

Parasha 31: Emor (Speak/Say)

Vayikra/Leviticus 21:1-24:23

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

Joe Snipes (Torah Teacher) Gates To Zion Ministries



Our parasha this week opens with YHWH *'speaking'* to Aharon and his sons through Moshe. Before we go further, I want to take a moment to look at something interesting at the outset of our parasha.

Speak And Say: Understanding The Inflection

In writing there is sometimes an *'unperceived handicap'*. It is easy to miss getting the *'nuances'* that help to *'accentuate'* what is being read due to the *'lack of inflection'* in the wording. In general, by speaking, we may *'enhance'* what is being said by using *'different tones of voice'* to convey the message. This is what we have here. The title of our parasha is *'Emor'*. It means, *'to speak or say'*. The important point is not only *'what is said, but how it is said'*. As usual, in the Torah, the title of the *'parashot/portions'* come from the first few words. *'Emor'* opens with YHWH *'giving instruction'* through Moshe,

"And Hashem [YHWH] said unto Moshe SPEAK unto the kohanim the Bnei Aharon [the priests the Sons of Aharon], and say unto them..." (Vayikra/Leviticus 21:1a OJB-emphasis/definitions mine)

Before we go further, I want to take a moment to examine this word *'emor/speak'*. A little *'closer look'* at this word in its *'Hebraic setting'* will reveal there is something *'very special'* about it. It is used *'twenty times'* in our parasha alone!

First, *'emor'* is not the most *'commonly used word'* in Hebrew when it comes to *'speaking'* in the TaNaKh/Hebrew Scriptures, especially within the *'Torah proper'*. **(The first five books of the Torah)** The word used most often is *'dabar'*. It means *'to speak, converse, command, promise, warn, threaten and even to sing'*. Yet, here in our Torah parasha, YHWH chooses the *'less common word emor'*. Why? The answer is not to be found in a *'comparison'* of the two words. It is found in the *'understanding of the nature'* in which this word *'emor'* is used. The *'Hebrew function'* of the word *'emor'* is not only *'to speak'*, but *'how that speaking is done'*. Emor is used with the *'connotation to speak softly, kindly or gently'*. It is expressed in the *'desire to speak in the spirit of giving loving instruction'* as a parent does with his/her child. Emor is more intimate. *'Dabar'* is simply stating *'what needs to be done and how it is to be accomplished'*. Emor conveys the *'deep heart-felt compassion'* toward the one being instructed.

It is interesting to note, in the *'creation account'* in B'resheet/Genesis, when YHWH spoke to bring things into existence, He used the word *'emor and not dabar'*! In other words, He didn't just *'step forward and declare things into existence'*. It was not a *'loud command'*. Instead, the Hebrew denotes it was a *'softer, quieter call'* for creation to respond to Him. How wonderful it is to have the

'Hebraic understanding' of these things. Our great Mighty One, YHWH, has such a *'heart of intimacy'*. We ordinarily see Him sort of *'declaring things to be done'*. Yet, by using the word *'emor'*, we see His *'heart as Abba'*, not merely as *'M'lekh HaOlam/King of the Universe'*.

YHWH is *'instructing His kohenim/priests'*, the ones called to minister *'to Him and before Him'* with that *'same sense of intimate gentleness'*. The rabbi's say it is the *'same quality'* parents should learn to use with their own children when *'instructing them in life'*. How beautifully the Torah is being used here to show us the *'heart of YHWH'* as our Abba/Father!

Speaking To Some Important, But Uncomfortable Situations

I think it would be good here to make a *'statement of clarification'* when it comes to the subject of the *'Levitical/Aharonic priesthood'*. There is a *'great deal of misunderstanding'* when it comes to this. It is mainly because of the *'prejudice the systematic theology of the church of Christendom'* has made between its *'man-made divisions'* of YHWH's Word known as *'Old and New Testaments'*. The *'Hebraic mindset'* knows of no such *'divisions'*. **IT SEES THE BIBLE AS ONE BOOK.** Due to this *'fragmentation of YHWH's Word'* everything to the *'left of the book of Matthew has been severely marginalized'*. It is *'viewed'* useful only in *'historical, spiritual or when informational necessity may demand'*. All *'practical aspects'* of the bulk of what is contained therein as being meant for *'actual observance'* is simply excused. The *'interjection'* of the key phrase *'passed away'*, automatically becomes a *'magic eraser'* removing these things from any *'aspect of validity in the present tense'*. This is exactly the situation existing when you come to the *'subject of the Levitical/Aharonic priesthood'*. It is much easier to *'ignore it'*, than to deal with what YHWH says about it. Let's take a moment to do just that.

When it comes to the *'subject of the kehunat/priesthood'*, those of us who have come through the *'church of Christendom'* immediately think first of the *'order of Malki-Tzedek/Melchisedec'*. This of course is the *'order of kehunat/priesthood'* after which our blessed Master Yeshua is Head. This includes **ALL** those who have *'followed after Him having believed upon Him as Redeemer'*. The *'book of Ivrin/Hebrews'* goes into much detail to show this *'latter priesthood has superiority over the Levitical/Aharonic order'*. What it **DOES NOT PROVE** is the *'Levitical/Aharonic Priesthood'* has somehow *'become non-viable'* and has therefore *'passed away'*. To escape this *'false assumption'* will require our *'acknowledging some uncomfortable realities'*.

