

Treasures of the Torah.

“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

‘YOUR TONGUE WILL LET YOU DOWN’



6th May 2023 - 15th Iyar 5783

Emor (Speak)- Leviticus 22:-24:23

Key Events.

YHVH gives the rulings for the Kohen priests

The conditions of remaining holy

The Kohen Gadol, (the High Priest) must not defile himself by going near a dead body. The priests are to observe the conditions of marriage, and cannot serve in the temple if they have a deformity.

The sacrificial animals must also be free from deformities.

Counting the Omer and observing the feasts of YHVH

The incident of a man executed for blasphemy

Shabbat Shalom talmidim.

Parsha Emor begins with YHVH speaking to Moses, commanding him to relate the laws of holiness for the priests. We remember how in Parsha Kedoshim, (the holy ones) the Lord emphasises the level of holiness the priests must attain to. We also looked at how these laws relate to us as believers in Messiah Yeshua and that we, as priests, must endeavour to live righteously through faith. In Messiah, we become a holy family, called to holy living — a people chosen and separated unto God. YHVH is so select that He desires that a sacred lineage must remain undefiled. Thus the rules of marriage are outlined in this passage with an emphasis on the conditions each priest, wishing to marry, must observe. The rules of marriage upon a high priest prohibit him marrying a widow or divorcee. He can only marry a virgin and he must remain for most of his life in the compounds of the temple space, lest he finds himself defiled in any way.

In this Parsha, I want to focus some attention on the last passage. It speaks of the blasphemy of one of the members of the community.

24:10 There was a man who was the son of a woman of Isra'el and an Egyptian father. He went out among the people of Isra'el, and this son of a woman of Isra'el had a fight in the camp with a man of Isra'el, 11 in the course of which the son of the woman of Isra'el uttered the Name [Yud-

Heh-Vav-Heh] in a curse. So they brought him to Moshe. (His mother's name was Shlomit the daughter of Dibri, of the tribe of Dan.) 12 They put him under guard until Adonai would tell them what to do. 13 Adonai said to Moshe, 14 "Take the man who cursed outside the camp, have everyone who heard him lay their hands on his head, and have the entire community stone him. 15 Then tell the people of Isra'el, 'Whoever curses his God will bear the consequences of his sin; 16 and whoever blasphemes the name of Adonai must be put to death; the entire community must stone him. The foreigner as well as the citizen is to be put to death if he blasphemes the Name. CJB

In Exodus 20 we received the commandments of YHVH. The third commandment states that the name of YHVH must not be vilified. Blasphemy is a subject that seems to be a grey area for some. The commandment clearly states that the name of YHVH must not be used lightly but Yeshua declared:

Matt 12: 30 Whoever is not with me is against me, and whoever does not gather with me scatters. 31 Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

The whole passage begins by telling us: v22 Then some people brought him a man controlled by demons who was blind and mute; and Yeshua healed him, so that he could both speak and see. 23 The crowds were astounded and asked, "This couldn't be the Son of David, could it?" 24 But when the P'rushim heard of it, they said, "It is only by Ba'al-Zibbul" — the ruler of the demons — "that this man drives out demons."

25 However, knowing what they were thinking, Yeshua said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not survive. CJB

What is happening? The Pharisees argue that the work of the Holy Spirit is the work of Ha'Satan. The work of the Holy Spirit is to lead us to truth. Yeshua delivered the man from demons thus exercising His authority over the demonic realm of Ha'Satan. This was the power of God at work but the Pharisees refused to accept this show of authority. It would stand to reason that what Yeshua pointed out to the Pharisees is that they had done just that. They had blasphemed God. They however, would soon turn the tables and accuse Yeshua of doing the same thing. Matthew (26:63-6) and Mark (14:53-64)

What we learn from the passage in Leviticus 24 is that the man who blasphemed was half Egyptian and half Jewish. From this we become aware that Egyptians also left Egypt and were part of the mixed multitude who joined the Hebrew nation. Perhaps the fight that arose in the camp between the son of the couple and the Israelite was over ethnicity. Also, we may gather that as the Egyptians among the caravan of people were more entrenched in occult worship, their influence on the people would have been significant, if they were finding it difficult to assimilate into this new culture.

According to what we learn about the prohibition of interracial marriage - YHVH's laws against marrying outside the tribal make up — the Jewish woman who is also named, committed the offence. She is referred to as coming from the tribe of Dan. The tribe of Dan turned to worshipping idols, such was the degree of their wickedness; YHVH removed the tribe from the unified gathering of Israel. Rev 7: 5-9

We don't know why, in fact what the altercation between the men was about, but whatever transpired caused the vilification of YHVH's name and the breach of the commandment. Remember the commandments were to be observed by all the people and thus the penalties of breaching the commandments were to be issued upon all.

