

## Parashat Emor- It's Time For Holiness

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### Emor- Its Time For Holiness

Torah: Vayiqra [Leviticus]

21:1-24:23

[Vayiqra] 23:1-44



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### The Appointed Times Of YHWH

**Vayiqra [Leviticus] 23: 1-44** And יהוה spoke to Mosheh, saying, **2** "Speak to the children of Yisra'el and say to them, 'The appointed times of יהוה, which you are to proclaim as set-apart [holy] gatherings, My appointed times, are these: **3** 'Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה in all your dwellings. **4** 'These are the appointed times of יהוה, set-apart gatherings which you are to proclaim at their appointed times. **5** 'In the first month, on the fourteenth day of the month, between the evenings, is the Passover to יהוה. **6** 'And on the fifteenth day of this month is the Festival of Unleavened Bread to יהוה – seven days you eat unleavened bread. **7** 'On the first day you have a set-apart gathering, you do no servile work. **8** 'And you shall bring an offering made by fire to יהוה for seven days. On the seventh day is a set-apart gathering, you do no servile work.'" **9** And יהוה spoke to Mosheh, **10** "Speak to the children of Yisra'el and you shall say to them, 'When you come into the land which I give you and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. **11** 'And he shall wave the sheaf before יהוה, for your acceptance. On the morrow after the Sabbath the priest waves it. **12** 'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to יהוה,

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## The Chag [The Feast] of Shavuot [Pentecost]

13 and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to יהוה, a sweet fragrance and its drink offering: one-fourth of a hin of wine. 14 'And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings. 15 'And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. 16 'Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to יהוה. 17 'Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an ephah of fine flour they are, baked with leaven, first-fruits to יהוה. 18 'And besides the bread, you shall bring seven lambs a year old, perfect ones and one young bull and two rams. They are a burnt offering to יהוה, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to יהוה. 19 'And you shall offer one male goat as a sin offering and two male lambs a year old, as a peace offering. 20 'And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before יהוה, besides the two lambs. They are set-apart to יהוה for the priest. 21 'And on this same day you shall proclaim a set-apart [a holy] gathering for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations.

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## The Fall Feasts Of YHWH

22 'when you reap the harvest of your land do not completely reap the corners of your field when you reap and do not gather any gleaning from your harvest. Leave them for the poor and for the stranger. I am יהוה your Elohim.'" 23 And יהוה spoke to Mosheh, 24 "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart [holy] gathering. 25 'You do no servile work, and you shall bring an offering made by fire to יהוה.'" 26 And יהוה spoke to Mosheh, 27 "On the tenth day of this seventh month is the Day of Atonement. It shall be a holy gathering for you. And you shall afflict your beings and shall bring an offering made by fire to יהוה. 28 "And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before יהוה your Elohim. 29 "For any being who is not afflicted on that same day, he shall be cut off from his people. 30 "And any being who does any work on that same day, that being I shall destroy from the midst of his people. 31 "You do no work – a law forever throughout your generations in all your dwellings. 32 'It is a Sabbath of rest to you and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.'" 33 And יהוה spoke to Mosheh, 34 "Speak to the children of Yisra'el, saying, 'On the fifteenth day of this seventh month is the Festival of Booths for seven days to יהוה. 35 'On the first day is a set-apart gathering, you do no servile work.

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## The Chag [Feast] Of Sukkot [Tabernacles] & Simchat Torah

36 'For seven days you bring an offering made by fire to יהוה. On the eighth day there shall be a set-apart gathering for you and you shall bring an offering made by fire to יהוה. It is a closing festival, you do no servile work. 37 'These are the appointed times of יהוה which you proclaim as set-apart [Holy] gatherings, to bring an offering made by fire to יהוה, a burnt offering and a grain offering, a slaughtering and drink offerings as commanded for every day 38 besides the Sabbaths of יהוה and besides your gifts and besides all your vows and besides all your voluntary offerings which you give to יהוה. 39 'On the fifteenth day of the seventh month, when you gather in the fruit of the land, observe the festival of יהוה for seven days. On the first day is a rest and on the eighth day a rest. 40 'And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees and willows of the stream and shall rejoice before יהוה your Elohim for seven days. 41 'And you shall observe it as a festival to יהוה for seven days in the year – a law forever in your generations. Observe it in the seventh month. 42 'Dwell in booths for seven days; all who are native Yisra'elites dwell in booths, 43 so that your generations know that I made the children of Yisra'el dwell in booths when I brought them out of the land of Mitsrayim. I am יהוה your Elohim.' " 44 Thus did Mosheh speak of the appointed times of יהוה to the children of Yisra'el.

