

## Parashah #31

(Updated 5.09.09)

Emor ~ עֵמוֹר ~ Say or Said

Torah: Vayikra/Leviticus 21:1~24:23

Haftarah: Yechezk'el/Ezekiel 44:15-31

B'rit Hadashah: Mattityahu/Matthew 5:38-42; Galatians 3:26-29

### CHAPTER 21

This weeks Parashah, first, gives us a series of regulations concerning the Levitical priests:

- how they are to live
- the kind of women they are to marry
- how they are to stay away from dead things and
- how to consecrate themselves as holy to the L~rd.

Then there are also sundry laws for the priests, not all are Levitical, on how they are to conduct their day-to-day affairs, to be set-apart to HaShem. I was intrigued by verse 5 about the (co-hah-neem) *cohanim/priests* not making bald spots on their heads, cutting their beards or cutting gashes in their flesh. Some research indicated that these were rituals of the priests of the various cults of that day. NO WONDER they weren't supposed to do those things!!!

**Verse 9** “The daughter of a cohen who profanes herself by prostitution profanes her father; she is to be put to death by fire.” That seems SO harsh, yet as I thought about it, the following verse came to mind. **Luke 12:48** “. . . For unto whom much is given, of him shall be much required . . .”

Then in **verses 10-12** we learn that the *cohen/priest* is NOT to . . .

- “stop grooming his hair,
- tear his clothes,
- go in to where any dead body is or
- make himself unclean, even when his father or mother dies.

He may not leave the sanctuary then or profane the sanctuary of his G~d . . .” Now we know why Aharon and his sons could not attend to Abihu and Nadav when they were struck dead in the Tabernacle.

Another matter, in **verses 13-15**, “he is to marry a virgin”, finally makes sense. If we will recall, the priesthood was handed down from generation to generation. By the priest marrying only a

virgin, could the bloodline continue to be without contamination. When **verse 14** said that he is to “marry a virgin from among his own people” I wondered if she was to be an Israelite or if she was to be from his tribe. I found the answer when I got over to our Haftarah reading, specifically **Yechezk’el/Ezekiel 44:22**. Here we learn that she is to be an Israelite and furthermore, if she is the widow of a cohen, he may marry her.

For yet another week, we are admonished to keep the mitzvot “be ye holy for I, Adonai, your G~d, am holy”.

## CHAPTER 22

This chapter gives us the specifics of animals that are acceptable for sacrifice. Only a physically blameless animal was considered appropriate, which certainly reminds us of our (Mah-she-ahk) *Mashiach/Messiah*, Yeshua, who was blameless and without blemish.

Additionally, in **verses 10-16**, the people are encouraged to avoid the contamination of their sacrificial meat and terumah (the prescribed portions of crops which are given to the Kohanim). Actually, the “prescribed” portion is approximately one-fiftieth of a crop that is given to the Kohen. It may not be eaten by any (zahr) *zar* [זָר, זָרָה]/*stranger*. However, according to the Stone Edition of the Artscroll Chumash, in this context a more accurate translation would be layman. The members of a Kohen’s household – including his Israelite wife and gentile slave(s) – are permitted to eat terumah.

According to **verse 27** when a bull, sheep or goat is born, it is to stay with its mother for seven days; but from the eighth day on, it may be accepted for an offering. The Stone Edition of the Artscroll Chumash gave a couple of interesting commentaries on this verse. “Until its eighth day, there is still a possibility that the newborn may be premature and unviable (Chizkuni).” and “Just as a Sabbath must go by before a boy is circumcised, an animal must live through a Sabbath before it can be used for a sacred purpose. Because it bears testimony to HaShem as the Creator, the Sabbath gives spiritual validity to the entire universe (Tzror HaMor; Zohar)”

## CHAPTER 23

Of our entire Weekly Parashah (portion), this is the most important, in my opinion and is one of my most favorite chapters in the entire Book. This is when HaShem gave us His (moe-eh-deem) *moedim/appointed times*. Some of us have entered into the Messianic Community because of the rich significance of these festivals. We acknowledge the fore shadow of events and how they relate to the coming of Yeshua and the soon return of Yeshua Ha Mashiach. However, these *moedim* are a cause of contention because the vast majority of church-goers today do not honor HaShem’s holidays and falsely believe that they were done away with by Yeshua. These

same people often judge us for not celebrating the non-Biblical replacement days, lent, easter, advent and christmas, yet are unable to show us where in scripture we are told to acknowledge those replacement days.