The name of Lord is not God, but YHVH. God or Elohim is His sovereign title. We can argue therefore, that any foreign god can be referred to as god. Those who do not know YHVH as God cannot therefore assimilate the names. They could make remarks which are totally disassociated with the revealed name of the Most High. The name of the Most High, YHVH, is first revealed in Genesis 2:4. Until then, the reference to the Most High is Elohim. The Greek term 'Lord', for YHVH

became synonymous but there is a great distinction between reading the Name and saying it. The term 'Lord' is inadequate in describing YHVH's revealed name.

YHVH referred to His chosen as a people who bore His name. We read this in 2 Chronicles 7:14. Is there a difference between those who bear YHVH's name and those who are called by His name?

The people of God were chosen to reflect the nature of His bride. Through their struggles, Israel would be purified and cleansed from their sins. Her perfecting will allow her to truly stand as YHVH's bride, bearing His name.

Isaiah 1:18 *"Come now, and let us reason together," saith the Lord. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."*

As it is holy and sacred, YHVH's name must not be used in vain. Being called by YHVH's name is an association. It tells us that the people are betrothed but not wedded. The bride has quite a journey to make before the wedding day. However, YHVH's name is synonymous with His people as they are joined to Him through the priesthood, (the Levites - the name meaning: joined) through His covenant.

Blasphemy of God, means to revile or to curse His name. A person had to use the tetragrammaton in order to blaspheme. Thus we see that the name of Most High had to be spoken. This does not apply if the term 'God' is used. That said, it would seem that a person, who is called by YHVH's name, uses the term 'God'; this has association, and thus when used in cursing or speaking in a disrespectful manner, blasphemy occurs by using the name of the Most High.

In perhaps a clever way, in avoiding any form of blasphemy, the name of YHVH was removed from textual writing and the words Adonai or Lord, Hashem (the name), G-d, replaced it, and it became almost impossible to use the tetragrammaton.

The sacred revealed name of God appears over 6000 times in the Bible. It therefore seems odd that YHVH's name must not be uttered at all. The practise of not using the tetragrammaton seems to date back to the 500's BC. Eventually God's name became limited in use and was only used in the temple and only on the special occasions.

The Mishnah Sanhedrin 7:5 renders the following protocol in the interrogation of the person who is brought to trial for blasphemy.

One who blasphemes, i.e., one who curses God, is not liable unless he utters the name of God and curses it. Rabbi Yehoshua ben Korḥa said: On every day of a blasphemer's trial, when the judges judge the witnesses, i.e., interrogate the witnesses, they ask the witnesses to use an appellation for the name of God, so that they do not utter a curse of God's name. Specifically, the witnesses would say: Let Yosei smite Yosei, as the name Yosei has four letters in Hebrew, as does the Tetragrammaton. When the judgment is over, and the court votes to deem the defendant guilty, they do not sentence him to death based on the testimony of the witnesses in which they used an appellation for the name of God, without having ever heard the exact wording of the curse. Rather, they remove all the people who are not required to be there from the court, so that the curse is not heard publicly, and the judges interrogate the eldest of the witnesses and say to him: Say what you heard explicitly. And he says exactly what he heard. And the judges stand on their feet and make a tear in their garments, as an act of mourning for the desecration of the honour of God. And they do not ever fully stitch it back together again. And the second witness says: I too heard as he did, but he does not repeat the curse explicitly. And the third witness, in the event that there is one, says: I too heard as he did. In this manner, the repetition of the invective sentence is limited to what is absolutely necessary.

In the Christian tradition, the law of blasphemy was extended to include the denial of God.

That means that anyone, believer or not, can blaspheme the name of the Most High. If there is any substance in this law at all, and it stands within the court of the Lord, then friends, we are all in serious trouble. The sentence of death is prescribed to all who defile the name of God. However, for those who are in Christ, there is no condemnation. That does not mean, that we can wilfully blaspheme. If we love the Lord and obey His commands, then it would seem almost impossible to actually blaspheme the Father's name, don't you think? Romans 8:1-11

In Yeshua's teaching on the blasphemy of the Holy Spirit, we understand that we must be very discerning about what the work of the Holy Spirit is and what pertains to any other work.

You can imagine that a command that brought the death sentence was indeed something to be most watchful about. In Exodus 23:13 YHVH declares that the name of no other god must be evoked and be upon our lips. This will become difficult for a people who are used to worshipping foreign gods. Such was the degree of separation upon YHVH's people, that even hearing the name of YHVH blasphemed was a terrible thing.

In a subsequent passage in Exodus 23 we read:

*20 "I am sending an angel ahead of you to guard you on the way and bring you to the place I have prepared. **21 Pay attention to him, listen to what he says and do not rebel against him; because he will not forgive any wrongdoing of yours, since my name resides in him.** 22 But if you listen to what he says and do everything I tell you, then I will be an enemy to your enemies and a foe to your foes. 23 When my angel goes ahead of you and brings you to the Emori, Hitti, P'rizi, Kena'ani, Hivi and Y'vusi, I will make an end of them. 24 You are not to worship their gods, serve them or follow their practices; rather, you are to demolish them completely and smash their standing-stones to pieces. CJB.*

It is important to understand that this angel, (Malak) is no mere messenger. This angel has the power to change the course of events, and dispense the enemies of the people upon them, should they disobey his words. This angel also has the power to forgive sin. So who could this angel be? Was it different from all other angels simply because it was given great power or was it a manifestation of Yeshua? I'll let you study this.