**Torah:** [Vayiqra \[Leviticus\] 21:1- 24:23](#), [Haftarah:](#) [Yechezkel \[Ezekiel\] 44:15-31](#),

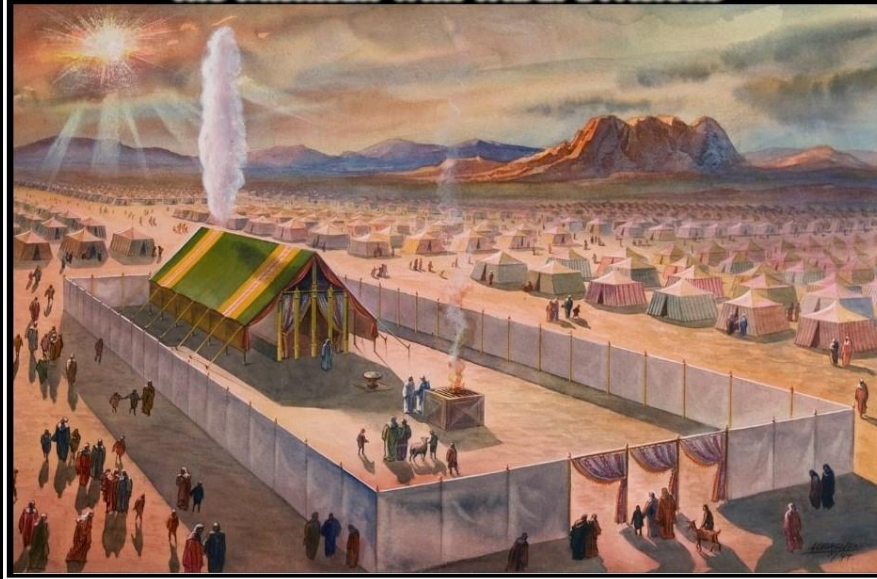
**Netzarim Ketuvim:** [Kepha Aleph \[1 Peter\] 2:1- 12](#)

**Introduction:** In an effort to establish the readings as relevant to our lives we will examine how Holiness becomes even more significant in this second Phase after we discovered what Holiness was in Kedoshim. What then did we learn previously?

In our last portion Kedoshim meaning Holiness we discovered that YHWH made clear distinctions in space when He created a place for mankind to thrive. From this we understood that we should make clear distinctions between aspects of relationships, lines between breeding animals, correctly dividing between mine & yours in all honesty and that would perpetuate a world designed by the creator in which all people could live in peace and prosperity.

We could say that this is the Holiness of space since YHWH has his own space called the Mishkan & each tribe had their own space around the Mishkan just as all people have their own Space in this world. How we preserve our space & honour another's space then became the 1<sup>st</sup> phase of Holiness & now we will endeavour to discover the next phase & see how to appropriate it in our lives.

## The Mishkan with Tribal Divisions



### Summary of our Torah Reading:

1. We begin with instructions relating to the Kohanim [Priests] especially the Kohen Ha Gadol [the High Priest] relating to purity & even who he could marry.
2. Discussions continue relating to the purity of the sacrifices that will be accepted & the sanctifying of the name of YHWH.
3. This section highlights the set-apart feasts of Shabbat, Pesach [Passover], Matzot [Unleavened bread], the Bikkurim [the Firstfruits] offering & the counting unto Shavuot [Pentecost].
4. Further instructions are then given concerning Yom Teruah [Feast of Trumpets] & Yom Kippur [the Day of Atonement].
5. Details of Sukkot [the Feast of Tabernacles], is given with a command to dwell in booths 7 days & the waving of branches to rejoice before YHWH.
6. Finally, instructions are given concerning the continuous burning of the Menorah & the presenting of the Showbread in the Mishkan.