First, from within the *'church of Christendom'* has come *'scribal error and prejudice'* against both Torah and its *'Jewish/Hebraic roots'*. This can clearly be seen as giving place to an *'underlying current'* against Judaism. This *'influence in the process of translating'* the Greek manuscripts from which most of our English versions of Scripture are supposed to have come ****[I side with other scholars who support the case for Aramaic primacy]** has resulted in a *'subtle skewing'*. Passages and verses were *'intentionally deflected from their inherent Hebraic connections'*. Secondly, the *'TaNaKh/Hebrew Scriptures'* and their *'imperative connection to the Messianic Writings/Kethuvim HaNotzrim/Writings of the Nazarene'* (**Matthew-Revelation**), were not *'used consistently'* as a *'guideline in the translation process'*. As a result, the *'Messianic Writings'* were **FORCED**, not by YHWH's *'intended design'*, to **STAND ON THEIR OWN**. This *'unintended independency'* in turn, *'forced new definitions and new applications'* to be induced. Thirdly, there was the *'forced divorcement'* between the *'church of Christendom and its Hebraic/Jewish roots'*. This was driven by Constantine, the emperor of Rome, who also became the head of the Universal Roman Catholic church in the 4th century. Sadly, as a result, the *'book of Ivrin/Hebrews is a perfect example of the*

'effect' these situations may have. In certain instances, this book has been made to 'come off' with a very evident 'anti-nomian' (**against Torah**) flavor. It is not until one 'regains a clear understanding of the centrality and necessity of **VIEWING ALL SCRIPTURE FROM A HEBRAIC MINDSET**, that such 'skewing of YHWH's true intended meaning' can be avoided. Then, the 'clear Hebraic unity' in understanding may be recovered. We don't have the space here to do a complete teaching on how the book of Ivrim/Hebrews is **NOT** at all 'anti-Torah or anti-Jewish when viewed properly from the Hebraic mindset'. Suffice it to say, the little moment we are about to spend in our commentary here on the 'Levitical/Aharonic priesthood' should be enough to provoke 'further study time' along this and other lines yourselves.

Let me say clearly, I am **NOT** among those 'extremist elements within this restoration of the Whole House of Yisrael' who have 'reacted' against these **SEEMING CONTRADICTIONS** which the book of Ivrim/Hebrews 'supposedly conveys'. As a result, there are some within these 'extreme elements' who have regretfully 'rejected the book of Ivrim/Hebrews' as being a part of YHWH's 'catalogue of orthodox written Scripture'. They have 'unwittingly committed an even greater and grievous error'. It is **NOT THE BOOK ITSELF** 'that is in error or the original manuscripts' that should be 'held suspect'. **IT IS WHAT HAPPENED DURING THE TRANSLATION PROCESS!** However, with a little effort to 'renew our minds to a true Hebraic mindset', much of the 'ensuing confusion' may be avoided. This, followed by some 'good investigative efforts', using the 'biblical study tools' available and the 'comparison of the Scriptures' in Aramaic ****[regarding the Messianic Scriptures/Kethuvim HaNotzrim/Writings of the Nazarenes which testify to the Final ReNewed Covenant]** the 'true intent of the writer of Ivrim/Hebrews' can be recovered. We must **ALWAYS REMEMBER**, the 'Torah proper' (**the first five books of the TaNaKh/Hebrew Scriptures**) is the **ROOT OF ALL SCRIPTURE**. The 'onus of all other written Scripture' is to be 'in agreement with the spirit of that root'. This includes, the 'Messianic Writings' (**Matthew-Revelation**) which 'teach us about the Final ReNewed Covenant YHWH promised to make with the house of Yehudah/Judah and the house of Yosef-Ephraim'. (**Yirmeyahu/Jeremiah 31:27-34**) This 'promised' **FINAL RENEWAL** was 'ratified by the blood of Mashiach Yeshua on the physical execution stake' at His death. By His 'resurrection and blood being poured out and sprinkled within the Most Holy Place on the Mercy Seat' within the 'heavenly Mishkan/Tabernacle'. Thus, the **FINAL RENEWAL** of YHWH's 'covenant' begun at Mt. Sinai, is awaiting the 'last stage of its full implementation': **THE PHYSICAL RETURN OF OUR MASHIACH YESHUA!** In that day, He will 'bring the fullness of YHWH's salvation with Him'. (**Ivrim/Hebrews 9:28**) YHWH's 'eternal purpose' will be **REALIZED IN ITS FULLNESS**. There is **NO CONTRADICTION** between the 'Torah and the Messianic Writings/Kethuvim HaNotzrim/Writings of the Nazarenes'. **THEY ARE BOTH TOGETHER... ECHAD... ONE!**

The Meaning Of The Term 'Eternal' Regarding The Aharonic Priesthood

*"And thou shalt bring near Aharon and his banim [sons] unto the Petach Ohel Mo'ed [Opening of the Tent of Meeting], and immerse them with mayim [water].
And thou shalt dress Aharon with the Bigdei Hakodesh [Holy Garments], and anoint him, and set him apart as kodesh [holy]; that he may minister unto Me in the kohen's [priest's] office.
And thou shalt bring near his banim [sons], and dress them with kuttanot [robes]:
And thou shalt anoint them, as thou didst anoint their av [father], that they may minister unto Me in the kohen's [priest's] office: for their anointing shall surely be for them A KEHUNAT OLAM ****[EVERLASTING PRIESTHOOD]**- [Hebrew 'olam'- meaning of*

LONG DURATION,
antiquity, futurity, forever, everlasting, evermore, perpetual, OLD, ANCIENT WORLD...
see Brown, Drivers, Briggs Hebrew Lexicon] throughout their dorot [generations].”
(Shemot/Exodus 40:12-15) OJB- emphasis/commentary/definitions mine)