Although moedim is used on a consistent basis, there is another Biblical Hebrew word for the Jewish annual *feast days* and it is (kha-geem) *chagim* which is the plural form and the singular form is (khahg) *chag/feast day*. On occasion, one might hear another say (khahg sah-meh-ahk) *Chag Sameach/Happy Holiday!* Sometimes that greeting might be followed with the word of the specific holiday, i.e. *Chag Sameach Pesach/Happy Passover Holiday!!!!*

**Vayikra/Leviticus 23** details the appointed times that HaShem established to meet with His people, be they Jewish or Gentile. Make no mistake about it, He did not make two sets of appointed times, only one set! The *moedim/appointed times* are . . .

- the weekly (Shah-baht) *Shabbat/Sabbath* (v 3);
- the monthly (Roe-sh Kho-desh) *Rosh Chodesh*/New Moon Festival (B'midbar/Numbers 10:10)

and the annual festivals of . . .

- Passover/(Pay-sahk) *Pesach* (v 5);
- Unleavened Bread/(Maht-zah) *Matzah* (verses 6-8);
- First Fruits/(Hah-Bik-koo-reem) *HaBikkurim* (verses 9-14);
- Pentecost/The Feast of Weeks/(Shah-voo-oat) *Shavu'ot* (vs 15-22);
- Feast of Trumpets/(Yome Teh-roo-ah) *Yom Teruah* (vs 23-25);
- Day of Atonement/(Yome Kip-poor) *Yom Kippur* (vs 26-32);
- Feast of Tabernacles/(Sue-coat) *Sukkot* (vs 33-43) and the . . .
- Eighth Day Assembly/(Sheh-meh-knee Aht-zeh-reht) *Shemini Atzeret* (v 36b).

**Colossians 2:17** tells us that in addition to the ancient meaning for honoring these days, there is yet more fulfillment in Yeshua. For instance, by honoring the weekly Sabbath, we not only have a complete day of physical rest, but we also rest in Messiah by devoting the day to Him and to meditating on His Word. It also represents the coming Sabbath Millennium where Yeshua will reign supreme.

"But as for you, speak to the sons of Israel, saying, '**You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations,** that you may know that I am Adonai who sanctifies you. Therefore you are to observe the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. For six days work may be done, but on the seventh day there is a Sabbath of complete rest, holy to Adonai; whoever does any work on the Sabbath day shall surely be put to death. So the sons of Israel shall observe the Sabbath, to

celebrate the Sabbath throughout their generations as a perpetual covenant.’ **It is a sign between Me and the sons of Israel forever; for in six days Adonai made heaven and earth, but on the seventh day He ceased *from labor*, and was refreshed” (Sh’mot/Exodus 31:13-17).**

For most of those who have become Torah observant, we have learned to cease from our labor (our 9-5 jobs) on Shabbat (Saturday). For a clearer understanding regarding the English word “work”, I want to share what our friend, Rabbi Ya’akov Youlus, in Jerusalem, has to say. “In **Leviticus 23:3**, the English word “work” is translated from the Biblical Hebrew word *melacha*, which refers to *creative work* or *workmanship*. This type of activity is prohibited on the Shabbat. Our sages determined thirty-nine categories of creative work that were derived from the process of constructing the Tabernacle in the wilderness and they are the types of work that are prohibited on the Shabbat. In **Leviticus 23:7**, which speaks about the feast of unleavened bread, the English words “servile work” are translated from the Biblical Hebrew words *melechet avodah*, which mean *laborious work*.” Rabbi goes on to tell us that we can deduce from the use of the term *melechet avodah/laborious work* that we are allowed to prepare food on the feast days unlike on the days of the Shabbat. However, it is my understanding that the rabbis have instructed that on the feast days the permission to cook is restricted to preparing only the food to be eaten on that same day.