**The Higher Standard of Holiness:** As we discovered the first Phase of Holiness was the honour of space for Elohim, for oneself & for that of others that all might live a happy life in one's own space since Wars were always conducted to take the space or territory from others but what do we learn now.

**The Kohanim [Priests] Serving In The Mishkan**



We now begin by seeing the standard for Holiness with regards the Priests. An example of that is that a Kohen [a Priest] is not to come into contact with a dead person except for those nearest him. This would make him unclean & because He is serving continually in Elohim's space his perspective must always be aligned with Elohim as the life-giver.



**The Kohen Ha Gadol [High Priest] in Service**

The Kohen Ha Gadol [High Priest] even lived under greater restrictions while the anointing Oil was on him like Aharon when his sons were killed and he could not mourn.

The **Brit Chadashah** (New Testament) reveals that, like priests, some of us will be judged by a stricter standard than others; for example, teachers of the Word of Elohim [God] as we read in:

## Ya'acov [James] Gives a Warning



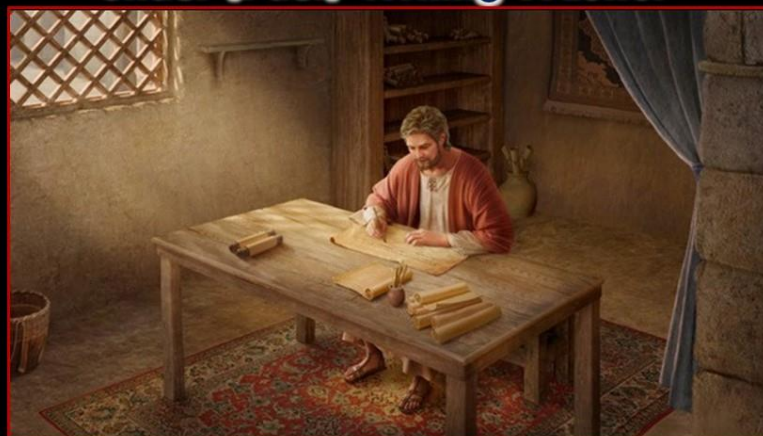
**Yaacov [James] 3:1** "Not many of you should become teachers, my fellow Believers, because you know that we who teach will be judged more strictly."

**Yaacov [James] 3:1** "Not many of you should become teachers, my fellow Believers, because you know that we who teach will be judged more strictly."

Why? Teachers are leaders, and with that calling comes greater responsibility. A teacher may have a wider circle of influence—for good or for evil—than the general population since they teach others not only by their words, but by example. A teacher may be looked up to by his or her students; therefore, those who teach Elohim's [God]'s Word are to live an exemplary life—a sobering challenge.

**Shaul [Paul]** gives us all clear instructions about how we should live in this a Higher standard where he says in:

## Shaul [Paul] Writing A Letter



**1 Corinthians 10:23** "All things are permissible—[and we are free to do anything we please], but not all things are helpful (expedient, profitable, and wholesome). All things are permissible, but not all things are constructive [to character] and edifying [to spiritual life]."

**1 Corinthians 10:23** "All things are permissible—[and we are free to do anything we

please], but not all things are helpful (expedient, profitable, and wholesome). All things are permissible, but not all things are constructive [to character] and edifying [to spiritual life].”

Even the unbelievers of this world have a higher expectation of how believers in Yeshua should present themselves in the world. This is why the media so quickly jumped on the News of a great failure of a high-ranking Church leader recently so maybe we should take note of that in our lives.

As normal people they could experience death & mourning, but the Torah then prescribed a period of ritual cleansing before one could come to the **Mishkan** [the Tabernacle] to re-enter YHWH’s place.

