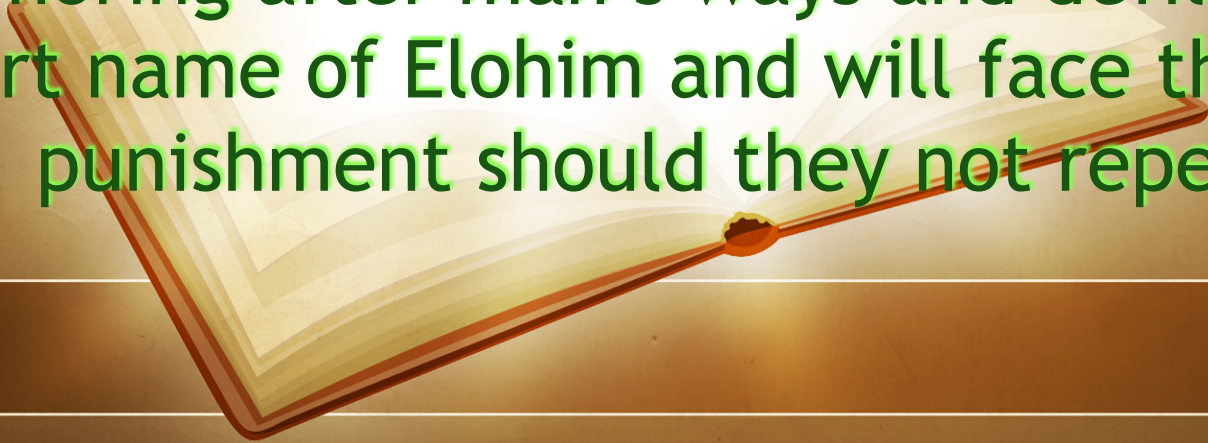
Titos/Titus 1:6 tells us that the children of a leader are to be believers that are not to be found being accused of loose behaviour or unruly.

This is how serious Elohim takes the role of headship of the home and leadership in the community, for even the priest's children are to live set-apart lives, as the sons would inevitably become priests, and daughters are expected to live true set-apart lives.

If a daughter is found to be whoring, she would have profaned her father who would not be able to serve in the Tabernacle and therefore she would be burned with fire.

Now, when we see this picture, we must recognise that as harsh as it sounds, we shall see the punishment of this at the end of the judgement after the second resurrection where those 'daughters' (nations) who are not found in the book of life and have whored shall be judged with fire!

It is only through fire that the lineage of the one who whored can be purged. What we must recognise is that the mother harlot has had many 'daughters' who are not walking set-apart lives and are whoring after man's ways and defile the set-apart name of Elohim and will face their just punishment should they not repent.



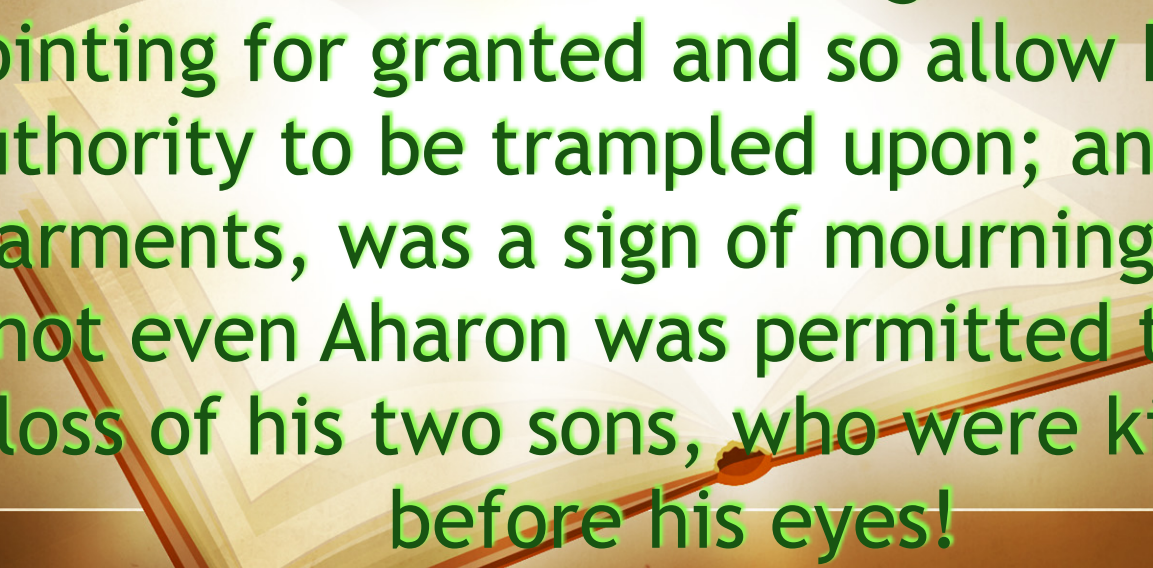
Once again, Hoshēa is a picture of the daughter who was born to him and was called Lo-Ruḥamah, which means 'not loved or have no compassion' and represents the 'daughters' of whoring, who are to strive with their mother and come out from her and remove the name of the 'Ba'als' off of her lips and call upon יהוה, Her husband and he will take her who had no compassion as a Bride to Himself in righteousness as He shows compassion upon His repentant Bride!