Interestingly, when you look at the Hebrew word for *sign*, which is *ot* (sounds like oat) and is spelled *alef, vav, tav*, you will see that the word itself depicts the beginning and the end of the Hebrew alef-bet, with a *vav* in between connoting the concept of nailing. Yeshua Himself declares that He is the (Ah-lehf and Tahv) *Alef and Tav* (Alpha and Omega in the Greek) and, of course, His nailing to the tree was, in and of itself, the *ultimate sign* that leads one to redemption.

In the Spring, at *Pesach/Passover*, we not only remember *B’nei Isra’el’s/Children of Israel* exodus from Egypt but we also remember our exodus from the bondage of sin into new life in Yeshua, who is our Passover Lamb and blood covering.

I need to interject a revelation concerning “under the blood” which HaShem gave me some time ago. The Hebrew letter (khet) *chet* looks like an upside down “U” and is the first letter of the Hebrew word (khi) *chai* meaning *life*, which has a numerical value of 18. So when the Children of Israel were getting ready to leave Egypt, Adonai, through Moshe, told them to paint the blood of the Lamb on their doorposts and over the lintel (looks like an upside down “U” to me!) so when HaShem “passed over”, (B’nay Is-rah-ehl) *B’nei Isra’el/Children of Israel* were under the blood and had new life! By the way, for those of us who have heard that the “death angel” passed over the Children of Israel; it isn’t true! You won’t find it in scripture!! Check out **Exodus/Sh’mot 12:22 & 23**. There’s more, but this will suffice for now.

Okay, back to our *moedim*. Then we eat *matzah/unleavened bread* for eight days during *Unleavened Bread*, not only to remember how the Israelites had to leave Egypt in haste but also to recognize that Yeshua is our Bread of Life, leaven-less or sinless. Afterwards, at (Hah Bik-koo-reem) *HaBikkurim/First Fruits*, we not only commemorate the early harvest but we recognize Yeshua as the First Fruits risen from the dead. An often overlooked minor festival is the *Counting of the Omer* (Oh-mehr), which, essentially is the counting of days from *First Fruits/Resurrection* to (Shah-voo-oat) *Shavu'ot/Pentecost*. If you recall, after Yeshua ascended, he returned and visited with many for 40 days and then He instructed his (tahl-me-deem) *talmidim/disciples* to “tarry in (Yehr-roo-shah-lah-yeem) *Yerushalayim/Jerusalem*” for another 10 days when they were visited by the (Roo-ahk Hah Koe-desh) *Ruach HaKodesh/Holy Spirit*.

At *Pentecost/Shavu'ot*, we are not only reminded of the Torah being given at Mt. Sinai to Moshe and the 3,000 Israelites who were killed for their idolatry but we also remember that the outpouring of the *Ruach HaKodesh/Holy Spirit* and the 3,000 that were saved! Additionally, both a mighty rushing wind was heard and tongues of fire were observed at both locations. A very interesting parallel to say the least!

In the Fall, we celebrate the (Yome Teh-roo-ah) *Yom Teruah/Feast of Trumpets*, which represents the gathering of the Israelites and the future gathering of the saints into the clouds to meet Yeshua when He returns to judge the earth. On (Yome Kip-poor) *Yom Kippur/Day of Atonement*, we fast, for 25 hours and “afflict” ourselves. [For the ladies, I was taught that would mean no makeup (yuck!) and lack of jewelry (oh no!). If one is staying home, that’s no problem but if you plan to attend a Yom Kippur service, it’s not a pretty sight!!!] However, I finally received revelation from Yeshua who taught us in *Mattityahu/Matthew 6:16* to not make a show of ourselves in our fasting. That makes sense to me. We are to afflict ourselves not others, by our unsightly appearance!!!

