



*“Again, the kingdom of heaven is like a merchant in search of fine pearls,
46 and upon finding a single pearl of great value,
he went and sold all that he had and bought it.
Matthew 13:45*

14th May 2022

13th Iyyar 5782

Emor 'Speak'

Leviticus 21:1- 24:23

Shabbat Shalom Talmadim,

Blessings for a great Shabbat, and for the week ahead. From Shabbat to Shabbat may the name of the Lord be praised.

Parsha 'Emor' begins

21 1 *The Lord said to Moses, “Speak to the priests, the sons of Aaron, and say to them: ‘A priest must not make himself ceremonially unclean for any of his people who die, 2 except for a close relative, such as his mother or father, his son or daughter, his brother, 3 or an unmarried sister who is dependent on him since she has no husband—for her he may make himself unclean. 4 He must not make himself unclean for people related to him by marriage, and so defile himself.*

Emor means ‘speak’, and here lies a secret that reveals something that will help us in our own responses to a divine word.

Every believer, who declares their love for the Messiah and who wishes to obey His commands must respond in a way that reflects the obedience required to be a disciple of Christ and a child of God.

Exodus 19:5. Now therefore, if you will in fact obey My voice and keep My covenant (agreement), then you shall be **My own special possession and treasure from among all peoples** [of the world], for all the earth is Mine; AMPC

Deut 7:6 For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be His people, **His treasured possession.**

Deut 26: 16 The Lord your God commands you this day to follow these decrees and laws; carefully observe them with all your heart and with all your soul. 17 You have declared this day that the Lord is your God and that you will walk in obedience to him, that you will keep His

decrees, commands and laws—that you will listen to him. 18 And the Lord has declared this day that you are His people, **His treasured possession** as He promised, and that you are to keep all His commands.

YHVH tells us in His word how much He delights in those who listen to His voice and obey His laws.

Deut 30:10..**The Lord will again delight in you and make you prosperous, just as He delighted in your ancestors**, if you obey the LORD your God and keep His commands and decrees that are written in this Book of the Law and turn to the LORD your God with all your heart and with all your soul.

Don't you find that is truly wonderful? YHVH searches for those who worship Him in spirit and truth; He ardently looks for those who find His ways not burdensome but a delight. He searches for those who want to make Him happy and who search for Him in return. He makes sure that they will prosper in every way.

Searching the kingdom of God and His righteousness is part of the goal and pursuit of everyone who is saved and is working out their salvation, or at least it should be.

In this world we will have trouble and it seems that in this present day most of us have more than we've ever had. Every day brings something unexpected. We don't know what the day will bring once we stumble out of bed in the morning. However, we must try, though things may seem uncertain, to realise one thing; we are living and breathing and everything that has breath must praise the Lord. If we can put aside a time to dedicate the day and our lives to God, even through a couple of tired eyes, our days will be well or better than if we neglect to do so. If we accept that each waking moment is in His hands, we know that whatever we experience that day is for a purpose whether for good or not so good. Nonetheless, we expect that we shall not lack in any good thing.

We rejoice, knowing that if we seek to honour God and live for Him and desire to live according to His commands, He will find us a delight. What more can we ask?

The beginning of parsha Emor outlines a huge list of priestly prohibitions and rules, and continues in expounding upon the laws of holiness previously read in our last two parshas.

In summary, the laws pertain to the Kohanim, (lay priest), the Kohen Gadol (High Priest) and the temple service. The laws stipulate that a priest will become impure if he comes in contact with any dead body save those who are directly related to him. There are laws that define who he can and who he cannot marry and how he is able to continue some kind of service despite a physical deformity. The passage also emphasises that a physical deformity must also be absent from an animal offering.

This brings me to something that many of us may well be ignorant of. In recent years, as Israel has been preparing for the building of the third temple, organisations like the 'Temple Institute' which was founded in 1987, and whose mission is to bring about the third temple, have been busy in the background faithfully recreating all the temple instruments, vessels and furnishings. In addition, in 2016, the Nezer Hakodesh school, which deals with the design, maintenance of the temple, has been training the levitical priests in Torah law (Halacha) for their temple service.

The priests have been chosen by identifying and certifying a patriarchal link lineage. Because the Kohen/Cohen is patrilineal, so the lineage can be traced not only by DNA but by tradition and family name. The selected person must also have been born and raised in Israel — not have been in contact with a dead body or visited a cemetery unless on the occasion of deceased relative, or have been born in a hospital.

Preparations have been in earnest since the early 2000's. In 2016, the High Priest was even reinstated by the Sanhedrin. Could we see the building of the temple this year perhaps?



(Pictures: Temple Institute)

In this week's focus, I want us to look briefly at the feasts of the Lord which are highlighted in chapter 23. But first let us have a quick breakdown into this second part of the parsha.

Chapter 23 reveals to us the appointed times or the 'Moedim' of YHVH. We must understand that adherence to the feasts is a fundamental command or observance.

Daniel reveals in his vision in chapter 7 something about the fourth kingdom that will arise. This will be like no other kingdom.

Daniel 7:**23** "He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. **24** The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings. **25** He will speak against the Most High and oppress his holy people and try to *change the set times and the laws*. The holy people will be delivered into his hands for a time, times and half a time.

All believers must realise that the spirit of the antichrist which is at work today is doing all it can to render believers devoid of the knowledge of the prophecy that lies within the shadow pictures of the feasts of God. This ignorance will make many unaware of the timing of the days leading up to the return of our Messiah Yeshua. The Christian church, has been quite successful in propagating its own calendar based in cultic and pagan festivities and leading many astray for centuries. God does not want us to be ignorant of the plans He has for us.

However, despite all of its trying, there are still many, and many more arising among the faithful who wish to observe and return back to the calendar of God.