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,



Verse 10 - The High Priest ordained to wear the garments and who has had the anointing oil poured on his head was not allowed to unbind his head or tear his garments.

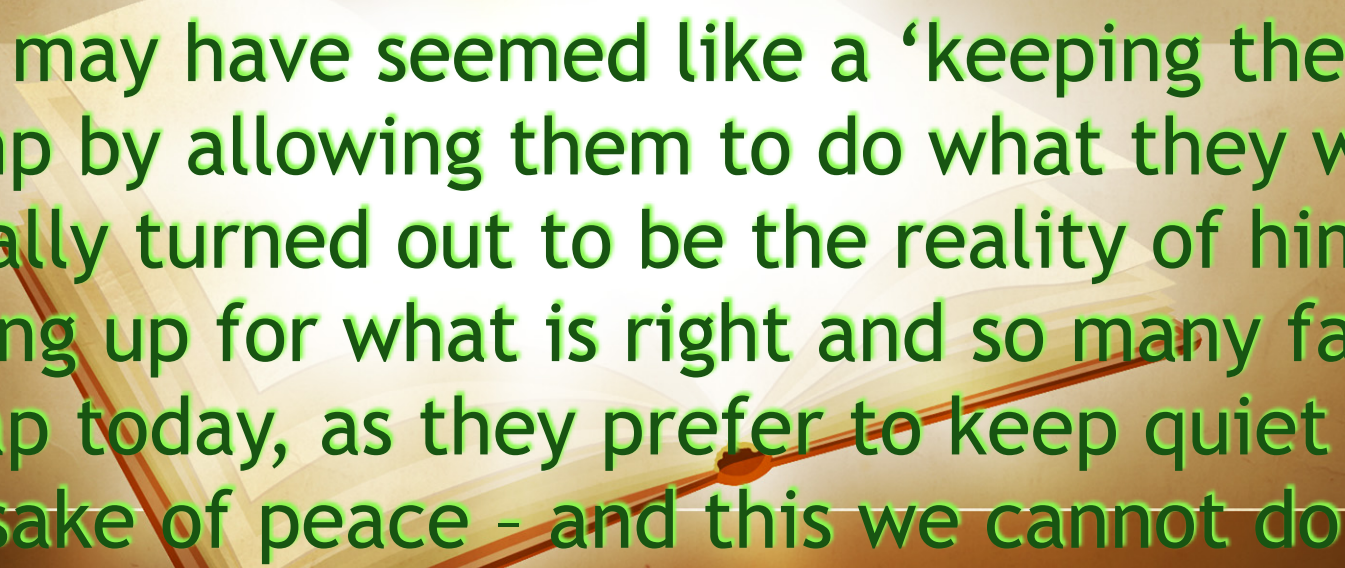




Unbinding of the head, speaks of having the anointed authority loosened from one's head and was a strict command for the High Priest to not take the anointing for granted and so allow His anointing and authority to be trampled upon; and tearing of the garments, was a sign of mourning and as we know, not even Aharon was permitted to mourn for the loss of his two sons, who were killed right before his eyes!

The Hebrew word that is translated as ‘unbind’ comes from the root word פָּרַע para(paw-rah’) - Strong’s H6544 which means ‘let go, let alone, lack of restraint, uncover, naked, neglect, out of control’, and is the same word that is translated as ‘let loose’ in:

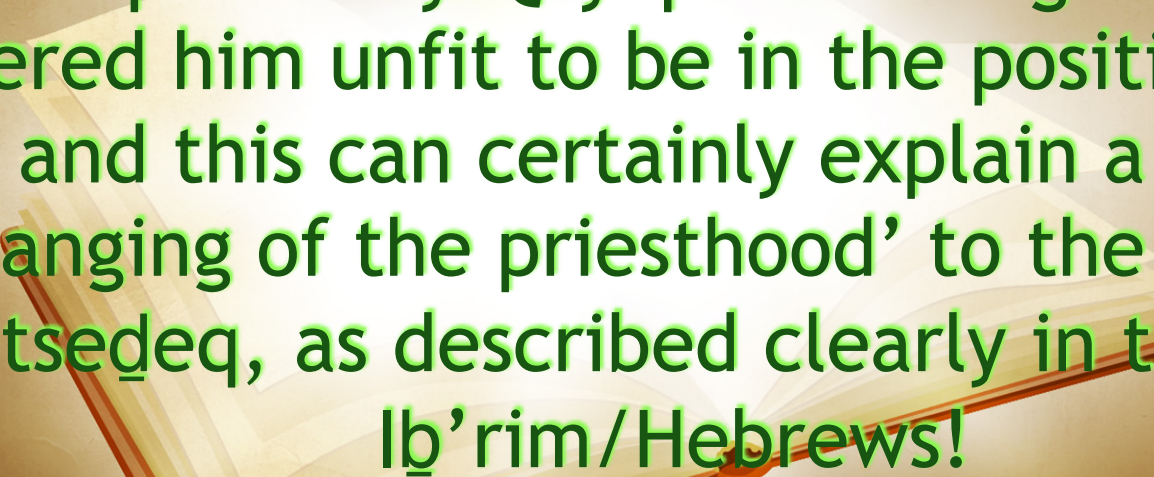
Shemoth/Exodus 32:25 “And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies.”



We see the clear picture of the state of the people - they were 'naked' and lacked restraint as they simply followed after the flesh and what initially to Aharon may have seemed like a 'keeping the peace' in camp by allowing them to do what they wanted actually turned out to be the reality of him not standing up for what is right and so many fall into this trap today, as they prefer to keep quiet for the sake of peace - and this we cannot do.

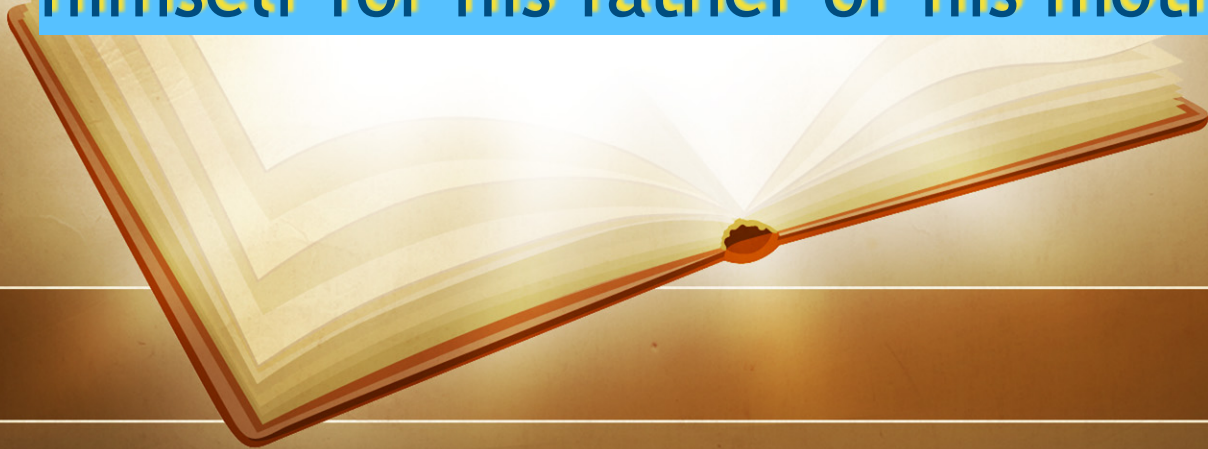
We must stand up for truth and guard it all costs and allow no breach in the camp so to speak!

At the time of the trial of יהושע, the presiding High Priest, Qayapha, tore his garments and declared that Messiah had blasphemed and so, by his actions, Qayapha broke this very command, and what becomes very clear, is that he may have, in fact, been an illegitimate high priest, which was supposed to be passed down from father to son, however, at the time of Messiah, the position often went to the highest bidder, as the Romans controlled, and had usurped authority over, the Temple and would appoint whom they wanted.