The above passage is from the last chapter of the book of Shemot/Exodus. YHWH is giving Moshe ‘instructions about setting the kehunat/priesthood of Aharon and his sons in place’. Please pay close attention to the ‘emphasized portion’ in the last verse. What does it say? It very **CLEARLY STATES** the ‘kehunat/priesthood of Aharon and his sons’ was one whose ‘tenure/time of service’ would be **EVERLASTING! BUT... what exactly does that mean?** As we ‘highlighted’ above, the ‘Hebrew word’ is **OLAM**. As is the ‘case with many Hebrew words’, there may be a ‘number of intended meanings’ associated with a given word. How it is ‘used’ in most instances determines which ‘definition or portion’ is to be applied. The ‘Strong’s Exhaustive Concordance’ says, ‘olam’ can mean ‘time out of mind, eternal, always or forever’. This is also supported in the definition of the ‘Brown-Drivers-Briggs Hebrew Lexicon’ which states, ‘olam’ may mean ‘ancient time’, **LONG TIME DURATION (of past/of future)**, ‘forever, always, continuous existence, perpetual, everlasting, INDEFINITE OR UNENDING FUTURE, eternity’. While it is true, one of the ‘most common meanings of olam has to do with its eternal/everlasting aspects’; it may also mean ‘time’ whose essence is long in duration... indefinite’. As we are about to see, this ‘latter definition’ is the ‘one intended’ in relation to the ‘Aharonic Kehunat/Priesthood’.

The aspect of the ‘long duration of the anointing and office of the sons of Aharon as the kohenim/priests’ can be clearly seen in this week’s ‘HafTarah portion’. In the book of the navi/prophet **Yechezk’el/Ezekiel chapter 44:15-31**, the ‘prophetic setting of this vision’ is at the time when the ‘3rd Heikhal/Temple’ has been ‘restored during the Millennial Kingdom’. YHWH shows the navi/prophet, it is the ‘sons of Tzadok/Zadok’ who would be the ‘kohenim/priests’ at that time. These ‘kohanim/priests’ were to come from the ‘lineage of Aharon’. ****[They descended from Eleazar the son of Aaron- 1 Chronicles 6:4-8]** They will be called to ‘minister in this Heikhal/Temple and to draw near to minister’ to YHWH Himself. Regardless of those who reject the reality of the ‘rebuilding of a 3rd Heikhal/Temple’... **IT WILL HAPPEN!** It is ‘prophesied’ by the navi/prophet Zecharyah/Zechariah and the Mashiach will build it! **(Zecharyah/Zechariah 6:12-13)** The sons of Aharon, the ‘kohenim/priests through Zadok’ are identified as ‘sons of righteousness’. They will be the ‘kohenim/priests who do the work of the ministry within the Heikhal/Temple’ at that time. This ‘clearly shows the order of the Aharonic priesthood’ will be **PRESENT AND FUNCTIONING** at the End Time! Again, the ‘existence of this ‘kehunat/priesthood’ shows its ‘relation to time and its being everlasting in the sense of **BEING OF A LONG DURATION**. However, we will now see an ‘important point’ concerning the ‘Aharonic kehunat/priesthood’ that **MUST** also be factored in.

Understanding The Earthly And Heavenly Order Of Priesthood

Like so many things involving the Torah, the ‘theology of the church of Christendom’ discounts the purpose of the ‘Levitical order of the Aharonic kehunat/priesthood’ beyond its so-called ‘Old Covenant’ setting. It then seeks to discard this ‘kehunat/priesthood’ entirely in favor of its so-called ‘New Covenant’ perspective. **NOTHING COULD BE FURTHER FROM THE TRUTH!** The ‘Hebraic mind’ does not ‘discard the covenants’ of YHWH when a ‘new one’ is enacted. It ‘stacks’ them, ‘building one upon another’, forming an ‘echad or unity of presence and purpose’. It is true,

there are *'parts of every preceding covenant'* that may be fulfilled, and therefore, those *'portions'* are no longer necessary. However, there are other *'parts of each of these covenants'* that have not yet been fulfilled. These *'portions will pass seamlessly into the next covenant'* awaiting their fulfillment. These *'portions are renewed and exist in perfect synch with their newer counterparts'*.
THE HEBRAIC IS ABOUT UNITY!

So, what does this mean concerning the *'Levitical order of the Aharonic priesthood'*? First, because the Heikhal/Temple is no longer existent at present, the Aharonic priesthood of the Levitical order has *'also fallen into disuse'*. **HOWEVER, THAT DOES NOT MEAN ITS USEFULNESS IS OVER!** It does mean, when *'viable conditions'* return ****[eg. the rebuilding of the 3rd Heikhal/Temple]**, **THEN** its *'function'* will also be restored! (**Hoshea/Hosea 3:4**) We have touched on this aspect above.

Second, in the book of Ivrim/Hebrews, the comparisons made between the *'Levitical/Aharonic order and the Malki-Tzedek/Melchisedec/kehunat/priesthood'* should not be confused. While showing the *'latter is superior to the former'*, it **DOES NOT REMOVE** the *'former from a viable reinstatement and future existence'*.

I think it would be good to make a point very clear here. There has **ALWAYS** been only **ONE** order of *'kehunat/priesthood'* **ON EARTH**. There will **ALWAYS** be **ONE** *'kehunat/priesthood'* that will and can minister *'within the auspice of the earthly Heikhal/Temple'*. That *'kehunat/priesthood is 'Levi'*, after the *'order of Aharon'*. The *'Malki-Tzedek kehunat/priesthood'* is **HEAVENLY**. Master Yeshua, who is *'Kohen HaGadol/High Priest'* of this order, **DOES NOT** minister in the earthly *'Heikal/Temple'*! He is M'lekh/King of **HEAVEN and EARTH**. The earthly *'Heikhal/Temple'* is a *'shadow of the real one in the Shomayim/Heavens'*. In fact, our Master Yeshua **COULD NOT** minister in the *'earthly one'*, because He is from **THE WRONG TRIBE!**