We will revisit this pearl within the parsha in a moment, but first I want to return to our little preamble at the beginning of this study.

Many will be familiar with the Hebrew word "shema". The Shema is a precept that first acknowledges and declares to Israel that YHVH Adonai Elohim is 'The One God'.

It is also a precept that tells us to respond to what God says. We must 'Hear' His word and 'do it'

The Shema focuses our hearts and minds on observing YHVH's commands. It embodies two actions: a sensory one (hearing) and a physical one (movement) or in other words, 'doing' something in response. Shema thus means 'hear and do'.

Parsha Emor begins with the words:

The Lord said to Moses, "**Speak** to the priests, the sons of Aaron, and say to them...."

The very act of Moses *hearing* God's word and voice demands a focused response. Moses must respond and *do* what God has commanded him to do. Moses cannot ignore this.

There are many times throughout the parshas where the writer premises the paragraph with , 'The Lord spoke to Moses'. In this parsha alone it is repeated eleven times. This is reminding Moses and the reader that God has pre-eminence and must be paid attention to. YHVH is in fact saying to Moses', "are you listening, are you paying attention and do I need to make myself clear?"

YHVH is emphasising that adherence to His instruction maintains His relationship with the people. We must understand that these instructions, though they may seem strict, are given for His Holy Name's sake, and for our relationship with Him. *YHVH wants His people to remain holy as He is Holy.*

The precept of the Shema is repeated time and again throughout the whole of scripture. It reminds the generations that to receive the benefaction of YHVH they must live in obedience to His laws.

Now, along with the ten commandments, we receive the law of the appointed times and that these times must be observed. In this parsha we read how these times are set within YHVH's calendar.

The feasts in summary are:

Pesach/Passover, 14th Nissan,

Seven day feast of unleavened bread -15th Nissan

The counting of the Omer - 49 days/ 7 weeks to Shavuot.

Shavuot -50th days after passover

Rosh Hashanah/ Yom Teruah/ feast of trumpets - 1 Tishrei

Yom Kippur/ day of atonement 10th Tishrei.

Sukkot 15th Tishrei (7 day period = eighth day - Shemini Atzeret)

Simchat Torah; we begin reading the Torah again.

Also included in the feast calendar is the Sabbath. We count seven years for one sabbath year, 50 years for a jubilee, Daniel's 70 weeks of 490 years is 50 jubilees and the 50 days from Passover to Shavuot, (is what I believe to be symbolic of the Yovel, or the year of Jubilee.)

Everything that God has ordered is built within a time frame and repeated symbolically. The feasts are shown to us to be observed as a fore-shadow or shadow picture of events. We add to these the command to 'shema' and the revelation and understanding of the picture is revealed. Our enemy wants us to be ignorant of the plan of God for the redemption of mankind and the restoration of His kingdom. The Church has done its best to shift these times, but they have only done so through tradition and on paper, so to speak. However, God will bring down His fire to burn up what it has been written and will destroy the idols it has created.

God's times were established in the divine realm and a new generation shall rise from the dust, flesh upon bone, breath within body, to live and live by His word.

The 'Shema', represents a relationship between *the Master* and the bond servant, who delights to do His will. It initiates the times of the Lord, as we have read in Chapter 23.

The final instruction of the 'simchat torah,' reminds us to repeat these observances year after year, from generation to generation.

Faith- It's a Matter of Time.

We have now established that the calendar of the Lord must be observed. His calendar is like the sun going up each day. As the sun rises, its light creates the shadows of all things upon the earth. Everything that has substance casts a shadow.

Let us remind ourselves of this passage of scripture in Hebrews 11:1. The Amplified Bible renders the verse:

11:1. Now faith is the assurance (title deed, confirmation) of things hoped for (divinely guaranteed), and the evidence of things *not seen* [the conviction of their reality—faith comprehends as fact what cannot be experienced by the physical senses].

The KJV renders it:

11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

The feasts of the Lord, and don't forget the Sabbath day too, are shadow pictures of something that is to come. For a shadow to be cast, there must be something of substance that casts it. Though the substance existed first, its shadow goes before it when the light is shone behind it.

We know this of course, but to look at the spiritual context of substance and shadow will help us to understand that Christ is the substance and the feasts are shadows. There is no substance in the shadow, only from that which casts it.

Friends, that is why the feasts of the Lord, which we are *commanded* to observe and to understand, are important signs for us to grasp. I encourage you to spend time in prayer and ask the Lord to establish them in your heart and in the calendar of your life.

Faith helps us to put our trust in the shadow, knowing that the substance of that shadow is coming. This is what we hope for and thus we add new meaning to the text. Let us read it again.

11:1 Now faith is the substance of things hoped for, the evidence of things not seen. KJV.

There is a light that is so bright that it shines through the substance of all created things. In it there is no shadow cast, for this light emanates on, in and through everything. This is the light of Christ, that should shine through all who believe in Him.

Here's an interesting passage: Acts 5:5.

As a result, people brought the sick into the streets and laid them on beds and mats so that at least *Peter's shadow* might fall on some of them as he passed by.

Finally, let us be admonished and pay attention to the instruction, 'Shema' in this closing verse.

Matt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Be blessed and walk in the Light of His love and may this shabbat bring harmony and peace to your week.



Numbers 6:

24 'Y'varekh'kha Adonai v'yishmerekha.

[May Adonai bless you and keep you.]

25 Ya'er Adonai panav eleikha vichunekka.

[May Adonai make his face shine on you and show you his favour.]

26 Yissa Adonai panav eleikha v'yasem l'kha shalom

[May Adonai lift up his face toward you and give you peace.]

Shabbat Shalom
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Additional reading: Ezekiel 44:15-31, Matt 26:59-66,

Glossary

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically

the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

Rashi, whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.