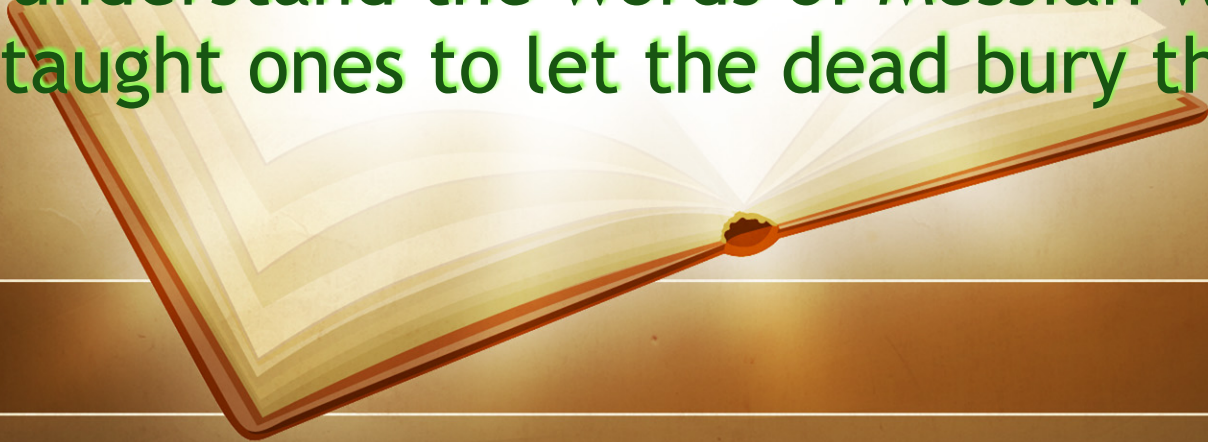


This tearing of the garments of the high priest, is a powerful picture of the change of the priesthood that took place! By Qayapha tearing his garments, rendered him unfit to be in the position of high priest and this can certainly explain a part of the 'changing of the priesthood' to the order of Malkitsedeq, as described clearly in the book of Ib'rim/Hebrews!

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



In Verse 11 we are further told that the high priest was not to come near any dead body nor defile himself for his father or mother, and we are further able to understand the words of Messiah who told one of his taught ones to let the dead bury the dead in:

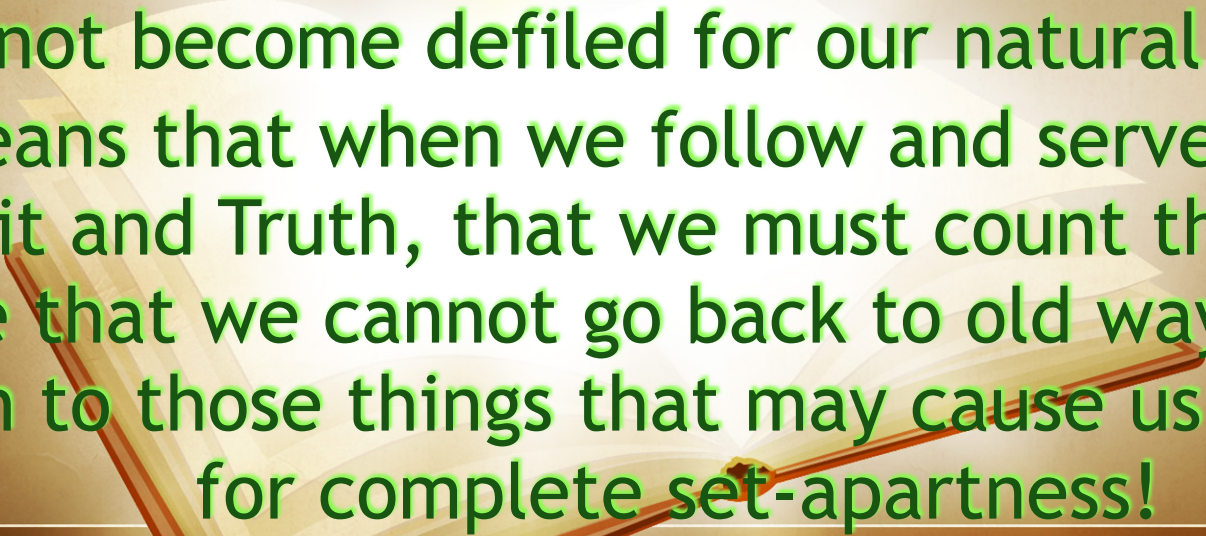


Mattithyahu/Matthew 8:21-22 “And another of His taught ones said to Him, “Master, first let me go and bury my father.” 22 But יהושע said to him, “Follow Me, and leave the dead to bury their own dead.”