"If, therefore, he [Master Yeshua] were on ha'aretz [the earth] he WOULD NOT BE A KOHEN [PRIEST], als there are kohanim [priests] who offer every korban (sacrifice) according to the Torah;" (Ivrim/Hebrews 8:4 OJB- definitions mine)

"For the One about whom these things are said belonged to a different shevet (tribe- Yehudah/Judah), from which no one has officiated at the Mizbe'ach [Altar]. For it is ugeret (easily seen, evident) that Rebbe [Teacher], Melech HaMoshiach Adoneinu [King, The Mashiach, our Master] was descended from Yehudah [Judah], and in connection with that shevet (tribe), Moshe Rabbeinu [our Teacher] said nothing about kohanim [priests]- [they come from Levi, through his grandson Aharon]." (Ivrim/Hebrews 7:13-14 OJB- commentary/definitions mine)

However, as a *'Kohen HaGadol/High Priest after the order of Malki-Tzedek/Melchisedec, the heavenly order'*, **HE CAN ENTER** the *'real Mishkan/Tabernacle in the Shomayim/Heavens'*.

"But when Rebbe [Teacher], Melech HaMoshiach [King, The Mashiach] came as the Kohen Gadol [High Priest] of the coming tovot (good things), he entered through the Mishkan Gadol [Greater Tabernacle], the greater and more perfect Mishkan [Tabernacle], not made with hands, that is, not of this B'ri'ah (Creation);" (Ivrim/Hebrews 9:11 OJB- definitions mine)

I realize, what is being said may come as a shock to our *'theological understanding'*. Most of us were taught through the *'systematic theology of the church of Christendom, the kehunat/priesthood of the Levitical/Aharonic order'* and the need for *'animal korbanot was done away'* after Master

Yeshua's redemptive work. But our having **NOT** been told the Truth, **DOESN'T MAKE THAT TRUTH ANY LESS REAL OR VALID!** Remember, from the historical record of the book of Ma'asim/Acts in the Messianic Writings, the congregation of Mashiach **CONTINUED** to meet in the 'Heikhal/Temple' **AFTER** His resurrection. In fact, historically, they continued to do so almost up until the 'destruction of the Heikhal/Temple' in 70 AD/CE! There was 'no conflict' between the 'earthly and the spiritual' as they existed side by side for the 'talmidim/disciples' of our Master Yeshua. The only problem came when 'pressure was applied' by some who would make the earthly 'Heikhal/Temple' and its service 'preeminent over the true reality of the Mishkan/Tabernacle in the Shomayim/Heavens'. This is exactly what was happening at the time when the letter to the 'Ivrim/Hebrews' was written. There was a 'real attempt' to cause those who followed Master Yeshua as the 'Kohen HaGadol/High Priest after the order of Malki-Tzedek/Melchisedec to renounce Him and turn away' from His **ONCE FOR ALL** 'redemptive work'. This is the 'issue' being addressed by the writer of the book of Ivrim/Hebrews to these talmidim/disciples of Mashiach Yeshua from the house of Yehudah/Judah. The 'earthly' **CAN EXIST TOGETHER** with the 'heavenly'. However, we **CANNOT** allow the 'earthly to usurp the place of the heavenly'. The heavenly is the **COMPLETION and FULFILLMENT!** It doesn't mean the 'earthly' must be destroyed. **THEY EACH MUST SIMPLY BE KEPT IN THEIR PROPER SPHERE.**

The Final Defining Characteristic

We have come to see some 'important facts' about these two priesthoods YHWH has instituted. Each 'have their place and function within their proper sphere and time'. We don't have the time to consider the 'full ramifications and realities' of these things here. However, YHWH has 'prophetically' given us a 'picture of this reality' as we have seen through the navi/prophet Yechezk'el/Ezekiel. There will be a 'fully functioning expression of the earthly Aharonic priesthood' in that future time. Why? Because this 'kehunat/priesthood' is **VITALLY CONNECTED** to the earthly 'Heikhal/Temple' and the 'manifestation of YHWH's Sh'kinyah/Manifest Presence' there. As we have seen, it is a part of the 'everlasting time frame' which YHWH very clearly speaks to in His Torah. However, this 'indefinite time-period of relevance' **WILL FINALLY COME TO AN END!** When that happens, this 'kehunat/priesthood' will cease... **NOT ONLY TO FUNCTION, BUT TO EXIST!** When will that be? We are told in the 'book of Hitgalut/Revelation' chapter 21. This is where Yochanon/John is given 'the vision of the new heavens and the new earth'. The 'heavenly city of New Yerushalayim/Jerusalem' comes down from the Shomayim/Heavens. He sees this 'city in all its glory'. It is then we are told...

*"And I saw **NO HEIKHAL [TEMPLE]** in it, for Adonoi Hashem El Shaddai [**Master YHWH/The Many Breasted One**] and the **SEH [LAMB/MASHIACH]** are its **Beis HaMikdash [House of The Dwelling/Sanctuary- The Temple]**." (Hitgalut/Revelation 21:22 OJB- emphasis/definitions mine)*

Yochanon/John **NO LONGER SEES** the 'physical structure of the Heikhal/Temple'. Why? Because he tells us earlier in this chapter,

*"And I heard a kol gadol (loud voice), a Bat Kol [**Daughter of a Voice- a Divine Echo**] from the Kisse (Throne) saying, "Hinei [**Behold**], The Mishkan of Hashem [**Tabernacle of YHWH**] is with men, and He shall tabernacle with them, and they shall be His people, and Hashem [**YHWH**] Himself shall dwell among them." (Hitgalut/Revelation 21:3 OJB-definitions mine)*