*Yom Kippur/Day of Atonement* was the day the high priest would atone for the sin of the nation and there was national mourning and it is representative of the time when Yeshua Ha Mashiach will return to judge the nations at His Second Coming. At (Sue-coat) *Sukkot/Feast of Tabernacles* we remember our ancestors’ journey through the wilderness and HaShem’s desire to tabernacle or dwell with us. It is also believed to be the probable time that HaShem did come to tabernacle with us in bodily form, when Yeshua was born in (Bet Leh-khem) *Bet Lechem (Bethlehem)/House of Bread*. When you consider this, isn’t it interesting that Yeshua, the “Bread of Life” was born in the “House of Bread”?

Since I have been made aware of these feasts and festivals and have come to know that they are “appointed times” of my Father when He wants to meet with me, it’s hard for me to understand why others would not want to honor these appointed times established by our Heavenly Father instead of doing their own thing. Let’s see . . . eight holidays plus a weekly day of complete

rest and meditation on Him instead of two holidays (christmas and easter) and a short time on Sunday. Seems like a “no brainer”, to me. HaShem’s holidays are a much better deal!

It seems to me that those who are truly committed believers, who want to devote as much time as possible celebrating what HaShem has done in their lives, should want to honor His *moedim/appointed times*. One thing is for sure, HaShem did not make one set of appointed times for the Jewish people and another set of appointed times for the Gentiles. The aforementioned *moedim/appointed times* are the only ones HaShem has set. I cannot stress enough that these are NOT Jewish feasts but are the ordinances of our Holy G~d for **ALL** who have a desire to serve and honor Him. While advent, christmas, lent and easter are meaningful celebrations, they are not commanded or set out in the Bible and neither Yeshua nor the first century believers celebrated them. Those are man-made traditions which our Heavenly Father did NOT command. The good thing is, it’s exciting that the L~rd is revealing the importance of His holidays to many, in these last days. This may very well be the “Revival” that many talk about. After all, you can only “revive” something that has become dormant or has been laid aside.

Another thought along these lines . . . if the President of the United States contacted us and said that he wanted to meet with us on a certain day at a certain time for a period of time, chances are, we would clear our calendar and make arrangements to meet him when he wanted. Why is it then, that most people who say they love the L~rd, refuse to acknowledge His moedim, His appointed times?

HaShem has told us when He wants to meet with us and we should not replace what He has decreed with what we want (i.e. our family and/or denominational traditions). If we are to return to Biblical principals in guiding our lives, we must also return to honoring the Father’s Holy days (holidays) and His Sabbath. Biblical appointments are the established times of the Holy One, blessed be He. Let us not be found guilty of proclaiming His appointed times as being done away with.

D. Thomas Lancaster, in his book **Restoration, Returning The Torah of God To The Disciples of Jesus**, wrote and I quote, “When we try to change the Torah or do away with a commandment, it is actually God we are trying to change or do away with.”

I am reminded of the fad, when everyone, and I mean everyone, wore bracelets and necklaces and had key chains with WWJD on them. What Would Jesus (Yeshua) Do? Scripture is VERY clear about what He would do. He kept the feasts and the festivals and He kept the Shabbat which we can read about in the following verses:

- **Matthew 5:17** He studied Torah, the laws, the instructions.  
(There was no New Testament at that time!)
- **Mark 4:15** He observed Passover not easter.

- **Luke 4:16** He observed Shabbat not Sunday.
- **John 10:22** He observed Hanukkah not Christmas.

So we should strive to be more like Him, observing the traditions of our Heavenly Father, not the traditions of man. We are told in **Vayikra/Leviticus 20:7-8** “Therefore, consecrate yourselves – you people must be holy, because I am Adonai, your HaShem. **Observe my regulations and obey them**; I am Adonai, who set you apart to be holy.” And again in **1<sup>st</sup> Kefa/Peter 1:15-16** “. . . following the Holy One who called you, **become holy yourselves in your entire way of life**; since the Tanakh says “You are to be holy because I am holy”.”