### The Introduction of the Second Phase of Holiness:

We now are confronted with the second phase through which we find Holiness in our lives. It is through the principle of time that is set-apart. As space was to be distinct now time is introduced to be set-apart. What is most important in the terms used is that **the Moadim [the Appointed times]** are not Yahudi [Jewish] Feasts as sometimes quoted which I am prone to think was a translator error as in:



**Yahuchanan [John] 5:1** And there was a Festival of the Yahudim [Jews] and Yeshua went up to Yerushalayim.

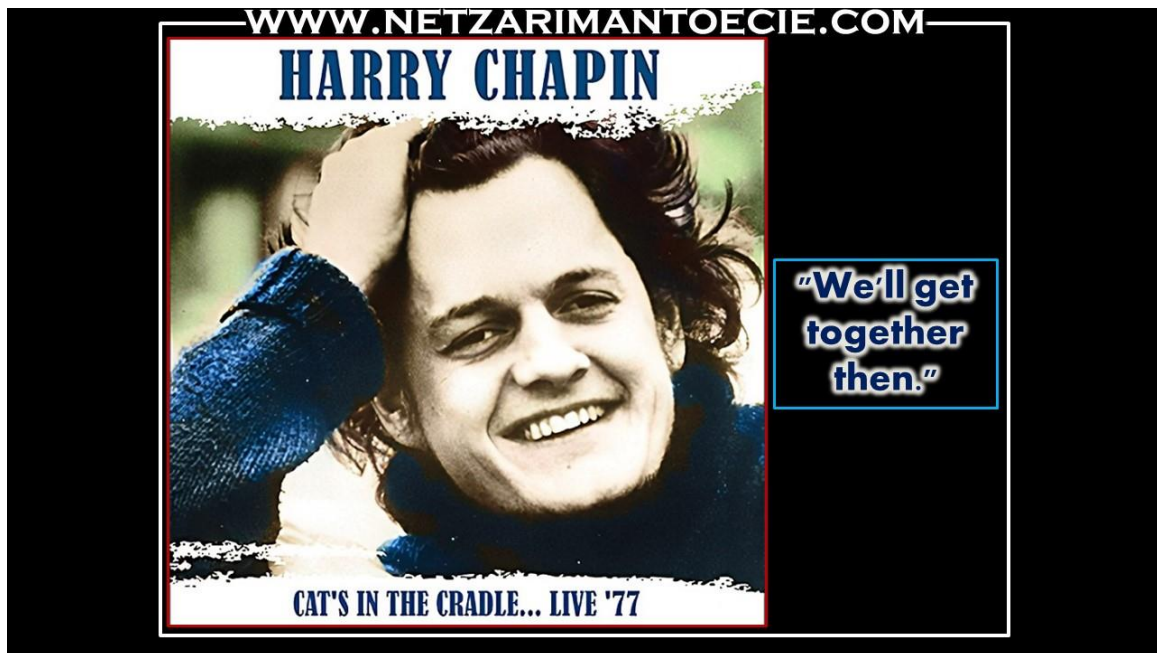
For we read in:

**Vayiqra [Leviticus] 23:2** “Speak to the children of Yisrael and say to them: ‘The feasts of YHWH, which you shall proclaim to be holy convocations, these are My feasts.

Until now, we've mainly seen Holiness in space: making actual space for others. Respecting people's boundaries and property and creating a physical Mishkan or Tabernacle for Elohim. But there's

another way to create a place for others: not in space, but in time. When you make time for someone, you are giving them a place in your life.

There's a good illustration of this concept in the song, "Cat's In the Cradle" by Harry Chapin.



The story of the song is about a dad who lives with his son but can't ever seem to make time for him. He always has "planes to catch and bills to pay," and he turns his son down when he asks him to teach him how to throw the ball around. The dad in that song isn't malicious, he promises his son that there will be time for him, not now, but in the future: "We'll get together then." But his son grows up and becomes just like his father, he goes to college, he starts a family, and when the father is ready to spend time with his son, the son has become a father of his own, with no time for his dad.

This sad song does reveal a great truth.





