

Emor (say) **ויאמר** Torah Portion 31 Leviticus 21:1 - 24:23

Background: This Torah portion begins with **יהוה** telling Moses to say to the Kohanim (Priests) that they are to be held to a higher standard. They must not contaminate themselves by being in the presence of a dead body. They can only contaminate themselves for a member of their immediate family. This includes mother, father, brothers and unmarried sisters. The High Priest is held to an even higher standard and is not allowed to contaminate himself even for close members of his family.

The theme of Leviticus is How sinful man draws near to a Holy Elohim

Emor (אמור) = say

Events in this Torah portion:

- **יהוה** speaks to Moses about priests not defiling themselves by death except immediate family
- Priests are not to disfigure their bodies in grief
- Priests may not marry a divorced woman
- Priest's daughters must be burned to death for committing adultery
- The High Priest can not contaminate himself even by the death of close family
- The High Priest must not rend his garments and he must marry a virgin
- Sons of Aaron with a blemish may not offer sacrifices
- Sons of Aaron offering sacrifices when they are contaminated shall be cut off before **יהוה**
- Contaminated Priests can eat of sacrifices after a mikvah and wait until evening
- Layman shall not eat of the holy, those of the Priest family or owned by him may eat
- A person who eats of the holy inadvertently must add its fifth to it for repayment
- Israel must bring unblemished offerings
- All who are under the Covenant may not castrate any animals
- The young of ox, sheep and goats may not be offered until they are eight days old
- Do not desecrate My holy Name
- Laws of Sabbath and Feasts
- Laws of Passover
- Laws of Unleavened Bread
- Laws of First Fruit
- Laws concerning counting the Omer
- Laws of Pentecost and leavened loaves
- Law of gleaning
- Law of the Feast of Trumpets
- Law of the Day of Atonement
- Laws of the Feast of Tabernacles
- Israel is to take pure olive oil for the Menorah
- Laws concerning the Show-bread
- The Son of an Israelite woman & Egyptian man blasphemed the Name of **יהוה** and was stoned

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- Life for life, break for break, eye for eye and tooth for tooth. Restitution must be made to pay money for whatever damages have been inflicted, but a murderer must be killed.
- There is one law for everyone, Israel and those who live near them

Instructions to priests of who could mourn for the death of near kin

Leviticus 21:1-4 **יהוה** said to Moses speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people. 2 But for his kin that is near to him, that is his mother and his father and for his son and for his daughter and for his brother. 3 And for his sister a virgin that is near to him, which has had no husband for her he may be defiled. 4 But he shall not **defile** himself being a chief man among his people, to profane himself.

Defile = defile, make unclean (s# 2930 **טמא**) (tame')

Comment: Virgin sister -- A sister who was married was considered part of her husbands family, however a virgin sister would be mourned for by her brothers and they would bury her.

Stone Edition Chumash (page 672) Say to the Kohanim, the sons of Aaron -- They were Kohanim by birth therefore they must instruct their descendants to be careful not to violate what **יהוה** has given them. They must take their office very seriously. Guard their every decision to prevent them from being contaminated by sin or in this case by a dead body.

Dead Sea Scroll: The following is taken from a scroll found in cave number four of Qumran. It is an account of when Levi was the last remaining son of Jacob and Joseph had just died. He called his sons and their sons to hear his words of wisdom and prophecy. Parts of the scroll were damaged and words are missing. This is shown by a line of dots (...).

Dead sea scroll 4Q213 Aramaic Levi (Scroll from cave 4, 213 fragment)

The Dead Sea Scrolls Translated by Florentino Garcia Martinev P267-268

Frag. 5 col I

And **in the year one hundred and eighteen of my life, the year in which my brother Joseph died, I summoned my sons and their sons and I began to explain to them all that was in my heart.** I began speaking and said to my sons: Listen to the word of Levi, your father, and pay attention to the precepts of the beloved of God. I, to you my sons, give orders and to you I show the truth my beloved ones. The beginning of all your deeds should be the truth and justice and truth remain forever ... good whoever sows goodness, harvests good and whoever sows evil against him his seed turns But now the book and the instruction and wisdom teach them to your sons and wisdom will be for you for eternal honour. He who teaches wisdom will be honoured by it but he who despises wisdom will be given to insult and scorn. See then my sons Wisdom for honour and for greatness and for kings. ... Do not renounce wisdom for the teaching Every man who teaches wisdom all his days will be lengthened and multiplied will be his renown. In each region and province to which he goes he will have a brother and will not be a foreigner in it and will not be likened in it to every alien nor be likened to a foreigner.

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Instead all shall give him glory for it for all desire to learn from his wisdom. His friends are many and numerous those who desire his good and they shall seat him upon a throne of glory to listen to the words of his wisdom. A great richness of glory is wisdom for whoever knows it and a treasure for all who acquire it. If powerful kings come and a great people and an army of horseman and many chariots with them and they take the possessions of the region and of the province and steal everything there is in them, they cannot steal the treasure of wisdom nor will they find

Frag 5 col II

its secrets, nor enter its gates, nor nor will they be able to destroy its ramparts nor will they see the well of its treasure and there is no price compared to her ... seek wisdom ... which has hidden itself from it ... and there is no lack .. **all those who seek truth ... the book and the instruction and wisdom teach them to them** ... you will instruct them ... great. you shall give ...glory also in the books you shall be chiefs and judges ... and servants ...and also priests and kings ... **your kingdom ... will have no end** ...will pass from you until all ... with great glory

Frag 5 col III

... all the peoples ... the **moon and the stars** ...of ... the moon ... **you will become dark ... did not Enoch accuse**And upon whom will the blame fall ... except upon me and upon you, my sons? Then you will know ... you will forsake the paths of justice and all the ways of ... you will renounce and you will walk in darkness ... **a great tribulation** will come upon you and you will be delivered up ...strong and ... and they shall be for those knowing

Comment: We see that Levi was concerned that his descendants might forget the instructions on righteousness he had received from Jacob. He wanted to warn them that living a righteous life is wisdom. Learning the truth from **יהוה** is the most important thing in your life. Those who learned His wisdom would be blessed and others would bless and honor them as well. These instructions may have guided the men of the Tribe of Levi to be careful to obey **יהוה**. This could have caused the Levites to side with Moses in the matter of the golden calf when he asked "who is on **יהוה**'s side?" Their forefather Levi had prepared them to make a stand for **יהוה**.

Priests could not mark their body as a sign of mourning for the dead

Leviticus 21:5-8 They shall not make a bald spot on their head neither shall they shave off the corner of their beard nor make cuttings in their flesh. 6 They shall be holy to their Elohim and not profane the name of their Elohim for the offerings of **יהוה** made by fire and the **bread** of their Elohim, they do offer: therefore they shall be holy. 7 They shall not take a wife that is a **whore** or **profane**; neither shall they take a woman **put away** from her husband: for he is holy to his Elohim. 8 You shall sanctify him therefore; for he offers the bread of your Elohim: he shall be holy to you: for I **יהוה** which sanctify you *am* holy.

Bread = bread, food grain (leavened bread) (s# 3899 **לחם**) (lekh-em)

Whore = harlot, commit fornication or adultery (s# 2181 **זנה**) (zaw-naw)

Profane = slain, fatally wounded, pierced (s# 2491 **חלל**) (khaw-lawl)

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Put away = to drive out, expel, divorce, trouble (s# 1644 **גרש**) (gaw-rash)

Comment: There is to be no marking of the body as signs of grief. Those who follow **יהוה**'s commands and seek to please Him should not be over whelmed by death because we know we will live again. The command not to cut the beard is in reference to showing grief for the dead. It does not have anything to say about whether a man has a beard or not, just that he can't cut it to show his grief. There was also a practice of shaving a spot on the head in the shape of a circle as a sign of sun worship. This was done in several ways, either shaving a round spot on the crown of the head or shaving the sides of the head and leaving hair in the shape of a circle. It is possible that some of Israel were following this pagan practice at this time.