Before we leave the subject of the feasts and festivals, based on a couple of conversations I had and an email which I received, I believe I’m supposed to share how the birth of a child parallels the feasts. Thanks to Zola Levitt, may his name be remembered forever, for researching the majority of this information, along with his friend, obstetrician, Dr. Margaret Matheson.

- ***Pesach/Passover*** occurs on the 14<sup>th</sup> day of the first (Biblical) month (New Life)
  - On the 14<sup>th</sup> day of the first month, the egg appears (ovulation)
- ***Feast of Unleavened Bread/Matzah*** occurs the next day (The Seed ~ Burial of our L~rd)
  - Egg must be fertilized within 24 hours (fertilization)
- ***HaBikkurim/First Fruits***, occurs after sundown of Shabbat during the week of Unleavened Bread. It could occur the day after or almost a week later (resurrection)
  - The fertilized egg travels, at its own speed, down the tube anywhere from 2 – 6 days before it implants in the uterus (implantation)

(Remember earlier when I was talking about the Hebrew word for **Life** being **Chai**? Do you remember the numerical value of the word? You may find this interesting. **Vayikra/Leviticus 17:14** tells us “for the life of every creature – its blood is its life.” The numerical value of Chai is 18. On the 18<sup>th</sup> day of the pregnancy, the baby’s life in the womb, its blood is developed.)

- ***Shavu’ot/Pentecost***, 50 days after First Fruits, is the late Spring Harvest (harvest)
  - Fifty days after fertilization the embryo actually becomes a human being (new creature)

No major events during pregnancy take place between the Spring festivals and the Fall festivals other than the child is growing in size and strength.

- ***Yom Teruah/Feast of Trumpets*** occurs on the first day of the seventh month
  - Hearing has fully developed in the baby by the first day of the seventh month

- ***Yom Kippur/Day of Atonement*** was the day of blood sacrifice, the 10<sup>th</sup> day of the 7<sup>th</sup> month
  - Mature blood is developed by the 10<sup>th</sup> day of the 7<sup>th</sup> month preparing the baby to have its own self-respirating and circulating blood system, no longer dependent upon its mothers blood supply.
- ***Sukkot/Feast of Tabernacles*** which falls on the 15<sup>th</sup> day of the 7<sup>th</sup> month. The Tabernacle is the house of the spirit of HaShem. ***Ruach/Spirit*** in the Bible is represented by air! Remember the mighty rushing wind, the air, of the ***Ruach HaKodesh/Holy Spirit*** in the book of Acts?
  - Lungs are developed by the 15<sup>th</sup> day of the 7<sup>th</sup> month and a normal baby with two healthy lungs, if born at this point, can take in its own air and live.
- ***Hanukkah/Feast of Dedication*** which celebrates the giving of the miracle light completes a 280 day cycle. Looking at a Jewish calendar this would be equivalent to ten of those 28 day cycles of the moon. That seems to be more in keeping with HaShem's way of planning than our Westernized nine month estimate.
  - Life is given a full 280 days from conception to birth, the same 280 day cycle from Pesach to Hanukkah, an interesting parallel to the Feasts of the L~rd.

## CHAPTER 24

All of the chapters in the *Sefer Vayikra/Book of Leviticus* through **Vayikra/Leviticus 24:9** speak about holiness in one aspect or another. However, beginning in **Vayikra/Leviticus 24:10** a few other topics are addressed which are in contrast to the subject of holiness. There are four primary directives in this chapter which cover . . .

- the Menorah,
- the Show Bread,
- blasphemy of the Holy Name and
- punishments for causing death or injury.