Beloved, this is the time when the *'Levitical priesthood after the order of Aharon'* will end. This *'kehunat/priesthood is vitally connected to the Heikhal/Temple'* on earth. When that Heikhal/Temple finally *'ceases to exist forever'*, then so does the *'kehunat/priesthood ministering there'*. This is why the *'kehunat/priesthood of Malki-Tzedek/Melchisedec'* is the **GREATER PRIESTHOOD. IT IS NOT CONNECTED TO TIME!** It is **CONNECTED** to the *'Mishkan/Tabernacle'* in the *'Shomayim/Heavens'*. **IT EXISTS IN THE REALM OF THE ETERNALS.** While the *'Aharonic kehunat/priesthood'* existed as an *'everlasting order'*, it was **CONNECTED TO TIME.** As we saw, *'one of the definitions of everlasting'* had to do with *'time of long duration... indefinite'*. The *'duration of the time associated with this kehunat/priesthood'* is determined by the *'existence of the physical Heikhal/Temple'*. After this *'Heikhal/Temple'* was destroyed in 70 C.E., the *'Aharonic priesthood also ceased to function'*. However, it **DID NOT** *'cease to exist'* or have *'implications of a continued future existence or usefulness'*. The ruins of the *'Heikhal/Temple and its foundation'* remain even today. It is a *'testimony'* that YHWH is **NOT FINISHED** with this *'physical structure or the order of priesthood'* ministering within it.

However, the *'kehunat/priesthood of Malki-Tzedek/Melchisedec'* is **ETERNAL**, in the sense of **NEVER COMING TO AN END.** Its power is **GREATER**, because its *'power comes out from'* **ETERNITY**, from the **SHOMAYIM/HEAVENS.** As a result, it can do what its *'earthly counterpart, the Aharonic kehunat/priesthood'*, cannot. **IT CAN BRING PERFECTION/COMPLETION!** Why? Because the **HEAD OF THE MALKI-TZEDEK/MELCHISEDEC KEHUNAT/PRIESTHOOD IS DEFINED BY LIFE!** The *'Aharonic kehunat/priesthood'* is defined by *'limitation'*, **BECAUSE THOSE WITHIN ITS ORDER DIE!** This is the proclamation of Abba YHWH to His Son, our Adon/Lord Yeshua,

"Hashem [YHWH] hath sworn, and will not relent, Thou [Moshiach] art a KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK [KOHEN FOREVER IN RESPECT TO THE ORDER OF MALKI-TZEDEK/KING OF RIGHTEOUSNESS]" Tehillim/Psalms 110:4 (5) OJB-emphasis/definitions mine

Why This Understanding About The Priesthoods?

Why did we spend so much time considering these *'two kehunat/priesthoods'*? Because we *'need to understand the necessity'* in **BOTH KEHUNAT/PRIESTHOODS** of the *'spirit of holiness'*. Yet, the *'specific instructions'* of the Torah found in chapters 21 and 22 of our parasha are *'directed solely to the Levitical order of the Aharonic priesthood'*. We may *'learn the general principles'* concerning *'holiness, the recognition of discerning between the holy and the profane, clean and the unclean, in both kehunat/priesthoods'*. However, we must keep in mind, a *'change in the kehunat/priesthood under the Sinaitic/Mosaic Covenant'* (**not the Torah itself**) has occurred. The Final ReNewed Covenant is **GOVERNED** by Mashiach Yeshua and **NO LONGER** by Moshe! Therefore, the *'instructions for the Malki-Tzedek/Melchisedec kehunat/priesthood'* have also changed. **(Ivrim/Hebrews 7:12)**

It's the same idea when it comes to *'pursuing the Torah'* today. **THE TORAH HAS NOT CHANGED, BUT THE COVENANT WHICH GOVERNS HOW IT IS TO BE KEPT HAS!** This is where so many coming into this *'restoration'* get into trouble. They *'embrace the Torah'*, but *'seek to keep it'* with a **MOSAIC COVENANT SPIRIT**, by their own willpower. The result? **THE TORAH BECOMES DEAD LETTER. (11 Corinthians 3:6)** Today, the Torah must be kept in the **POWER OF THE SPIRIT**, from a **FINAL RENEWED COVENANT PERSPECTIVE.**

Under the **Final ReNewed Covenant**, YHWH not only **GIVES THE COMMANDMENTS**, He, also **PROVIDES THE POWER TO DO THEM!** (Yechezk'el/Ezekiel 36:23-27; **Philippians 2:12-13**; also read back over last week's parasha commentary on '*Kedoshim*' starting at the section on '*Practical Aspects of YHWH's Holiness*') The '*redemptive work*' of Yeshua HaMashiach/The Messiah has **TAKEN AWAY ALL THE CONDEMNATION** when we '*fall short*' in fulfilling the Torah. (see **Romans 8:1**) I'm not talking about '*stubborn self-willed sinfulness*'. This is **REBELLION** against YHWH and His Torah. ****[B'yad Ramah- Sin of the High Hand]** That is a totally different subject. **THERE IS NO FORGIVENESS WHEN THAT SPIRIT IS IN ONE'S HEART UNDER ANY COVENANT YHWH HAS MADE!** No, I am talking about when we '*miss the mark*' while attempting to do what YHWH's '*instruction*' by His HaRuach HaKodesh/The Spirit of His Holiness is asking of us. ****[Ex. The difference between falling up the stairs and down the stairs]** The '*blood of Yeshua will blot out, wipe away and take away*' that sin. When we '*stop and confess*' what we've done with a '*true heart of brokenness*', **THEN** our Advocate, Yeshua HaMashiach/The Messiah '*stands up*' as our Lawyer and '*pleads our cause*'. Our heavenly Abba YHWH, The Judge, sees the '*blood of His Son and decrees us forgiven*'. **WE ARE THEN RESTORED IN FELLOWSHIP WITH HIM!** (Yochanon Alef/ **1 John 1:7-9**)