Stone Edition Chumash (page 673) The command to not marry a harlot or a divorced woman has to do with the priesthood only. Remember that **יהוה** told Hosea to marry Gomer who was a harlot. This was to show how the nation of Israel was unfaithful to their Elohim just as Gomer was unfaithful to Hosea. The commandment for Priest to not marry a harlot also includes any woman who has lived with a man that she can not be legally married to, such as a close relative or a gentile.

High Priests and his family are held to a higher standard

Leviticus 21:9-15 And the daughter of any priest if she profane herself by playing the harlot, she profaned her father: she shall be burned with fire. 10 And he that is the high priest among his brothers on whose head the anointing oil was poured and that is consecrated to put on the garments shall not uncover his head nor rend his clothes. 11 Neither shall he go in to any dead body nor defile himself for his father or for his mother: 12 Neither shall he go out of the Sanctuary nor profane the Sanctuary of his Elohim; for the crown of the anointing oil of his Elohim is on him: I am **יהוה**. 13 And he shall take a wife in her **virginity**. 14 A widow or a divorced woman or profane or a harlot these shall he not take: but he shall take a virgin of his own people to wife. 15 Neither shall he profane his seed among his people: I **יהוה** do sanctify him.

Virgin = virgin, virginity (s# 1331 **בתולים**) (beth-oo-leem)

Stone Edition Chumash (page 675) If a daughter of a Kohen will be desecrated through adultery, she desecrates her father - she shall be consumed by fire. This verse applies to a daughter of a Priest who is married or who is pledged in marriage (kiddushin) but not yet consummated the marriage through "chuppah."

The High Priest was not to mourn

Stone Edition Chumash (page 675) High Priest **shall not rend his garments** -- Normal mourning in Jewish culture is to not cut your hair for thirty days and to wear torn clothing. They also sit shevah, which is to remove the cushions from chairs and to sit on the floor for seven days. They cover the mirrors and don't shave or comb their hair. After seven days they begin to add normal things back to their life. This is dealing with the grief, it is healthy to deal

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with it rather than holding back emotions. The High Priest was not allowed to let his hair go uncut or tear his garments.

Related Scripture: The High Priest rips his garments

Matthew 26:64-65 Yeshua said to him, You have said: nevertheless I say to you, hereafter shall you see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the **high priest rent his clothes**, saying He has spoken blasphemy; what further need have we of witnesses?

Priests that have a blemish can not approach the Altar

Leviticus 21:16-24 And **יהוה** spoke to Moses saying 17 Speak to Aaron saying whoever he is of the seed in their generations that has any **blemish**, let him not approach to offer the bread of his Elohim. 18 For whatever man that has a blemish, he shall not approach: a blind man or a lame or he that has a flat nose or anything superfluous 19 Or a man that is broken footed or broken handed 20 Or crook backed or a dwarf or is scurvy or scabbed or has his stones broken; 21 No man that has a blemish of the seed of Aaron the priest shall come near to offer the offerings of **יהוה** made by fire: he has a blemish; he shall not come near to offer the bread of his Elohim. 22 He shall eat the bread of his Elohim *both* of the most Holy and of the Holy. 23 Only he shall not go in into the veil, nor come near to the Altar, because he has a blemish; that he profane not My sanctuaries: for I **יהוה** do sanctify them. 24 And Moses told it to Aaron and to his sons and to all the children of Israel.

Blemish = blemish, spot, defect (s# 3971 **מום**) (moom)

Comment: His position as High Priest requires that he not abandon his duty for any reason because he protects the nation by keeping them in right standing before Elohim. All personal matters including the death of his parents must be ignored. The High Priest must not marry a woman of foreign birth or who has had relations with another man. This is to insure that he does not have emotional or spiritual strife in his personal relationships and that he is not drawn to other gods by a foreign wife. He also must have children who will pass on the pure genes of Aaron, because they will be High Priest after him. Those who are not perfect physically are not allowed to approach the Altar. This again points to the duty of Priests like the High Priest. Those who are to represent the people before **יהוה** must have no physical limitation that would restrict offering to be offered before a perfect Elohim. Those who come before the Creator must be the best of the best, just as the offerings must be without blemish. The High Priest must have perfect relationships in his marriage, family and physical appearance. The Priests must also have nothing defective in their physical appearance because they will represent the nation before their Elohim.

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Blemishes

blind	abnormally long eyebrows
lame	membrane on eye (cataracts?)
bridge of the nose is flat	blemish in the eye (white line that goes into the iris)
one limb is longer than the other	dry skin eruptions
broken leg	moist skin eruptions
broken arm	crushed testicles (castrated)

Related Scripture: All those joining Israel & keep Sabbaths will be blessed

Isaiah 56:1-8 Thus said יהוה, Keep judgment, and do justice: for My salvation *is* near to come, and My righteousness to be revealed. 2 Blessed *is* the man *that* does this, and the son of man *that* lays hold on it; that keeps the Sabbath from polluting it, and keeps his hand from doing any evil. 3 Neither let the son of the stranger, that has joined himself to יהוה, speak, saying, יהוה has utterly separated me from His people: **neither let the eunuch say, Behold, I am a dry tree.** 4 For this says יהוה to the eunuchs that keep My Sabbaths, and choose *the things* that please Me, and take hold of My Covenant; 5 Even to them will I give in My house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to יהוה, to serve Him, and to love the name of יהוה, to be His servants, everyone that keeps the Sabbath from polluting it, and takes hold of My Covenant; 7 Even them will I bring to My holy mountain, and make them joyful in My house of prayer: **their Burnt Offerings and their sacrifices shall be accepted on My Altar; for My house shall be called an house of prayer for all people.** 8 Adonai יהוה which gathers the outcasts of Israel says, Yet will **I gather others to Him, beside those that are gathered to Him.**

Holiness of Offerings

Leviticus 22:1-3 And יהוה spoke to Moses saying, 2 Speak to Aaron and to his sons that they separate themselves from the Holy things of the children of Israel and that they not profane My Holy name in those things which they hallow to Me: I am יהוה.

Stone Edition Chumash (page 677) The word (וינזרו) meaning (that they shall separate themselves) comes from (נזר) the word crown. This verse alludes to the great people of Israel, those who are crowned with distinction, and cautions them to be especially careful to avoid desecration of the Name. Such people are prone to think that they can allow themselves liberties not permitted to “commoners.” To the contrary, the Torah tells them; their responsibilities are greater than those of others. (the Apter Rav).

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Uncleanness of Priests

Leviticus 22:4-7 What man of the seed of Aaron is a **Tzaraat** or has a running issue; he shall not eat of the holy things until he is clean. And whoever touches anything that is unclean by the dead or a man whose seed goes from him; 5 Or whoever touches any creeping thing whereby he may be made unclean, or a man of who he may take uncleanness whatever uncleanness he has; 6 The soul which has touched any such shall be unclean until evening and shall not eat of the holy things unless he wash his flesh with water. 7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

Tzaraat = sore not leprosy (s# 6883 צרעת) (tzaw-rah'-ath) from (s# 6879 צרע) (tsaw-rah') to scourge, to be stricken with leprosy. It appears that this condition is not Leprosy as had been previously believed. Leprosy would spread if these laws were followed for it. Also the skin conditions given in the Torah portion Tazria do not match those of Leprosy

Talmud Sanhedrin 83b: יהוה told Moses for the Priests to be careful to not contaminate the sacrificial meat and the terumah (the prescribed portions of crops that are given to the Kohanim). If a Priest becomes contaminated while serving in the Tabernacle, he must immediately withdraw from duty. If he does not he will cause the offerings of the people to become contaminated. A Priest who does this will receive the penalty of "**death by the hand of Heaven**" (מיתה בידי שמים).

Stone Edition Chumash (page 677) After the sun has set he shall become purified; thereafter he may eat from the holies, for it is his food. -- He may not eat of the meat but he can eat of the terumah (portion of crops given to Kohanim)

Priests not allowed to eat animals that died of themselves

Leviticus 22:8-11 That which dies of itself or is torn with beasts, he shall not eat to defile himself with it: I am יהוה. 9 They shall therefore keep My ordinances, lest they bear sin for it and die, therefore if they profane it I יהוה do sanctify them. 10 There shall no stranger eat of the holy thing: a sojourner of the priest or a hired servant shall not eat of the holy thing. 11 But if the priest buy any person with money, he shall eat of it, and one who is born of his house they shall eat of his meat.