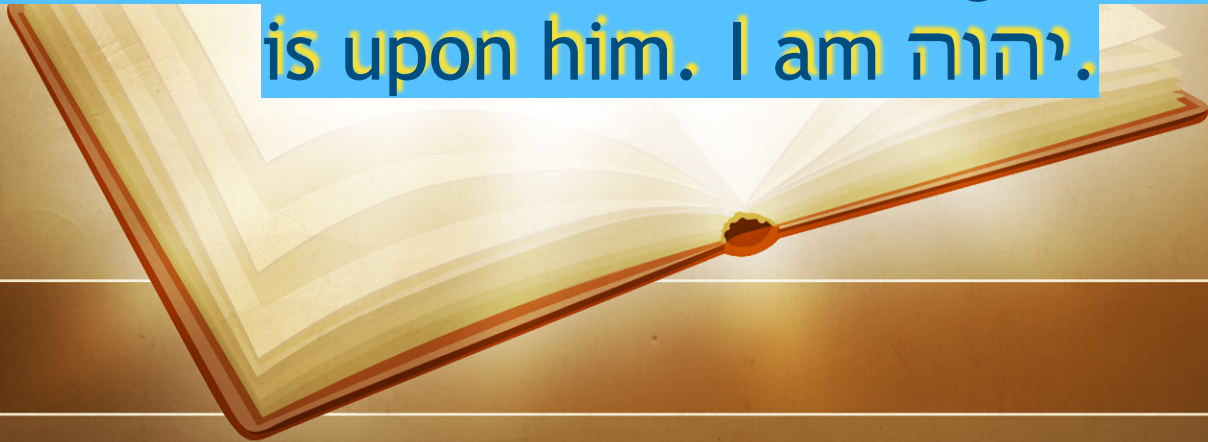
In this teaching, it is clear that this taught one who wanted to follow Messiah, was not mourning the death of his father, but rather that he wanted to return home and stay there until his father died, so that he could get an inheritance!

This taught one's father may still have lived for many years to come, which would have delayed the taught one from following the Master straight away, and when Messiah tells him that he should let the dead bury the dead, He was making it clear that the cost of following Him means forsaking all - even one's inheritance!



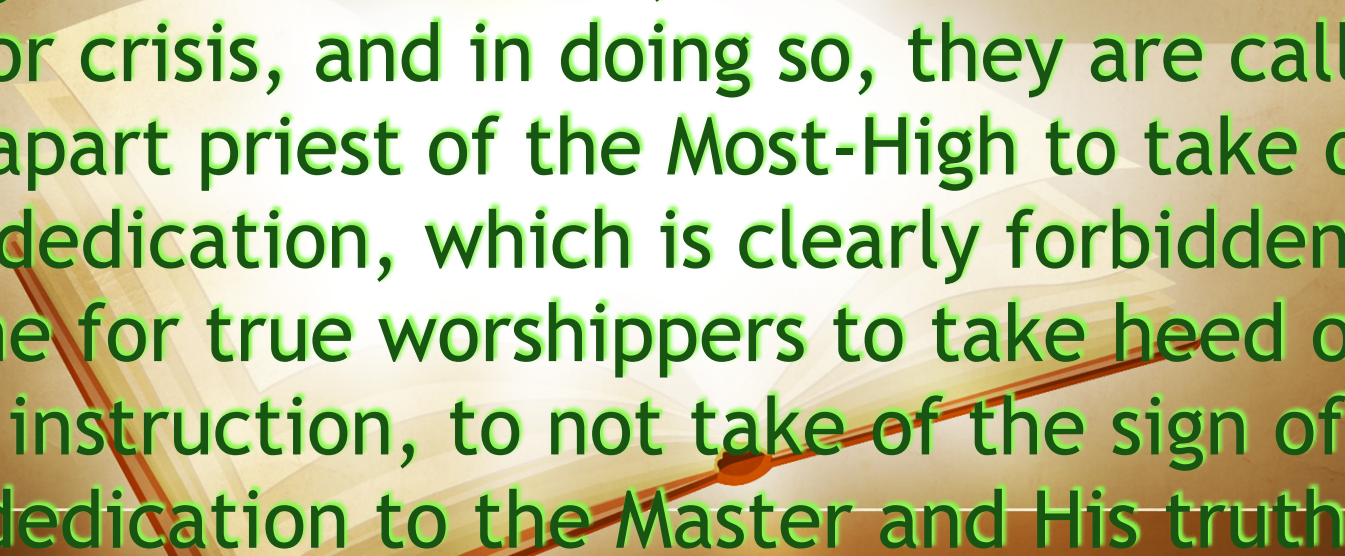
We are the body of Messiah, and so being His Body, we recognise that we, as being a member of the body of the High Priest, we too need to recognise that we must not become defiled for our natural relatives! This means that when we follow and serve the Master in Spirit and Truth, that we must count the cost and realise that we cannot go back to old ways or try to hold on to those things that may cause us to be unfit for complete set-apartness!

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.



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!