Six days, you guys should do your thing, go create, build your lives, but the 7th day? That day is set aside. It is holy. It is our time for a gathering to be together with Elohim. This also refers to the Holy Feasts of Pesach, Shavuot & Sukkot which are gatherings where we meet with Elohim. In this time with YHWH we are to abstain from creative work so as to reflect & celebrate what Elohim has given us & recommit our relationship to Him.

**The Final all-encompassing truth of Holiness:**

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**The Shulchan- The Table of the Showbread**



**The Menorah in the Holy Place**

Our reading now turns to the **Menorah** & the **Shulchan** or the Table of Showbread. Surely as Messianic believers we are aware that these are representations of Yeshua for He says this in:

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**Yahuchanan [John] 8:12** "I am the light of the world. He who follows Me shall not walk in darkness but have the light of life."

**Yahuchanan [John] 6:35** "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."

**Yahuchanan [John] 8:12** "I am the light of the world. He who follows Me shall not walk in darkness but have the light of life."

Then again Yeshua says these words also, which point to this image where he says in:

**Yahuchanan [John] 6:35** "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

How then does our reading reflect on Yeshua with the Menorah and the Showbread? It is found in the service in the **Mishkan** [the Tabernacle] where we read that the Menorah must be burning **Tamid** which means always. Therefore, true Holiness for the believer is when the light of Yeshua is always burning with the pure Olive Oil being the empowerment of the Ruach Ha Kodesh [the Holy Spirit] as we read in:



**Ephesians 5:18** Do not get drunk on wine...Instead, be filled with the Spirit.

Various Greek scholars and bible commentators point out that the Greek presents an imperative tense used in this verse. It has the connotation of a continuous replenishment, an ongoing state of being filled just as the Menorah was to be continually replenished with Oil.

- It has been suggested by some that an awkward but accurate translation would be something like: "go on being filled" or "keep on being filled with the Spirit."

#### Conclusion of the Matter:

We have come to see that Holiness is expressed in Space through the creation of a place where all people live happily together & now through the setting aside of time first for Elohim & then for each other with the final truth being that true Holiness is reflected in believers radiating the light of Yeshua through love & bringing forth the Bread of life being the Word of Elohim that brings Eternal Life and that for believers this must be what shines forth **[Tamid]** Always just as the Light of the Menorah did & how the Bread of the Presence was to be before YHWH continually. May these thoughts fill our hearts & minds Always.

Haftarah: Yechezkhel [Ezekiel] 44:15-27

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Haftarah: **Yechezkhel [Ezekiel] 44:15-27**



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The Divine Promise Of Restoration To Yisrael

**Yechezqel [Ezekiel] 44: 15-27** "But the priests, the Lévites, the sons of Tsadoq, who guarded the duty of My set-apart [Holy] place when the children of Yisra'ël went astray from Me, they shall draw near to Me to serve Me and shall stand before Me to bring to Me the fat and the blood," declares the Master יהוה. **16** "They shall enter My Holy place and they shall draw near to My table to serve Me and they shall guard My charge. **17** "And it shall be, when they enter the gates of the inner courtyard, that they put on linen garments and no wool shall come upon them while they attend within the gates of the inner courtyard or within the house. **18** "They shall have linen turbans on their heads and linen breeches on their bodies, they shall not gird themselves with sweat. **19** "And when they go out to the outer courtyard, to the outer courtyard to the people, they shall take off their garments in which they have attended and shall leave them in the set-apart [the Holy] rooms and shall put on other garments. And they shall set-apart the people in their sacred garments. **20** "And their heads they shall not shave, nor shall they let their hair grow long – they shall keep their hair well trimmed. **21** "And no priest is to drink wine when he comes into the inner court. **22** "And they do not take as wife a widow or a divorced woman but take maidens of the seed of the house of Yisra'ël, or widows of priests.