Priests daughter if married outside the tribe of Levi not allowed to eat of holy

Leviticus 22:12-13 If the priest's daughter also is married to a stranger, she shall not eat of an offering of the holy things. 13 But if the priest's daughter is a widow or divorced and has no child and returns to her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat of it.

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Eating of holy unaware must be paid back plus a fifth

Leviticus 22:14-16 And if a man eat of the holy thing unaware then he shall add a **fifth** part to it and shall give it to the priest with the holy thing. 15 And they shall not profane the holy things of the children of Israel which they shall offer to יהוה ; 16 Or if allow them to bear the iniquity of the trespass, when they eat their holy things: for I יהוה do sanctify them.

Fifth = 1/5th, fifth (as in fifth son) (s# 2549 חמישי) (kham-ish-shee)

Comment: The Priests must not become contaminated because they will desecrate the offerings given to יהוה and the **Priest will die** for that sin. If a man will eat of the holy inadvertently he shall add its fifth to it and repay the holy to the Kohanim. (This means that he actually adds 1/4th to the amount so that he will repay one and one fourth 1-1/4th of the amount eaten, which means that the amount he pays above the amount eaten is 1/5th of the total amount that he pays.)

Example: if I ate \$10 worth of food, I would add 1/4th to it which would be \$2.50 and the amount I would pay back to the Kohan would be \$12.50, so the extra \$2.50 would be 1/5th of the total amount paid.

This added amount shows that this is looked at as if it were stolen. That would be the same penalty that would be paid for a theft. The Kohanim are not to feed the Terumah to those who are not allowed to eat it. If they did they would bring sin upon themselves as well as those who ate of it.

Vows and Freewill offerings

Leviticus 22:17-25 And יהוה spoke to Moses saying, 18 Speak to Aaron and to his sons and to all the children of Israel and say to them, Whoever of the house of Israel, or of the stranger in Israel that will offer his oblation for all his vows and for all his freewill offerings which they will offer to יהוה for a Burnt Offering: 19 You shall offer at your own will a male without blemish of the cattle of the sheep or of the goats. 20 but whatever has a blemish that shall you not offer: for it shall not be acceptable for you. 21 Whoever offers a sacrifice of a Peace Offering to יהוה to accomplish his vow or a Freewill Offering in cattle or sheep it shall be perfect to be accepted; there shall be no blemish therein. 22 Blind or broken or maimed or having a wen or scurvy or scabbed you shall not offer these to יהוה nor make an offering by fire of them on the Altar to יהוה. 23 Either a bull or a lamb that has anything superfluous or lacking in his parts, that may you offer for a Freewill Offering; but for a vow it shall not be accepted. 24 You shall not offer to יהוה that which is bruised or crushed or broken or cut; neither shall you make any offering of it in your land. 25 Neither from a stranger's hand shall you offer the bread of your Elohim of any of these; because their corruption is in them and blemishes are in them: they shall not be accepted for you.

Comment: Vows -- If a person vows to bring a offering and the animal that he planned to bring dies or gets lost, he must bring another animal of like value.

Free-will offering -- If a person says I consecrate this animal as a Elevation-Offering and the animal dies or gets lost, then he is no longer obligated to offer another animal as a substitute.

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Castration is forbidden One whose testicles are squeezed, crushed, torn or cut, you shall not offer to יהוה, nor shall you do these in your land. Castration is forbidden by יהוה in Israel and everywhere else or to any animal.

New born animals can only be offered after eight days

Leviticus 22:26-33 And יהוה spoke to Moses saying, 27 When a bull or a sheep or a goat is born then it shall be seven days under the dam and from the eighth day and after it shall be accepted for an offering made by fire to יהוה. 28 if a cow or ewe you shall not kill it and her young both in one day. 29 And when you will offer a Thanksgiving Sacrifice to יהוה offer it at your own will. 30 On the same day it shall be eaten up; you shall leave none of it until the next day: I am יהוה. 31 Therefore you shall keep My commandments and do them: I am יהוה. 32 Neither shall you profane My holy name; but I will be hallowed among the children of Israel: I am יהוה which make you holy. 33 That brought you out of the land of Egypt, to be your Elohim: I am יהוה.

Comment: When you slaughter a feast Thanksgiving Offering to יהוה, you shall slaughter it to gain favor for yourselves. -- **The word for grace** in Hebrew and Greek means to find favor. The Hebrew word is related to camping with. Camping today is not the same as it was in those days. People didn't just camp beside just anyone, they were very particular who they lived next to. If someone was in your camp you would be like-minded and you would have favor from him and he would have favor from you. Because He took us out of Egypt we are obligated to glorify His Name

Related Scripture: Grace is related to being like minded

Psalms 34:7 The angel of יהוה encamps round about them that fear Him, and delivers them.

The Feasts of יהוה

Leviticus 23:1-3 And יהוה spoke to Moses saying. 2 speak to the children of Israel and say to them, Concerning the feasts of יהוה which you shall proclaim to be holy convocations even these are My feasts. 3 Six days shall work be done: but on the seventh day is the Sabbath of rest, a holy convocation; You shall do no work on it: it is the Sabbath of יהוה in all your dwellings.

Feast = appointed place/time, sacred season (s# 4150 מועד) (mo-ade) comes from (s# 3259 יעד) (yaw-ad) to fix, appoint, assemble, meet, set

Sabbath = seventh day of the week (s# 7673 שבת) (shaw-bath)

Sabbath = day of Atonement, Sabbath year, (s# 7676 שבת) (shab-bawth)

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Sabbath Foreshadows the Millennial Reign

The greatest of all Festivals is the weekly Sabbath. It is a sign between us and **יהוה** that we are in Covenant with Him and it shows that we recognize that He created the Heavens and the earth. If we do not keep this Holy Day, then keeping the rest of them is meaningless.

TEMPLES in TIME We have appointed places to meet with **יהוה**, Places where we pray, Places where we study the Torah, Places where we sing praises. These appointed **Festivals** are our appointed times that we set aside to meet with Him for different purposes, the themes of the Festivals are all different from each other. We need to follow His direction in these Festivals to become what He has created us for. The appointed times of prayer are at nine AM and three PM every day. These are the times of the morning and evening sacrifices.

The Sequence of יהוה's Plan for our lives follows the Festivals:

Sequence of Salvation: We were saved like Israel was saved by placing the blood of the lamb on the door. We placed our faith in the redemptive blood of Messiah just as they through faith placed the blood of the lamb on their door posts. They were saved while they were still in sin, and before they had changed the way they lived. We also were saved while we were in sin, we could offer no reason for Messiah to save us except that He said He would if we asked Him with a contrite heart and turned from sin. Israel turned from sin as they left the land of Egypt with all its idols and Israel was given the Instructions (Torah) of how **יהוה** required them to live before Him. These instructions showed them that they were sinful and needed to repent and turn from their sinful ways. They sought **יהוה** with all their heart and He brought atonement to them through the sacrifices that pointed to the atonement that would come to them by the death of Messiah. They were at one with the Creator of the Universe. This union brought them great joy. This is the order of the festivals on our calendar and the path of life with **יהוה**.

Sabbath: The most important festival is listed first, it is a holy convocation (rehearsal). It reminds us that **יהוה** created the Heavens and the earth in six days and rested the seventh. It is a rehearsal of the thousand year reign of Messiah. Six thousand years of human history then the thousand year reign of Messiah.

Related Scripture: One Day is as One Thousand Years

Psalms 90:4 For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Related Scripture: One Day is as One Thousand Years

II Peter 3:8 But, beloved, be not ignorant of this one thing, that one day is with **יהוה** as a thousand years and a thousand years as one day.