We have studied previously that the Menorah was to burn continually. Yet, we also studied that the ***Kohen/Priest*** was to trim the wicks and replenish the oil which would have been challenging, to say the least, with them burning. Concerning **verses 3 & 4** I found some interesting commentary in the Artscroll Chumash, Stone Edition. According to Rashi the western most lamp of the Menorah constituted a testimony that HaShem's Presence rested among Israel, because it was the first to be lit every evening and the last to go out the next day, even though all the lamps had the same amount of oil. Additionally, if any of the flames were still burning in the morning, the Kohen would extinguish them in order to clean the lamps but he would allow the western one to continue burning. We are told that during times when the

Jewish people were worthy, a miracle happened and the western lamp never went out. In the evening, when it was time to kindle the flames again, the Kohen would remove the still-burning wick and oil from the western lamp, clean and prepare its receptacle for the new kindling and then replace the burning wick. Then he would kindle all the others with the western lamp. The eternally burning western lamp was proof of HaShem's presence in the Temple. After the time of (She-moan) *Shimon/Simeon* (Hah-Zahd-deek) *Ha Tzaddik/The Righteous*, who was *Kohen Gadol/High Priest* during the early years of the Second Temple, the people were no longer worthy of such a miracle, and the western lamp would go out like all the others.

Although **verse 3** mentions *Aharon/Aaron*, any *Kohen/Priest* was permitted to kindle the Menorah, except on *Yom Kippur/Day of Atonement*, when it could only be done by the *Kohen Gadol/High Priest*.

With regard to the blasphemer in **verse 11**, the commentary states the sinner's innocent mother and tribe are mentioned to teach that a sinner brings shame not only upon himself, but upon his parents and tribe. On the other hand, the righteous bring credit upon all who are associated with them, according to Rashi.

**Verses 17-22** teach us about the punishments for causing death or injury. Because some of us have received teaching from churches who have not investigated the Jewish lifestyle and tradition, we haven't been taught the truth with regard to the true meaning of these punishments.

“An eye for any eye” is perhaps the most misunderstood phrase in the Torah. The unlearned maintain that it was originally meant literally, but was reinterpreted later to mean monetary compensation. This is wrong. The Torah never required anything other than monetary damages. In addition to the Oral Tradition from Sinai, the Talmud proves on logical grounds and scripturally that the verses cannot be understood any other way. **Verse 18** says “a life for a life” which means that one who killed an animal must pay its market value. And finally, the commentary on **verse 20** really puts it all into proper perspective. The Sages indicate that these penalties are to be understood as monetary payment for the damages. For example, a singer with a mangled finger would lose little of his value, but a pianist would lose a considerable part of his value if he lost the use of his hand. It helps to know and understand the original Hebrew as well as the traditions of our Hebraic roots when studying Torah.

Emor ~ עִמּוֹר ~ Say or Said

Haftarah: Yechezk'el/Ezekiel 44:15-31

According to the Stone Edition of the Artscroll Chumash, these verses in *Yechezk'el/Ezekiel* give the laws that will apply to the Kohanim in Messianic times at the Third Temple. As we read in our Parashah, Moshe gave instructions about some of the details of the priests' personal

life. Those instructions provide the basis for a similar teaching that Ezekiel is giving us in our Haftarah.

As we read these verses carefully we find a list of responsibilities both professional and personal. With regard to **Professional Responsibilities** we find . . .

- The priests are to minister to HaShem. **Verse 15** records HaShem consistently using the first person pronoun “Me”. For instance . . .
  - Come near to Me
  - Minister to Me
  - Stand before Me
  - Offer to Me
- Then in **verse 23** we are told they are to be Torah Teachers. “. . . they shall teach My people” which is a repetition of what Moshe teaches about holiness in **Vayikra/Leviticus 10:11** and **D’varim/Deuteronomy 24:8 and 33:10**.

As I understand this, the time frame in these verses is the Millennial Kingdom. Apparently there will be many things to learn about HaShem and His Word even during the Millennial reign; as well as learning about what is both holy and profane during that time.

- The third professional responsibility is that the Kohanim will act as judges as well as priests, particularly with regard to settling disputes among the people (**verse 24**). This is not a new responsibility (**Deuteronomy 17:9**). However, it appears that life in the Millennium will be far different than what many of us have been taught.

Consequently, we can see from this Haftarah that the Millennial Priests will . . .

- Offer sacrifices
- Instruct the people
- Serve as judges over them as the needs arise

Given these responsibilities, what kind of lives will these priests have to live? What can these verses reveal to us about their **Personal Responsibilities**?