The Priesthood And Holiness

“Neither shall ye profane Shem Kodshi [My Holy Name]; but I will be treated as kadosh [holy] among the Bnei Yisroel [Sons of Yisrael]: I am Hashem [YHWH], the One making you Kadoshim [Holy Ones], That brought you out of Eretz Mitzrayim [Land of Egypt], to be for you Elohim (your G-d/Mighty One): I AM HASHEM [YHWH].” (Vayikra/Leviticus 22:32-33 OJB-emphasis/definitions mine)

As you look through the '*instructions*' given to the kohenim/priests, Aharon and his sons in chapter 21 and 22, you are '*immediately struck*' with a very '*important fact*'. The requirements concerning the '*need for holiness*' are strict. It was even more so for the '*kehunah/priesthood*' than for the average Yisraelite. Look at Aharon, as Kohen HaGadol/High Priest. The requirements '*governing his ministry*' were also stricter. Why? Because these kohenim/priests and the Kohen HaGadol/High Priest all have '*intimate degrees of varying interaction*' with YHWH and His '*Sh'khinyah/Manifest Presence*'. The '*more intimate*' the contact, the '*narrower*' becomes the way in '*walking out that ministry and lifestyle*'. Remember the words of Rebbe Yeshua,

“Enter through the derech (way) of the shaar hatzarut (gate of narrowness), for wide is the delet [door/gate] and broad is the rekhov (street) leading to Abbadon (destruction, hell, Abbadon), and rabbim (many) are they who enter through it. But tzar (narrow) is the delet [door/gate], and constricted is the Derech (Way) that leads to Chayyim (life) and few are the ones finding it.” (Mattityahu/Matthew 7:13-14 OJB-definitions mine)

It is not about just '*trying to make things harder*'. The '*way of holiness*' is literally to be '*other than what is considered nominal and routine*'. It is about the '*reflection*' we give of the One to Whom we belong. The fact is, if we have '*chosen to serve YHWH*' and become a '*part of His holy nation*', then while our '*redemption*' came as a free unmerited gift, the '*maintenance of that redemption, the walking out of our salvation*' **IS QUITE COSTLY!** YHWH '*makes it plain to Yisrael*' at different times, and He '*reiterates this*' to Aharon and his sons in verse 33 of chapter 22. **HE IS**

THE ONE THAT PAID FOR OUR REDEMPTION. HE IS THE ONE THAT DELIVERED US AND BROUGHT US UP OUT OF MITZRAYIM/EGYPT. SO, HE DOES HAVE THE RIGHT TO SET THE STANDARDS OF HIS HOLINESS IN OUR LIFE!

TO WORSHIP YHWH IS COSTLY! (Sh'muel Beit/11 Samuel 24:24) To *'karob/draw near to His Sh'khinyah/Manifest Presence'* is wonderful, **BUT** it is also dangerous! If we have learned anything along the way through our studies in Vayikra/Leviticus it is this: **WE MUST NOT TREAT YHWH'S PRESENCE WITH ANYTHING LESS THAN REVERENTIAL RESPECT AND HOLINESS.** Nadab and Abihu, Aharon's sons who died for their zealous, yet *'presumptuous attempt'* to approach YHWH in their *'own way'*, **MUST** serve as a *'stark reminder'*. We **MUST** follow His protocol in approaching His holy Presence as our Elohim/Mighty One... **ALWAYS!**

The call to *'holiness'* is not the only one governing the *'Levitical order of the Aharonic priesthood'*. It is also a call to **ALL** those who *'seek to serve'* YHWH today through our blessed Adon/Lord Yeshua in the *'kehunat/priesthood after the order of Malki-Tzedek/Melchisedec'*. Listen to the words of Kefa/Peter,

"As Bnei Mishma'at (Children of Obedience 1:2), not conforming yourselves to your former ta'avot (lusts), when you lacked da'as (personal/intimate revelation, saving knowledge),

But, als (since) the One who bestows on you the kri'ah (calling) is KADOSH HU [He is Holy] (TEHILLIM 99:5), so also yourselves become Kadoshim [Holy Ones] in hitnahagut (conduct), Because it says in the Torah, KEDOSHIM TIH'YU KI KADOSH ANI ('YOU MUST BE HOLY ONES FOR I AM HOLY' VAYIKRA 19:2)." (Kefa Alef/1 Peter 1:14-16 OJB-definitions mine)

Today, we as a part of Yisrael who live under the auspice of the *'Final ReNewed Covenant'* are **ALL KOHANIM/PRIESTS** *'after the order of Malki-Tzedek/Melchisedec'*. In fact, we are **ROYAL PRIESTS/KINGS!** (Kefa Alef/1 Peter 2:9; Hitgalut/Revelation 1:6) We too are called to *'show forth His holiness'* to the whole world. How? **BY BEING HOLY/SET APART AS OUR MIGHTY ONE IS HOLY/SET APART.** This is how we bring glory to His Name. We can never *'attain to that level of holiness'* by our own effort. He, our YHWH, has **MADE US HOLY.** Now, we are called by the *'power of YHWH's HaRuach HaKodesh/The Spirit of Holiness'* to do these three things...

- 1) **MAINTAIN** that holiness *'imputed to us'*
- 2) **EXTEND** that holiness *'out from our spirit and into our souls'*, and...
- 3) **FINALLY**, *'into our bodies'*

The whole world around us should know we are *'different, distinct and set-apart'*. Even as the *'average Yisraelites'* knew Aharon and his sons as *'kohanim/priests were different'* by the way they carried themselves. So, all the world should know we are different too. We are **OTHER THAN 'normal human beings'**. We are not *'nominal believers'*. Anything less and we are doing an *'injustice to the Name of the One'* we claim to worship!