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Festival	The Exodus of Israel	Our exodus from sin
<p>Pesach - Passover - season of our freedom</p>	<p>Israel was freed from bondage to Egypt at Passover when they put the blood of the lamb on the door posts and lentil of their doors</p>	<p>We are set free from the bondage of sin when we through faith apply the blood of the Lamb of Elohim to our hearts</p>
<p>Shavuot - Pentecost - day of Proclamation</p>	<p>The instructions of the Torah was proclaimed to Israel fifty days after Passover at Mount Sinai. They heard the blast of the shofar and words of the commandments</p>	<p>The Holy Spirit was given fifty days after Messiah died at Passover. The Holy Spirit proclaims to us the ways of יהוה. We know when we sin and break His commandments.</p>
<p>Yom Teruah - Feast of Trumpets - day of judgment - season of Repentance</p>	<p>Israel was judged for the sin of the golden calf when Moses returned from the mountain and broke the two Tablets of the ten Commandments</p>	<p>We feel the judgment of sin in our lives as the Holy Spirit speaks to our spirit and convicts us of sin in our breaking יהוה's commandments</p>
<p>Yom Kippur - Day of Atonement</p>	<p>Israel repented and was atoned for as Moses interceded for them and returned again from the Mountain after 40 days</p>	<p>We repent of our sins and make restitution for the wrongs we have done. We rely on the intercession of Messiah</p>
<p>Sukkot - Feast of Tabernacles - Season of our joy</p>	<p>Israel journeyed in the wilderness for 40 years being tested whether they would obey יהוה's commands or not. Most did not obey and were not allowed to enter the land of Israel. The next generation did enter the land</p>	<p>In our journey through life we are being tested to see if we will obey Him or not. We have times of joy as we catch glimpses of how life will be when Messiah returns and we will go to Jerusalem each Sabbath and for all the Festivals. Messiah will teach us His instructions, the Torah (Isaiah 2)</p>

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Festivals of Messiah

Leviticus 23:4-8 These are the **feasts** of יהוה even holy **convocations** which you shall proclaim in their seasons. 5 In the fourteenth day of the first month at evening is יהוה Passover. 6 And on the fifteenth day of the same month is the feast of Unleavened Bread to יהוה: seven days you must eat unleavened bread. 7 In the first day you shall have a holy convocation: you shall do no servile work therein. 8 But you shall offer an offering made by fire to יהוה seven days: in the seventh day is a holy convocation: you shall do no servile work then.

Feast = appointed place/time, sacred season (s# 4150 מועד) (mo-ade) comes from (s# 3259 יעד) (yaw-ad) to fix, appoint, assemble, meet, set

Convocation = convocation, reading, rehearsal (s# 4744 מקרא) (mik-raw) from (s# 7121 קרא) (kaw-raw) to call, call out, recite, read, cry out & proclaim

Related Scripture: Leaven must be removed on the day before Passover

Exodus 12:15 Seven days shall you eat unleavened bread; even **the first day you shall put away leaven out of your houses**: for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Pesach /Matzos (Passover/Feast of Unleavened bread)

Search for leaven (night of Nisan 13) יהוה told Israel to remove all leaven from their dwellings on the day before Passover. (Exodus 12:15) The night before Passover the father of the house would take his children with a oil lamp, a feather, a wooden spoon and a white cloth and go to each room of their house. He would use the light of the lamp to search each room for leaven. The children would get involved looking for the small piles of leaven that their mother left for them to find. When they would find one, the father would set down the lamp and use the feather to sweep the leaven onto the wooden spoon. When they had found all the leaven he would wrap the leaven and the wooden spoon in the white cloth and throw it out the door. The next day the leaven and wooden spoon were taken to the Temple and burned. יהוה has given this visual aid to us to teach our children how the Holy Spirit (**feather**) helps us gather the sin (**leaven**) out of our lives as the Word of יהוה (**light** unto my feet) exposes it to our eyes. All our sins are placed on Yeshua and paid for on the cross (**wooden spoon**). He was wrapped in a white burial cloth (**white cloth**) after He died.

Description of Seder Plate (Seder means the order of the service)

1. 3 pieces of Matzot - unleavened bread eaten in haste
2. Shank bone - represents Passover Lamb
3. Charoset - apples, nuts & cinnamon - mortar used while in bondage
4. Karpas - parsley symbol of renewed life
5. Maror - bitter herb - bitterness of bondage
6. Salt water - tears of bondage

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Related Scripture: The Exodus

Exodus 6:6-8 Therefore say to the children of Israel, I am **יהוה**, and **I will bring you out from under the burdens of the Egyptians**, and I will rid you out of their bondage, and **I will redeem you with a stretched out arm**, and with great judgments: And **I will take you to Me for a people**, and I will be to you a Elohim: and you shall know that I am **יהוה** your Elohim, which brings you out from under the burdens of the Egyptians. And **I will bring you in to the land**, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am **יהוה**.

First Cup

Sanctification I will bring you out from under the burdens of the Egyptians

Breaking the middle Matzah

Three Matzot are wrapped in one cloth separately but together (Abraham, Isaac, Jacob), **יהוה** the (Father, Yeshua the Son, Holy Spirit) **Isaac** a foreshadowing of **Yeshua** was offered up as Yeshua was offered The unleavened bread is pierced and it is striped. as it says in Isaiah 53 - for He was pierced for our transgressions and with His stripes we are healed

The middle Matzah is broken in two pieces the smaller portion is placed back with the two whole pieces. The larger piece is wrapped in a napkin to be hidden later during the meal. This piece is called Afikoman.

Afikoman is a word that is in all Haggadahs, it is not a Hebrew word. In Latin it means "Dessert", in Greek it means "**He Came.**"

Rabbi Gamliel

Rabbi Gamliel said Anyone who has not discussed these three (3) things on Passover has not fulfilled his duty namely the Lamb, Matzah and Maror:

Pesach - Passover Lamb - The Lamb's blood was placed on the door posts & lintel

Matzah - Unleavened Bread - we are no longer slaves to sin because of Yeshua

Maror - Bitter Herbs - bondage to Egypt (sin) is bitter we do not want to return

Second Cup - The Cup of Judgment

Judgment "I will deliver you from their bondage"

Third Cup - The Cup of Redemption

Redemption "I will redeem you with an outstretched arm"

Elijah Cup The fourth cup is filled and the door is opened for Elijah. When Elijah comes it will be time to drink the cup anew as Yeshua said, because the Kingdom on earth will begin. "The kingdoms of this world have become the Kingdom of our Elohim."

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Fourth Cup - I will bring you into the land, cup of Praise

Praise "The kingdoms of this world have become the Kingdom of our Elohim."

Messiah said He would not drink of this cup until He drank it in the Kingdom

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First Fruits

Leviticus 23:9-15 And יהוה spoke to Moses saying, 10 Speak to the children of Israel and say to them, When you come to the land which I give to you and shall reap the harvest of it, then you shall bring a sheaf of the **Firstfruits** of your harvest to the priest. 11 And he shall wave the sheaf before יהוה to be accepted for you: on the day after the Sabbath the priest shall wave it. 12 And you shall offer that day when you **wave** the sheaf a male lamb without blemish of the first year for a Burnt Offering to יהוה. 13 And the Grain Offering shall be two tenth deals of fine flour mingled with oil, an offering made by fire to יהוה for a sweet savor: and the Drink Offering shall be of wine, the fourth part of a **hin**. 14 And you shall eat neither bread nor parched grain, nor green ears, until the selfsame day that you have brought an offering to your Elohim: it shall be a statute forever throughout your generations in all your dwellings.

First-Fruits = beginning, first fruits, first, chief (s# 7225 ראשית) (ray-sheeth) from (s# 7218 רש) (rosh) head, chief, summit & top (like Rosh haShanah and Rosh Chodesh)

Wave-offering = swing, waving wave offering, (s# 8573 תנופה) (ten-oo-faw)

Hin = liquid measure equal to about five quarts (s# 1969 הין) (heen)

Bikkurim (First Fruits) (Rosh - Head of the harvest)

Comment: First Fruits (barley), Omer is the unit of dry measure that is to be offered on First Fruits. It is equal to the volume of 43.2 average eggs. This wave offering is to be offered on the day after the first Sabbath. This Sabbath is the First day of Unleavened Bread. Paul tells us that Messiah was resurrected from the dead on this day. Since Passover was on Wednesday that year and He was laid in the tomb as the sun went down on Wednesday. Three days and three nights later He was resurrected from the dead after the sun had gone down on Saturday which means He was resurrected as first day of the week begins (*Sunday*).