- **Clothing** is addressed in **verse 17**. They are to wear only linen garments when they enter the inner court. **Verse 18** gives us the reason . . . wool would make them sweat, which in turn produces uncleanness. Conversely, they are not to wear their priestly garments when they are not ministering before HaShem.
- **Grooming** is the second area of personal responsibility, which is found in **verse 20**. They are not to shave their heads or allow their hair to grow excessively long but are to

keep their hair carefully trimmed. Shaving one's head apparently was a practice of heathen cult worship. Perhaps this future prohibition will be about this practice as well.

- **Diet** enters into the personal responsibilities of the Kohanim as well. **Verse 21** tells us that they will not be able to drink wine when they come into the court, which reiterates what we are told in **Vayikra/Leviticus 10:9**. Additionally, they will be required to follow the dietary teachings of **Vayikra/Leviticus 11**. **Verse 29** also says their food source will be from the food which is brought by the worshippers as sacrifices and offerings, when they are serving HaShem at the Temple.
- **Companionship**, i.e. marriage is addressed in **verse 22**. The priests may marry and the regulations for this are the same as those for their ancient forefathers. There doesn't seem to be a distinction between the high priest and the other priests. Perhaps this is because the Mashiach Himself, Yeshua, will be serving as the High Priest!
- **Mourning practices**: Apparently people will die in the Millennium based on **verse 25** which gives the details what the future priest must do when death occurs in his house. Unlike the regulations for companionship, the regulations for the priests and the High Priest will be different in the millennium. At that time, the Kohanim will be allowed to enter the gravesite of a family member unlike that of their forefathers.

### Emor ~ אמר ~ Say or Said

**B'rit Hadashah: Mattityahu/Matthew 5:38-42; Galatians 3:26-29**

**Mattityahu/Matthew 5:38-42** “Eye for eye and tooth for tooth” is taken straight out of our Torah portion (**Vayikra/Leviticus 24:20**). However, it did not literally mean that one was supposed to make retaliation in such a way. Rather, this was HaShem's way of controlling and limiting the retribution and punishment.

These verses also contain “If someone hits you on the right cheek, let him hit you on the left cheek too!” This is actually not to be taken literally. These words are a Hebrew idiom which means “if someone insults you, let him insult you and don't retaliate”.

With regard to a soldier forcing one to carry his pack for one mile, carry it for two, is the encouragement that came from Yeshua. The context is the Roman conquest; soldiers could make the subjects do their work for them. A Roman mile was considered to be 1,000 paces.

Again, D. Thomas Lancaster's, **Restoration, Returning The Torah Of God To The Disciples Of Jesus**, makes a very good point. “The New Testament, like any piece of literature, is

context-dependent. When we read it outside of its context, it is impossible to accurately interpret its original meaning.”

**Galatians 3:26-29** As I understand these verses we are all children of HaShem, both the Jews and the Gentiles through our union with the Messiah, who is already the Son of HaShem. *Sha’ul/Paul* is insistent that since we belong to the Messiah, we are the seed of Avraham and heirs according to the promise, both the Jewish and the Gentile believers.

**The corresponding Psalm for this Torah portion is: Psalm 42**

**Next week’s lesson: Double Portion ~ Parashah #32 & #33**

**Parashah #32 ~ B’har ~ בהר ~ On the Mount**

**Torah: Vayikra/Leviticus 25:1~26:2**

**Haftarah: Yirmeyahu/Jeremiah 32:6-27**

**B’rit Hadashah: Luke 4:16-21;**

**1<sup>st</sup> Corinthians 7:21-24;**

**Galatians 6:7-10**

**Parashah #33 ~ B’chukkotai ~ בחקותי ~ By My Regulations**

**Torah: Vayikra/Leviticus 26:3~27:34**

**Haftarah: Yirmeyahu/Jeremiah 16:19~17:14**

**B’rit Hadashah: Yochanan/John 14:15-21;**

**Yochanan/John 15:10-12; Yochanan Alef/1<sup>st</sup> John**

*Shavuah tov (Have a good week)!*