Mo'edim/Appointed Times And Chagim/Feasts Of YHWH

In chapter 23 of Vayikra/Leviticus, we have the *'Mo'edim/Appointed Times and Chagim/Feasts'* of YHWH given to us. I am not going to spend a lot of time here. We will be posting more in-depth

studies on this on our website. For now, I am going to list the 'Mo'edim/Appointed Times and Chagim/Feasts' in their orders and dates on the Hebrew/Jewish calendar. We, as a ministry, have chosen to keep these *Mo'edim/Appointed Times and Chagim/Feasts* as a 'sign of unity' with the 'house of our elder brother, Yehudah/Judah'. There is 'much controversy over keeping these celebrations' at present, and what 'calendar' should be used. I am not going to address those concerns here. We as a ministry have made the choice to 'walk in unity' with our brother 'Yehudah/Judah/The Jewish House of Yisrael'. We 'extend grace' to others who see it differently. Let us 'simply remember' we are, in fact, in the 'galut/exile' and are 'scattered in the Diaspora'. No one at this point can do everything 'exactly right'. However, we can 'keep rehearsing and rejoicing' that at least we are 'making the attempt' to keep YHWH's 'Mo'edim/Appointed Times and Chagim/Feasts' as His Torah instructs us. May YHWH 'multiply His grace' toward all Yisrael, as we press into 'Sh'mah/Hear O Yisrael and pursue His Torah' with all our heart. **OUR BRIDEGROOM IS COMING!**

****The Celebrations Below Are An Overview Not An In-Depth Study****

1. **The Shabbat**- the 'weekly Sabbath' kept on the 'seventh day', which is by 'Scriptural tradition' on Saturday. It is the 'most important celebration in Hebrew understanding'.
2. **Pesach- (Aviv 14)** Also known as 'Passover'. Brother Yehudah/Judah combines this celebration to include 'HaMatzot/Unleavened Bread and Yom HaBikurrim/Day of Firstfruits'. Each important in their own right. Accordingly, these 'three celebrations' are called 'Passover Week or Passover Season' in rabbinic tradition. However, each of these 'Mo'edim/Appointed Times', Hebraically, are 'separate celebrations'.
3. **HaMatzot/Unleavened Bread- (Aviv 15-22)** The days preceding this celebration, begin the time when all Yisrael is to 'remove the leaven' ****[A picture of sin]** from their houses. The eating of Matza, a 'flat unleavened bread, striped and pierced' is eaten during this week. This 'Mo'ed/Appointed Time' is the first of 'three ascension Chagim/Feasts'. ****[These are where all the 'males of Yisrael' are to 'go up and appear' before YHWH in Yerushalayim/Jerusalem]** The celebration begins with an 'Annual/High Shabbaton', a 'miqrah kodesh/holy convocation'. **(Aviv 15 evening)** It ends the week with another 'Annual/High Shabbaton', also a 'miqrah kodesh/holy convocation'. **(Aviv 22 day)**

On Aviv 16 Erev/Evening, begins the 'celebration' of what is known as 'The Counting of the Omer'. **(23:9-16)** This is the 'practice of counting 49 days of weeks + 1 extra day' = 50, a 'Yovel/Jubilee'. This brings us to the last of YHWH's Spring 'Mo'edim/Appointed Times'. This celebration is also the 'second of the ascension Chagim/Feasts' known as 'Shavuot/Feast of Weeks'. ****[See the 'Counting of the Omer' section on our website for more details under the Torah tab- www.gatestozion.net]**

4. **Yom HaBikurrim/Firstfruit- (Aviv 16 Day)** this is the time of the bringing of the 'sheaf' (Omer) of the 'barley harvest to be waved before YHWH'. This 'Mo'ed/Appointed Time' physically occurs on Aviv 16 day with the 'Kohen HaGadol/High Priest' waving the 'first prepared barley sheaf' ****[2^{1/2} quarts of processed barley grain]** before YHWH during the days when the 'Heikhal/Temple' was standing. This is to testify before YHWH that the 'count-up toward Shavuot' has begun. ****[Spiritually, in Messianic Tradition, it also 'testifies' ALL IS READY for the Mashiach/Messiah's 'resurrection'! **](The reality of which, the Jewish house of Yisrael of rabbinic tradition still can't see, but will in**

YHWH's perfect timing- Romans 11)]. In the year our Master Yeshua died, Aviv 17 would have been on a Saturday, the day of the *'weekly Shabbat'*. On that evening, just as the day was turning into the Erev of Aviv 18, in that *'nano second, the twinkling of an eye at the end of the weekly Shabbat'*, our blessed Adon/Lord Yeshua would have *'come forth from the grave'*... ****[made *'techiyat/stood up... Heb. 'ALIVE!'*]** He had fulfilled the promise of the *'HaBikurrim/Firstfruits'* on Aviv 16 day, having died in the afternoon of Aviv 14 and being buried before sundown. The *'3-day - 3-night'* count beginning on the Erev/Evening of Aviv 15 after sundown. Our Adon/Lord Yeshua's death and burial qualified Him to be the *'First of the Firstfruit'* ****[singular- the *'raising'* of our Adon/Lord Yeshua as *'First'* to be raised in COMPLETION from the dead NEVER TO DIE AGAIN!- 1 Corinthians 15:20]** of those who would *'believe upon Him throughout time'* at His return. These would comprise the *'firstfruit in resurrection'* according to their *'order'*. ****[plural- 1 Corinthians 15:23- denoting all who follow]** The *'waving'* of the Omer on Aviv 16 day was the *'sign'* to the heavens, that *'all was ready'* for The Son to be *'raised on the third evening'*, just as Yonah/Jonah had prophesied! (**Yonah/Jonah 1:17; Mattityahu/Matthew 12:40**)