First Fruits in 2nd Temple Period The Priests had fields of barley that were near the Temple in Jerusalem. The procedure for harvesting it is as follows: Barley stalks that were still growing would be tied together in the field using vines or other material on days before the

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Festivals or Sabbaths. These clumps of barley were made ready to harvest except they were not cut off at the ground. On the day after the first day of Unleavened Bread at least three Priests would leave the Temple after the sun had set. They would walk to the barley field and each would ask the other two "Has the sun set and the Sabbath over that I might harvest this barley." After all three had taken turns asking the question and all had said yes, then they would cut the grain and bring it back to the Temple. The stalks would be beaten to make the grain fall off and then they would place it in a large pan that had many tiny holes in it. This pan would then be held over the fire and moved around to prevent the grain from burning. This would harden the soft grain so that it could be ground into flour. The grinding process would go on all night until the flour was so fine that it would not stick to the hand of the High Priest. This flour would then be mixed with water and made into dough. This pan of dough was taken and touched to the Altar and a small portion was burned on the Altar. The rest was baked into loaves to be presented to יהוה the following day. None of the new barley crop could be eaten by anyone until these loaves were offered. The following morning of the day of First Fruits each farmer would bring a sheaf of barley large enough to contain an omer of grain. He would present it to the Priest who would wave it before the Altar, thus fulfilling the command. No farmer could eat of the new barley grain until they had presented their omer to the Priest.

Reference: Joseph Good teaching on Second Temple Period

The omer is also the count from the day after the first day of unleavened bread until Pentecost fifty days later.

Shavuot (Pentecost)

Leviticus 22:16-21 Even unto the day after the seventh Sabbath you shall number fifty days; and you shall offer a new Grain Offering to יהוה. 17 You shall bring out of your habitations two wave loaves of two tenths deals: they shall be of fine flour; they shall be baked with leaven; they are the Firstfruits to יהוה. And you shall offer with the bread seven lambs without blemish of the first year and one young bull and two rams: they shall be for a Burnt Offering to יהוה, with their Grain Offering, and their Drink Offerings even an offering made by fire, of sweet savor to יהוה. 19 Then you shall sacrifice one kid of the goats for a Sin Offering and two lambs of the first year for a sacrifice of Peace Offerings. 20 And the priest shall wave them with the bread of the Firstfruits for a **Wave Offering** before יהוה, with the two lambs: they shall be holy to יהוה for the priest. 21 And you shall proclaim on the selfsame day that it may be a holy convocation unto you: You shall do no servile work on that day: it shall be a statute forever in all your dwellings throughout your generations.

Wave-Offering = swing, waving wave offering, (s# 8573 תנופה) (ten-oo-faw)

Two leavened loaves at Pentecost this is the only leavened bread that is ever offered up to יהוה. This bread is from the wheat harvest. I believe this is showing the Two Houses of Israel (Judah & Ephraim) who are not free of sin coming to the knowledge of Torah on Pentecost. This is the time of the year that Israel received the Ten Commandments (fifty days from Passover when they left Egypt). Pentecost fifty days after Yeshua was crucified, was when the Holy Spirit

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was poured out on the three thousand. First יהוה gave us the Torah, then He gave us the Spirit so we could be empowered to be able to keep the commandments of Torah.

Gleaning

Leviticus 23:22 And when you reap the harvest of your land, you shall not make a clean sweep of the corners of your field when you reap, neither shall you gather any gleaning of your harvest: You shall leave them to the poor, and to the stranger: I am יהוה your Elohim.

Yom Teruah (Feast of Trumpets)

Leviticus 23:23-25 And יהוה spoke to Moses saying 24 Speak to the children of Israel saying, In the seventh month you shall have a Sabbath, a Memorial of **blowing** of trumpets, a holy convocation. 25 You shall do no servile work *therein*: but you shall offer an offering made by fire to יהוה.

Blowing = alarm, signal, sound of tempest, shout, blast of war or peace (s# 8643 תרועה)
(ter-oo-aw)

Comment: The word trumpet or shofar is not in this verse. The word that is translated trumpet actually means alarm, shout, blast of war or of peace. I believe all of these definitions will be true at the same time. It will be a time of great joy for those who look forward to His return, it will be a time of great fear and dread for those who don't love Him, it will be the beginning of a time of peace and safety for those who love Him and a time of great fear and war for those who hate Him. The shofar will sound and a shout will be heard all over the world. This is the beginning of the Day of יהוה, our blessed hope and the worlds worst fear.

Related Scripture: The New Moon

Psalms 81:1-7 Sing aloud to Elohim our strength: make a joyful noise to the Elohim of Jacob. 2: Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 3: **Blow the trumpet in the New Moon, in the time appointed, on our solemn feast day.** 4: For this was a statute for Israel, and a law of the Elohim of Jacob. 5: This He ordained in **Joseph** for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. 6: I removed his shoulder from the burden: his hands were delivered from the pots. 7: You called in trouble, and I delivered you; I answered you in the secret place of thunder: I proved you at the waters of Meribah. selah.

Joseph's name is spelled different in this verse, a heh (ה) has been added as it was added to Abram's name to make it Abraham. Normal spelling of Joseph is (יוסף) but this spelling is (יהוסף) the first three letters is the same as the first three letters of יהוה's name (יהוה). This is a hint that Joseph is a type of Messiah in relation to the Festival of Yom Teruah, the only festival

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at the New Moon and it is a solemn feast day, Psalms 81 also alludes to the fact that Joseph was released from prison on the first day of the seventh month, which is Yom Teruah. This is implying that Yeshua will return during the Feast of Yom Teruah as I Thessalonians 4:16 states.

Related Scripture: The Return of Messiah on a New Moon

I Thessalonians 4:15-18 For this we say to you by the word of Adonai, that we which are alive and remain to the coming of Adonai shall not prevent them which are asleep. 16: **For Adonai Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim:** and the dead in Messiah shall rise first: 17: Then we which are alive and remain shall be caught up together with them in the clouds, to meet Yeshua in the air: and so shall we ever be with Yeshua. 18: Therefore comfort one another with these words.

Related Scripture: The Return of Messiah for Judgment

I Thessalonians 5:1-6 But of the times and the seasons (Festivals), brethren, you have no need that I write to you. 2: For yourselves know perfectly that the day of **יהוה** so comes as a thief in the night. 3: For when they shall say, Peace and safety; then **sudden destruction will come on them**, as travail on a woman with child; and they shall not escape. 4: But you, brethren, are not in darkness, that that day should overtake you as a thief. 5: **You are all the children of light, and the children of the day:** we are not of the night, nor of darkness. 6: Therefore let us not sleep, as do others; but let us watch and be sober.

Yom Kippur (Day of Atonement)

Leviticus 23:26-32 And **יהוה** spoke to Moses saying, 27 Also on the tenth day of this seventh month *there shall be* a day of Atonement: it shall be a holy convocation to offer an offering made by fire to **יהוה**. 28 And you shall do no work in that same day: for it is a day of Atonement for you before **יהוה** your Elohim. 29 For whoever soul *it is* that shall not be afflicted in that same day, he shall be cut off from among his people. 30 And whatever soul *it is* that does any work in that same day, the same soul will I destroy from among his people. 31 You shall do no manner of work: *it shall be* a **decree** forever throughout your generations in all your dwellings. 32 *It shall be* to you a Sabbath of rest and you shall afflict your souls: in the ninth of the month at evening from evening to evening shall you celebrate your Sabbath.

Decrees = statue, ordinance (s# 2708 **חקה**) (khook-kaw)

Other names for Yom Kippur:

Face to Face (Paul in New Testament)

The Fast of the Seventh Month

Shofar HaGadol (Great trumpet)

Neilah (closing of Heaven's Gates)

Holy and Reverence

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Temple Service: High Priest is kept in the Temple for the week prior to Yom Kippur and is constantly trained on what he is to do. He was kept up the whole night before The Day so that He would not have a sinful dream. The only day The High Priest went behind the Veil into the Kodesh HaKodeshim (Holy of Holies) He made four trips behind the veil on that day. He took off his High Priest garments and wore only white linen garments when he went before **יהוה**. The story about a rope being attached to his foot so that they could pull him out if the bells stopped ringing is not true because he didn't have the garment on that had the bells when he went before **יהוה**. There were two veils one was attached to the left wall and one was attached to the right wall with the unattached ends being one cubic short of reaching the other wall. The two veils were one cubic apart so the High Priest went in one side, then walked between the veils then turned into the Holy of Holies at the end of the second veil.