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23 "And they are to teach My people the difference between the set-apart [the Holy] and the profane and make them know what is unclean and clean. 24 "And they are to stand as judges in a dispute and judge it according to My right-rulings. And they are to guard My Torot [instructions] and My laws in all My appointed festivals and set-apart My Sabbaths. 25 "And they are not to defile themselves by coming near a dead man. Only for a father or mother, for a son or daughter, for a brother or unmarried sister they defile themselves. 26 "And after his cleansing, they count seven days for him, 27 and on the day that he comes into the inner court of the Holy place to attend in the set-apart place, he brings his sin offering," declares the Master יהוה.

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Haftarah: Yechezkel [Ezekiel] 44:15-27



Our reading details many of the same constraints on the Priests as our Torah does. If the vision is to be literally fulfilled, then the fulfillment must be future, for nothing like what is described in **Ezekiel 40–48** has taken place up to this point. The dimensions of Ezekiel's temple are far larger than the temple in Yeshua's day, and that temple was a grand structure. Ezekiel saw the vision of the Shechinah's return **[YHVH's glorious Presence]**—the same Shechinah whose departure he had tearfully witnessed twenty years earlier." For this reason, many see it as the return of the Messiah & the third Temple.

Most who expect a literal fulfillment of Ezekiel's temple expect it to be erected in the millennial kingdom, a 1,000-year reign of Messiah upon the earth. During the millennium, glorified saints from the present age will live in contact with natural human beings who will still need to make a decision for Messiah in order to be saved—and many will choose not to

trust Him. The sacrificial system described in Ezekiel cannot be for the forgiveness of sins, for Messiah has accomplished that once and for all as seen in **(Hebrews 10:1–4, 11–14)**.

In this interpretive approach, the sacrifices are seen as memorials of Messiah's death or as rites for the ceremonial cleansing of the temple, but not as a means to forgive sins.

**Netzarim Ketuvim: Kephaleph [1 Peter] 2:1-12**



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The Living Stone & the Stone Of Offense

**Kephaleph [1 Peter] 2: 1-16** Having put aside, then, all evil and all deceit and hypocrisies and envyings and all evil words, **2** as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, **3** if indeed you have tasted that the Master is good. **4** Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – **5** you also, as living stones, are being built up, a spiritual house, a set-apart [Holy] priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע [Yeshua/Yahusha] Messiah. **6** Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious and he who believes on Him shall by no means be put to shame.” **7** This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” **8** and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed. **9** But you are a chosen nation, a royal priesthood, a holy nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, **10** who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion. **11** Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the soul,

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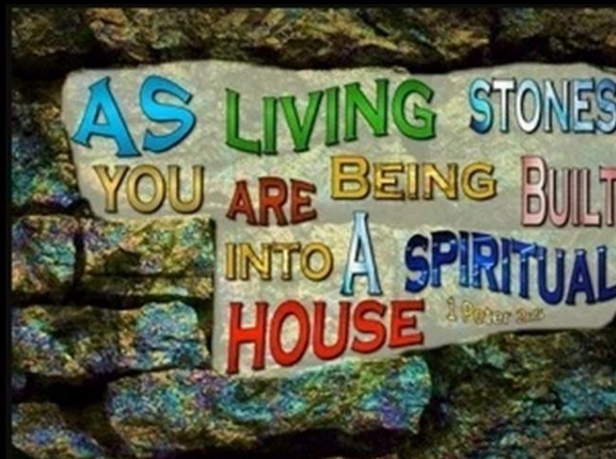
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## The Nature Of The People Of Elohim

**12** having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation. **13** Be subject to every institution of man because of the Master, whether to the sovereign as supreme, **14** or to governors, as to those who are sent by him for the punishment of doers of evil and a praise for those who do good. **15** Because such is the desire of Elohim, that by doing good you should put to silence the ignorance of foolish men, **16** as free, yet not using your freedom as a cloak for evil, but as servants of Elohim.