5. **Shavuot- (Sivan 6)** also known as *'Feast of Weeks'*. Hebraically- this is the traditional time of the *'Mattan HaTorah/Giving of Torah'* and the *'Outpouring of YHWH's HaRuach HaKodesh/The Spirit of His Holiness'*. (**Shemot/Exodus 19:16-19; Ma'asim/Acts 2**) It is the time of the *'wheat harvest'*. Two loaves of bread *'with leaven'* are baked and waved before YHWH. In this instance, the *'leaven'* **DOES NOT** represent a *'concept of sin'* as it does during *'HaMatzot/Unleavened Bread'*. It instead represents the *'consummation of the process'* begun at *'Pesach/Passover'*. The wheat has been *'harvested, processed and finally baked into two* ****[the number of *'witness'* in the Hebraic mindset]** *loaves of bread'*. This shows Yisrael (**both Houses- the house of Yehudah/Judah and the returning house of Yosef/Ephraim**) have entered the *'betrothal'* as **ONE WHOLE RESTORED HOUSE** with YHWH The Son, our Adon/Lord Yeshua. It is the *'beginning process of preparing for His enthronement'* at Tishri 1, the beginning of the **Fall Mo'edim/Appointed Times** in Yerushalayim/Jerusalem.
6. **Yom Teruah- (Tishri 1)** is the *'day of blowing or shouting'*. It is also known in *'Jewish rabbinic tradition as Rosh Hashanah/the Civil New Year'*- It is the *'first of the three fall Mo'edim/Appointed Times'* and speaks to the *'enthronement'* of the M'lekh/King, our Adon/Lord Yeshua HaMashiach/The Messiah, with the blowing of the *'Great Shofar'*. He will take up His throne over the restored *'Whole House of Yisrael'* in Yerushalayim/Jerusalem which was begun at *'Shavuot/The Feast of Weeks'*.
7. **Yom HaKipurrim- (Tishri 10)** The *'Day of Atonements'*. This is the *'second of the fall Mo'edim/Appointed Times'*. It is the *'most holy day'* of the year. It historically speaks of the *'covering/atonement'* of **ALL** of the *'sins of the nation of Yisrael'* in the time preceding the coming of our Adon/Lord Yeshua and His *'redemptive work'*. After His coming, it continues to proclaim His *'final redemptive work'*. A time when the *'Betrothal'* begun at *'Shavuot/Feast of Weeks'* **WILL CULMINATE IN THE FULL MARRIAGE OF THE RESTORED WHOLE HOUSE OF YISRAEL WITH HER BRIDEGROOM... ONE KING... ONE NATION... TOGETHER... FOREVER... AMEIN!**
8. **Sukkot- (Tishri 15-22)** Also known as... **Tabernacles**. This is the last of the fall *'Mo'edim/Appointed Times'* and the last of the three *'Chagim/Feasts of YHWH'*. Prior to Adon/Lord Yeshua's physical return, it is a *'seven-day celebration where all of Yisrael are*

instructed to live in sukkot/temporary shelters for a week to remember' how YHWH kept our fathers as they traveled from Egypt/Mitzrayim to Mt. Sinai in the Exodus. It is a time of 'intense joy'. A time of the 'future coming Millennial Kingdom' on earth. The time when 'all the nations' will come to Yerushalayim/Jerusalem to worship YHWH and His 'manifestation in flesh' as The Son, our Adon/Lord Yeshua HaMashiach, 'M'lekh/King Messiah' of all the earth.

At the end of these 'seven days', there is an 'eighth day' celebration known as 'Simchat Torah or Rejoicing In The Torah'. Another 'celebration' also occurs, known as 'Sh'mini Atzaret/The Eighth Day Assembly'. This is where YHWH says to Yisrael, 'You came to visit, won't you please come and stay!' The '8th day' speaks of our 'going into eternity', into the 'new heavens and the new earth' and the 'coming down of the city of New Yerushalayim/Jerusalem'.

Note- **[The Shabbat is a weekly celebration] While the above 'seven celebrations' are referred to by many in 'Messianic Judaism' and also by many within the 'restoration of the Whole House of Yisrael at present as feasts', there are actually only 'three that are classified as Chagim/Feasts' within those 'seven'. The correct name of these 'seven celebrations' are... 'Mo'edim/Appointed Times'. The 'three feasts' within the seven 'Moe'dim/Appointed Times' ****[called 'chag' or plural 'chagim']** are: 'HaMatzot/Unleavened Bread, Shavuot/Weeks and Sukkot/Tabernacles'. They are also known as 'regalim/foot or ascension gatherings' because all the males in Yisrael 'go up' to Yerushalayim/Jerusalem to be 'presented before' YHWH at that time. **(Deuteronomy 16:16)**

The Menorah And Showbread

Chapter 24 ends with the instructions on 'lighting the Menorah'. The oil was to be 'pure olive oil' and the 'lights' were to be kept 'continually burning' to give 'light in the second compartment of the Mishkan/Tabernacle known as the Holy Place'.

Then comes the 'instruction for the Table of Showbread'. It was to be kept displayed daily 'before the light of the Menorah'. It was known as the 'Bread of the Presence'. It was changed 'once a week' and was to be eaten by the 'kohanim/priests'. Though it was exposed for an entire week, the bread did not go bad. Tradition has it, it was as fresh on the 'last day' as when it was 'first set out'.

We say the following blessing as we continue each week's study of Torah:

*Chazak u'Barukh...
Strength and Blessing!*

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 31: Emor/Speak or Say](#)