1st entry- carried incense ladle and glowing coal shovel with special Yom Kippur incense

2nd entry –sprinkled blood of the bull Sin Offering for himself

3rd entry – sprinkled blood of male goat for Hashem”L’Adonoy”

4th entry – remove incense ladle and glowing coal shovel

Before entering each time he bathed and changed back to the plain white linen garments. He also washed his hands and feet before and after he bathed

When the High Priest pronounced the Name of יהוה all the people would be on their face saying Baruch Shem Kavod Malchuto L’olam vaed (**Blessed be the Name of His glorious Kingdom forever**) .

The two goats : L’Adonoy , L’ azazel The High Priest draws lots to see which goat will be sacrificed to **יהוה** and which will be sent to the wilderness. It is a good sign to have the lot for **יהוה** to come up in the right hand. The last 40 years before the destruction of the Temple it never happened. This is recorded in the Talmud Yoma section.

Related Scripture: L'azazel is taken to the wilderness

Luke 11:24 When the unclean spirit is gone out of a man, he **walks through dry places**, seeking rest; and finding none, he said, I will return to my house that I came out.

Scarlet cloth: A scarlet (shanee) cloth was placed on the horns of the goat to azazel and part of it was placed on the Temple door. The goat was led out of the Temple across a special bridge that was constructed each year across the Kiddren valley. They continued to lead him into the wilderness of Judea for a total of 12 miles. This required a number of men since they could only walk a Sabbath's journey of 2000 cubits or 3000 feet. He was led to a cliff and the scarlet cloth was taken off his horns and placed on the rock Hodo. The goat was then pushed off the cliff backward. If **יהוה** accepted this act and granted atonement the cloth on the rock would instantly turn white. (Although your sins be as scarlet they shall be white as snow) The priest would then wave a flag if the cloth turned white. This signal would be relayed by all the others and within a

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few minutes word would be relayed back to the Temple. The scarlet cloth that was placed on the door of the Temple would be changed to a white cloth. The people would then know that they were accepted by **יהוה** and celebration would begin. Even though they were still fasting, the people would break out in great joy.

There is no such word as scapegoat in the Bible. Azazel means demon in Hebrew, Aramaic and Arabic. This is a picture of the destruction of the antimesiah and hasatan's kingdom. He, hasatan, will be cast into the pit for 1000 years.

Related Scripture: The restoration of a Pure language:

Zephaniah 3:8,9 For then will I turn to the people a pure language, that they may all call on the name of **יהוה**, to serve Him with one consent.

Comment: Zephaniah 3:8 is the only verse in the Bible that contains all 22 letters in the Hebrew alphabet plus the 5 ending forms

Languages: In all the world there are many languages but one is more holy than all the rest, Hebrew. There are many words in Hebrew but one is more holy than all the rest, the Creator's Name **יהוה**.

Time: There are many days per year, some days are more holy than others, like **יהוה's** appointed times. There are many days that are **יהוה's** appointed times but one is more Holy than all the rest, Yom Kippur.

Countries: There are many countries in the world but one is more holy than all the others, Israel. In all of Israel there are many cities but one is more holy than all the rest, Jerusalem. In all of Jerusalem there are many places but one place is more holy than all the rest, The Temple Mount. On the Temple Mount there are many places but one place is more holy than all the rest, The Holy of Holies.

Peoples: There are many people in all the world but one group of people are more Holy than all the rest, The Hebrew people. Of all the Hebrew people there is one group of people that is Holier than all the rest, The Tribe of Levi. Of all the people in the Tribe of Levi there is a group of people that is Holier than all the rest, the Kohanim (sons of Aaron). Of all the sons of Aaron there is one who is holier than all the rest the Kohen HaGadol (the High Priest).

Yom Kippur: On Yom Kippur the **holiest day** the **holiest person of the holiest nation**, the Kohen HaGadol (the High Priest) enters the **holiest place in the holiest land**, the Holy of Holies to meet with the **Elohim of all creation** and returns to bless the **holiest people** in the **holiest language** who follow Him and speak the **holiest word** the Name of **יהוה**.

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Festival of Sukkot (Tabernacles)

Leviticus 23:33-40 And יהוה spoke to Moses saying, 34 Speak to the children of Israel saying, The fifteenth day of the seventh month *shall be* the feast of **Tabernacles** for seven days to יהוה. 35 on the first day *shall be* a holy convocation: you shall do no servile work then. 36 Seven days you shall offer an offering made by fire to יהוה: on the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to יהוה: it is a solemn assembly and you shall do no servile work *on it*. 37 These are the feasts of יהוה, which you shall proclaim to *be* holy convocations to offer an offering made by fire to יהוה, a Burnt Offering and a Grain Offering a sacrifice and Drink Offerings everything on His day: 38 Beside the Sabbaths of יהוה and beside your gifts and beside all your vows and beside all your Freewill Offerings which you give to יהוה. 39 Also in the fifteenth day of the seventh month when you have gathered in the fruit of the land, you shall keep a feast to יהוה seven days: on the first day *shall be* a Sabbath and on the eighth day *shall be* a Sabbath. 40 And you shall take you on the first day the boughs of goodly trees branches of palm trees and boughs of thick trees and willows of the brook; and you shall rejoice before יהוה your Elohim seven days.

Tabernacle = thicket, booth, temporary shelter (s# 5521 סכה) (sook-kaw)

Festival of Sukkot (Tabernacles)

Leviticus 23:41-44 And you shall keep it a feast to יהוה seven days in the year. It shall be a statute forever in your generations: you shall celebrate it in the seventh month. 42 You shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I יהוה your Elohim. 44 And Moses declared to the children of Israel the feasts of יהוה.

History of Sukkot: Moses returned from receiving the second set of the Ten Commandments on Yom Kippur (Tishrei 10). He told the people to bring gifts of different material to be used to build the Mishkan (Tabernacle of His presence). All the material that was needed was brought and the construction was began on Tishrei 15, the first day of the Feast of Tabernacles. יהוה said that He would dwell (tabernacle) among them. This was stated in John 1:14 "and the Word was made Flesh and dwelt (Tabernacled) among us." Greek word sk'enos = tabernacle or booth It is a time of remembrance of the time when all Israel lived in a Sukkah or booth when they were in the wilderness going from camp to camp.

Related Scripture: Solomon dedicated the First Temple during Sukkot

I Kings 8:1-2 Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief of the fathers of the children of Israel to king Solomon in Jerusalem that they might bring up the Ark of the Covenant of יהוה out of the city of David which is Zion. 2 And the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, which is the seventh month.

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Related Scripture: All nations will come for the Feast of Sukkot

Zechariah 14:17-21 And it came to be that whoever will not come up of all the families of the earth to Jerusalem to worship the King, **יהוה** of hosts, even on them shall be no rain. 18 And if the family of Egypt does not go up, and come not, that they have no rain: there shall be the plague where **יהוה** will smite the heathen that do not come up to keep the feast of Tabernacles. 19 This shall be the punishment of Egypt and the punishment of all nations that do not come up to keep the feast of Tabernacles. 20 In that day shall there be on the bells of the horses, **HOLINESS TO יהוה** ; and the pots in **יהוה**'s house shall be like the bowls before the Altar. 21 Yes, every pot in Jerusalem and in Judah shall be holiness to **יהוה** of hosts: and all they that **sacrifice** shall come and take of them and seethe in them: and in that day there shall be no more Canaanite in the house of **יהוה** of hosts.