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## Netzarim Ketuvim: Kepha Aleph [1 Peter] 2:1-16



Believers here are called living stones because they are identified as united with Messiah with YHWH metaphorically building a spiritual house sharing characteristics with Priests in that:

1. Their Priesthood is an elect privilege. **John 15:16** You did not choose Me, but I chose you and appointed you that you should go and bear fruit,
2. As Priests they are cleansed of sins. **Titus 2:14** who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.
3. They are clothed for service. **Psalms 132:9** Let Your priests be clothed with righteousness,

4. They are anointed for service. **1 John 2:20** But you have an anointing from the Holy One, and you know all things.
5. They are further prepared for service. **Gal 1:15-16** But when it pleased Elohim, who separated me from my mother's womb and called me through His grace, **16** to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,
6. They are ordained for obedience.
7. They are to honour the Word of Elohim.
8. As Priests they are to walk with Elohim though impacting sinners. **Galatians 5:25** If we live in the Spirit, let us also walk in the Spirit.
9. As Priests believers are to be messengers of Elohim. **Matthew 28:19-20** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** teaching them to observe all things that I have commanded you.

The main privilege however that we as a Royal Priesthood has, is that we have access to Elohim by which we offer up spiritual sacrifices done because of Messiah under the direction of the Holy Spirit and the guidance of the word of Elohim.

May we never forget the exalted position that we have been given in Messiah & never forget who we are in Messiah as this verse declares in:

**Ephesians 2:10** For we are His workmanship, created in Yeshua the Messiah for good works which Elohim prepared beforehand that we should walk in them.

**Tehillim: Mizmor [Psalm] 84:1-12**

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Tehillim:

Mizmor [Psalm]

84:1- 12

The Joy Of Dwelling  
In The House Of  
YHWH

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## The Magnificence Of Your Courts

**Mizmor [Psalm] 84 :1** How lovely are Your dwelling places, O יהוה of hosts!

**2** My soul has longed and even fainted, for the courts of יהוה; My heart and my flesh cry out for the living Ėl.

**3** Even the sparrow has found a home, And the swallow a nest for herself, Where she may lay her young ones – Your altars, O יהוה of hosts, My Sovereign and my Elohim.

**4** Blessed are those who dwell in Your house, They are ever praising You. *Selah.*

**5** Blessed is the man whose strength is in You, Your Highways are in their heart.

**6** Passing through the valley of weeping they make it a fountain; The educator also covers it with blessings.

**7** They go from strength to strength, Appearing before Elohim in Tsiyon.

**8** O יהוה Elohim of hosts, hear my prayer; Give ear, O Elohim of Ya'aqob! *Selah.*

**9** O Elohim, behold our shield, And look upon the face of Your anointed.

**10** For a day in Your courts is better than a thousand days. I have chosen rather to be a Doorkeeper in the House of my Elohim, Than to dwell in the tents of the wicked.

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## The Blessings Of Trusting In YHWH

**Mizmor [Psalm] 84 :11** For יהוה Elohim is a sun and a shield; יהוה gives favour and esteem; He withholds no good matter from those who walk uprightly. **12** O יהוה of hosts, blessed is the man who trusts in You!





**Tehillim:**  
**Mizmor [Psalm]**  
**84:1- 12**

**The Joy Of Dwelling In  
The House Of YHWH**

The Joy of Dwelling in the House of YHWH

This wonderess Mizmor reflects on the exceeding joy of a pilgrim traveling up to Yerushalayim and into the Temple courts to celebrate the Feasts of YHWH. The pilgrim's greatest joy is expressed in the thought that he will be in the very presence of Elohim himself since we know in ancient times the **Mishkan [the Tabernacle]** & then the **Hekhel [the Temple]** were the places where the Shekinah of the presence of YHWH could be experienced. As much as that was true, I hope we who have experienced the joy of salvation can now also experience in a greater sense the presence of the **Ruach Ha Qodesh [the Holy Spirit]** that should also fill us with that same joy that no place on earth can. We know that Yeshua said that neither on this mountain nor in Yerushalayim is the place to worship and then He said these great words to the woman at the well in:



**Yahuchanan [John] 4:23** But the hour is coming and now is when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such, to worship Him.

**Yahuchanan [John] 4:23** But the hour is coming and now is when the true worshipers will worship the Father in spirit and truth; for the Father is seeking, such to worship Him.

**Amein! Shavua Tov Aleykhem [A Good Week Unto You]**