Related Scripture: Future occurrences of Sukkot in Scripture:

Revelation 7:9-17 "And after this I looked, and a great multitude, which no man could number, of all nations and tribes and peoples and tongues stood before the Throne and before the Lamb, clothed with white robes, and **palms in their hands**; .. These are those who came out of the Great Tribulation

Names of the Festival of Sukkot:

Related Scripture: "Season of Our Joy" Zeman Simchatenu

Deuteronomy 16:13-15 You shall observe the Feast of Tabernacles seven days, after that you have gathered in your grain and your wine: 14 And you shall **rejoice** in your feast, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within your gates. 15 Seven days shall you keep a solemn feast to **יהוה** your Elohim in the place which **יהוה** shall choose: because **יהוה** your Elohim shall bless you in all your increase, and in all the works of your hands, therefore you shall surely **rejoice**.

Related Scripture: "Festival of In gathering" Wheat/tares are gathered

Matthew 13:24-30 Another parable He put forth to them, saying, The kingdom of heaven is like a man which sowed good seed in His field: 25 But while men slept, His enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said to Him, Sir, did not you sow good seed in your field? from where came the tares? 28 He said to them, An enemy has done this. The servants said to Him, Do you then want that we go and gather them up? 29 But He said, No; lest while you gather up the tares, you root up also the wheat with them. 30 Let them both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn.

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Related Scripture: "Festival of In gathering" Wheat/tares are gathered

Revelations 14:14-18, And I looked, and behold a white cloud, and on the cloud *one* sat like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the Temple, crying with a loud voice to him that sat on the cloud, **Thrust in your sickle, and reap**: for the time is come for you to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. 17 And another angel came out of the Temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the Altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Related Scripture: "Festival of In gathering" Wheat/tares are gathered

Joel 3:9-18 Proclaim this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: 10 Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I *am* strong. 11 Assemble yourselves, and come, all you heathen, and gather yourselves together round about: thither cause your mighty ones to come down, O **יהוה**. 12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. 13 **Put you in the sickle, for the harvest is ripe**: come, get down; for the press is full, the fats overflow; for their wickedness *is* great. 14 Multitudes, multitudes in the valley of decision: for the day of **יהוה** *is* near in the valley of decision. 15 **The sun and the moon shall be darkened, and the stars shall withdraw their shining**. 16 **יהוה** also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but **יהוה** *will be* the hope of His people, and the strength of the children of Israel. 17 So shall you know that I *am* **יהוה** your Elohim dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. 18 And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of **יהוה**, and shall water the valley of Acacia.

"Feast of Nations" 70 bullocks were offered 13 bulls were offered the first day and one less each preceding day. The last day 7 were offered for a total of 70.

Related Scripture: Feast of Tabernacles kept during Ezra's time

Ezra 3:4-6 They kept also the **Feast of Tabernacles**, as *it is* written, and *offered* the daily Burnt Offerings by number, according to the custom, as the duty of every day required; 5 And afterward *offered* the continual Burnt Offering, both of the New Moons, and of all the set feasts of **יהוה** that were consecrated, and of every one that willingly offered a Freewill Offering to **יהוה**. 6 From the **first day of the seventh month** they began to offer Burnt Offerings to **יהוה**. But the foundation of the Temple of **יהוה** was not *yet* laid.

Four Species: symbolize four types of people

etrog - good taste, good aroma - one who knows Torah and has good deeds

lulav (branch of date palm)- fruit but no aroma - knows Torah but no good deeds

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myrtle- no taste but good aroma- one who doesn't know Torah but has good deeds

willow- no aroma or taste - one who doesn't know Torah or have good deeds

2nd Temple Period: Simchat Beit HaShoevah The house of the water pouring

The Mishnah says "He who has not seen rejoicing at the place of the water drawing has never seen rejoicing in all his life" (Succah 5)

Last day of the Feast (Hoshana Rabbah) the Priests divide into 3 groups

(group 1) **The First group of Priests began slaying sacrifices** as commanded in Numbers chapter 29. (group 2) **The Second group of Priests** at the same time go out the Eastern gate (Golden Gate) to the Motaz valley and each cut **willow branches** 25 foot long. They then formed three lines leaving room on each side and in front and back of them to swing the branches. Pilgrims would line the road back to the Temple to watch this procession. (group 3) **The Third group of Priests** along with the High Priest went out the Water Gate to the **pool of Siloam** (Siloam means the one who is sent). The High Priest dipped a golden pitcher and drew out **Living Water** (water that is flowing is called mayim hayim, living water). His assistant had a silver pitcher filled with **wine**, (Wine is called the blood of the grape). A signal was given and groups (2) and (3) started marching so that they would arrive at the Temple at the same time. The willows were swished back and forth in the four directions plus up and down with each step (Total of six directions). This made a sound like the sound that happened on Pentecost when the Holy Spirit was given. This was timed so that both groups would reach their respective gates at the same time. A **Shofar was blown** when they got to their gate. At that point they were led by a **person playing a flute** (in Hebrew the flute player is called the Pierced one because the flute is pierced). **As he plays the Ruach** (the Hebrew word for **Spirit** or wind) and **Living Water** enter the Temple. The Temple courtyard is filled to capacity with people as the Priests with the willows (group 2) circle the Altar seven times and the other group of Priests (group 1) bring the sacrifices up the ramp of the Altar which is 15 feet high. The High Priest (group 3) and his assistant also ascend up the Altar ramp with the **Gold and Silver pitchers**. Gold is symbolic of the purity of **יהוה** and Silver is symbolic of our need for redemption. There are two elevated bowls on two corners of the Altar both with a small pipe that drains to the sides or corners of the Altar. The second group of Priest circle the Altar seven times shouting hosanna (which means save now). They then lean their willow branches against the Altar. **This turns the Altar into a great Sukkah** or tabernacle with the top open. (The Word was made Flesh and He Tabernacled among us) **The people began to sing softly "with joy we will draw water out of the well of salvation (Isaiah 12:3)**. Then as the High Priest and his assistant hold their pitchers up high so that all can see, the people stop singing and become completely silent. No one would even move as the most important part of the ceremony was about to take place. Then as the High Priest and his assistant began pouring the water and the wine into the bowls and it ran down the sides of the Altar, Yeshua stood and said "**If any man thirsts, let him come to Me, and drink. He that believes on Me, as the Scripture says, out of his belly shall flow rivers of living water.**" but He spoke of the Spirit, which they that believe on Him should receive.

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Related Scripture: Messiah in the Temple for the House of the Water Pouring

John 7:37-46 In the last day, that great day of the feast (**Hoshana Rabbah**), Yeshua stood and cried, saying, **If any man thirst, let him come to Me, and drink.** 38: He that believes on Me, as the Scripture has said, out of his belly shall flow rivers of living water. 39: (But this spoke He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because Yeshua was not yet glorified.) 40: Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41: Others said, This is the Messiah. But some said, Shall Messiah come out of Galilee? 42: Has not the Scripture said, That Messiah comes of the seed of David, and out of the town of Bethlehem, where David was? 43: So there was a division among the people because of Him. 44: And some of them would have taken Him; but no man laid hands on Him. 45: Then came the officers to the chief priests and Pharisees; and they said to them, Why have you not brought Him? 46: The officers answered, Never man spoke like this Man.

Related Scripture: Messiah Revealed in Prophecy

Isaiah 9:6-7 For to us a Child is born, to us a Son is given: and the government shall be on His shoulder: and His name shall be called Wonderful, Counselor, the mighty Elohim, The everlasting Father, The Prince of Peace. 7 **Of the increase** (**לסרבה**) of His government and peace there shall be no end, on the throne of David, and on his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of **יהוה** of hosts will perform this.

יהוה reveals much in His word that is not shown in our English Bibles. This Verse in Isaiah chapter nine is an important example of this. The Hebrew language has twenty two letters and five of these letters are written different if it is the last letter in a word. These final forms of the letters are only to be used as the last letter, however **יהוה** placed one of these letters in the middle of a word. He does this to get our attention and to give us additional understanding. There are many places in His word that letters are written twice as big as other letters and places where a letter is written half the size of the other letters. Sometimes letters are written upside down and backward. He also removes and or adds letters to words and names and even leaves spaces in the middle of a sentence to draw our attention to what is being said to understand a deeper truth. All of these unusual uses of the language are called "Jots and Titles." No English translation of the Bible shows these, therefore if we want to understand more of the Word of Elohim we must look to the language that the Bible was written in. The previous verses of Isaiah chapter nine reveals truth about the Messiah hundreds of years before His birth.

The ending form of the letter mem (ם) is used in the middle of the word?

Take note of the second Hebrew letter from the left in verse six that looks somewhat like a box (ם). This letter is the **ending form** of the letter "mem." That means that this form of the letter should only be used as the last letter of a word, but it is placed here by **יהוה** to tell us something. The normal form of the letter "mem" looks like this (מ). The letter "mem" is symbolic of water. This includes the water that brakes when a child is born. Notice that the normal "mem" is open

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at the bottom but the ending form of the letter is completely closed. This implies that the one who would be born to rule the world would be born from a closed womb, or a virgin.

The Strongs number for the word used in verse six is (s# 4766 **לסרבה**). It means increase or abundance. The three letter root word that this comes from is (s# 7235 **רבה**). It means to become great, many or much. This is the root word for the great day of the feast of Sukkot called Hoshana **Rabbah** (**רבה**). This means "**The Great Salvation.**" This is the day that Yeshua stood up in the Temple during the "House of the Water Pouring ceremony" and said ...

This is the day that Yeshua **revealed** Himself to all Israel. The three letter root word has a pictograph meaning related to the three letters (**רבה**). The resh (**ר**) is symbolic of the "**head.**" The beth (**ב**) is symbolic of a "**house**" and the Hey (**ה**) is symbolic of "**revealing**". The meaning of the word is "**the revealing of the head of the house.**" Messiah revealed that day that He was the Messiah the head of the House of Elohim. Elohim said He would build His house in the first letter (**ב**) of Genesis. This house is not a building, it is abundance of children.

Conclusion: Getting back to Strongs number (s# 4766 **לסרבה**) used in verse six of Isaiah chapter nine, we see that the pictograph meaning of that word is "**From a closed womb the head of the house will be revealed.**" From these two examples we see that the mem sofit (ending form) used in any place other than the end of a word may well be a hint that the word is speaking of Messiah. Now we know why a mem sofit is used in the middle of a word. This is the way that Elohim has shown us that the Messiah, the Head of the House, will be born of a virgin (closed womb).

This Ceremony is a Picture of what Messiah came to do for us

Related Scripture: Willows

Acts 2:2-4 And suddenly there came a sound from heaven as of a rushing mighty wind (**Ruach**), and it filled all the house where they were sitting. 3: And there appeared to them cloven tongues like as of fire, and it sat on each of them. 4: And they were all filled with the Holy Spirit (**Ruach**)

Related Scripture: Tabernacle (Sukkah) built at the Altar

John 1:14: And the Word was made flesh, and dwelt (**Tabernacled**) among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

Related Scripture: The Pierced one leading the Priests

Psalms 22:16: For dogs (wicked) have compassed Me: the assembly of the wicked have enclosed Me: **they pierced My hands and My feet.**

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Related Scripture: Water and Wine (blood of Grape)

John 19:34: But one of the soldiers with a spear pierced His side, and forthwith came out blood and water.

Related Scripture: with joy we will draw water out of the well of salvation

Isaiah 12:3 The Hebrew word for heaven is shamayim it is a contraction of the word sha (draw) and mayim (water).

Related Scripture: Sacrifice on Altar

John 12:32-33 And I, if I be lifted up from the earth, will draw all men to Me. 33: This He said, signifying what **death He should die**.

Light for the Tabernacle

Leviticus 24:1-4 And **יהוה** spoke to Moses saying, 2 Command the children of Israel that they bring to you pure olive oil beaten for light to cause the lamps to burn continually. 3 Without the vail of the testimony in the Tabernacle of the congregation shall Aaron order it from the evening to the morning before **יהוה** continually: it shall be a statute forever in your generations. 4 He shall order the lamps on the pure lampstand before **יהוה** continually

Comment: The Menorah was lit each evening and burned all night. It was not kept burning during the day time. The word “continually” means that it was lit every night. The wicks had to be trimmed every day and oil was added each day before it was lit. It was recorded that the middle lamp of the Menorah would not stay lit after the death of Messiah on the tree. They tried everything they could think of but it went out every night for the next forty years. This is recorded in the Talmud.

ShowBread

Leviticus 24:5-9 And you shall take fine flour and bake twelve cakes: two tenth deals shall be in one cake. 6 And you shall set them in two rows, six on a row on the pure table before **יהוה**. 7 And you shall put pure frankincense on each row, that it may be on the bread for a memorial even an offering made by fire to **יהוה**. 8 Every Sabbath he shall set it in order before **יהוה** continually being taken from the children of Israel by an everlasting covenant. 9 And it shall be Aaron’s and his sons; and they shall eat it in the holy place: for it is most holy to him of the offerings of **יהוה** made by fire by a perpetual statute.

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A man blasphemed the Name

Leviticus 24:10-16 And the son of an Israelite woman whose father was an Egyptian, went out among the children of Israel: and this son of the Israelite woman and a man strove together in the camp; 11 And the Israelite woman's son **blasphemed** the name of the Lord and cursed. And they brought him to Moses: (and his mother's name was **Shelomith**, the daughter of **Dibri** of the tribe of Dan: 12 And they put him in ward that the mind of יהוה might be shown them. 13 And יהוה spoke to Moses saying, 14 Bring forth him that has cursed without the camp; and let all that heard him lay their hands on his head and let all the congregation stone him. 15 And you shall speak to the children of Israel saying whoever curses his Elohim shall bear his sin. 16 And he that blasphemed the name of יהוה he shall surely be put to death and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemed the name of יהוה shall be put to death.

Shelomith = peaceableness, the name of five Israelites and three Israelitesses (s# 8019 שלמית) (shel-o-meeth')

Dibri = wordy (s# 1704 דברי) (dib-ree')

Blasphemed = a prim. root; to puncture, lit. (to perforate, with more or less violence), bore, curse, express, with holes, **name**, pierce, strike through (s# 5344 נקב) (naw-kab')

Comment: There is no mention in this definition of explicitly pronouncing a name. The meaning of name must be calling someone a bad name that would be an assault against their character. Notice that the Strongs number 5344 is spelled different from the text in Leviticus 24:11 I can not find this spelling in Strong's exhaustive Concordance of the Bible, from World Bible Publishers which Brad Scott recommends. The following is another word with similar spelling, but not found in the text.

Malign = a prim. root to scoop out, i.e. (fig) **to malign** or execrate (i.e. **stab with words**): - x at all, curse (s# 6895 קבב) (kaw-bab')

Comment: I believe the translation of this verse is a result of the belief of the Rabbi's that was adopted after the time of Shimon HaTzaddik (Simeon the just) as High Priest. Shimeon said the last time that he went into the Holy of Holies on Yom Kippur that he was going to die this year. When they asked him why he said that, he said that on all other years on Yom Kippur, he was led into the Holy of Holies by a man in white clothing, but on this year he was led by a man dressed in black. When he did die that year, it was believed that the name יהוה was too holy to pronounce. They taught the people to never say the actual name, but to say Hashem, which means "**The Name**." This is a tradition of the Rabbi's that is not backed up with Scripture. יהוה says that His memorial name is יהוה. We are not to take a false vow in His name.

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Related Scripture: We are to pronounce the Name

Exodus 3:15 And Elohim said moreover to Moses, Thus shall you say to the children of Israel, **יהוה** Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you: **this is My name** forever, and this *is* My **memorial** to all generations.

Related Scripture: We are to pronounce the Name

Jeremiah 12:16 And it shall come to pass, if they will diligently learn the ways of My people, to **sware by My name**, "**יהוה lives**" as they taught My people to swear by Baal (*lord*); then shall they be built in the midst of My people.

Punishment must fit the crime

Leviticus 24:17-23 And he that kills any man shall surely be put to death. 18 And he that kills a beast shall make it good; beast for beast. 19 And if a man cause a blemish in his neighbor; as he has done so shall it be done to him; 20 Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him. 21 And he that kills a beast, he shall restore it: and he that kills a man, he shall be put to death. 22 You shall have one manner of law, as well for the stranger as for one of your own country: for I am **יהוה** your Elohim. 23 And Moses spoke to the children of Israel that they should bring forth him that had cursed out of the camp and stone him with stones. And the children of Israel did as **יהוה** commanded Moses.