After the death of Joshua, Israel slowly turned to the ways of other nations. The people had breached the covenant.

Judges 2:1-4

2 And an angel of the Lord came up from Gilgal to Bochim and said, "I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, 'I will never break My covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars.' But ye have not obeyed My voice.

Friends, we need to discover the relationship we have with YHVH Elohim. It is part of our spiritual development. We consider that in a relationship with Him, we audit three things — the spiritual life of ourselves, with others and with God.

A person normally would never profane or use the name of someone they love as a curse word. It would not enter their minds. Our actions in hearing such profanity would repulse and anger us. YHVH Elohim is also our Father, and as loyal loving children, we seek to defend His name and the name we bear as members of His family.

So sacred and Holy is His name, it was used only a few times throughout the year in temple worship. However, we must understand that YHWH God revealed His name for a purpose. We cannot use His name without understanding how and when we should use it. It is a sacred name, and must be used reverently, with fear and understanding.

We hear of prophetic words, and statements that attach His name to them, like a signature. We believe the 'thus says the Lord', declaration and take the word as truth. Very little discernment is used to determine the matter. We say that God has said this, or commanded that, and has created doctrine or ritual, but has He, truly? God's name must only be associated with truth.

If we know God intimately then we should know His heart and what He determines.

The principalities in heavenly places, all power in heaven and earth, declare His position as God, but not all accept His sovereign rule. Rebellion is as witch-craft, witch-craft is idolatry and idolatry exchanges the focus of our worship — it denies the power of God.

1 Samuel 15:23 *"For rebellion is as [serious as] the sin of divination (fortune-telling), And disobedience is as [serious as] false religion and idolatry. Because you have rejected the word of the Lord, He also has rejected you as king."* AMP
AMPC

Scripture tells us:

2 Tim 3 1. But understand this, that in the last days dangerous times [of great stress and trouble] will come [difficult days that will be hard to bear]. 2 For people will be lovers of self [narcissistic, self-focused], lovers of money [impelled by greed], boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy and profane, 3 [and they will be] unloving [devoid of natural human affection, calloused and inhumane], irreconcilable, malicious gossips, devoid of self-control [intemperate, immoral], brutal, haters of good, 4 traitors, reckless, conceited, lovers of [sensual] pleasure rather than lovers of God, 5 holding to a form of [outward] godliness (religion), although they have denied its power [for their conduct nullifies their claim of faith]. **Avoid such people and keep far away from them.**
AMP

Psalm 1. *Blessed [fortunate, prosperous, and favoured by God] is the man who does not walk in the counsel of the wicked [following their advice and example],
Nor stand in the path of sinners,
Nor sit [down to rest] in the seat of scoffers (ridiculers).
2 But his delight is in the law of the Lord,
And on His law [His precepts and teachings] he [habitually] meditates day and night.* AMP.

Blasphemy is more than words; it is action.

There is a word in Hebrew which is connected by root to the word 'Naqab'. Strong's #5344: naqab (pronounced naw-kab') — it means:

a primitive root; **to puncture**, literally (to perforate, with more or less violence) or figuratively (to specify, designate, libel):--appoint, **blaspheme**, bore, **curse**, express, with holes, name, **pierce**, **strike through**.

Do you see that? It also means to 'pierce'. We cannot imagine how God's heart feels when we profane His personhood. We see this so clearly as we look upon the body of our Messiah who was pierced for our sin. YHVH showed us visibly, His broken heart.

Who can come against Him? There is no power!

In the day of the Lord, many people will turn against God, and despite His manifestation in power to all the people of the earth, they will not acknowledge Him and they will curse His name.

Revelation 16: *8 Then the fourth angel poured out his bowl on the sun, and it was given power to scorch humanity with [raging] fire. 9 People were [severely] burned by the great heat; and they reviled the name of God who has power over these plagues, but they did not repent [of their sin] and glorify Him.*

10 Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness; and people gnawed their tongues because of the pain [of their excruciating anguish and severe torment], 11 and they blasphemed the God of heaven because of their anguish and their sores (abscesses, boils); and they did not repent of what they had done nor hate their wickedness.

As we finish this study, we must remind ourselves of our relationship with the Father. We must be people who will defend His name and the revealed name of our family in Messiah. When YHVH, our Father God is profaned we are also profaned. Yeshua said that those who believe in Him will be persecuted because of 'His name' too.

Matt 10:22 And you will be hated by all for My name's sake. But he who endures to the end will be saved. 23 When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

YHVH looks into our hearts and sees our struggles and responses. Our good words and those bad sayings come out of our mouths when we come under stress. We do not know how we will respond in such times. We have all said bad words in times of anger. Often we never really mean them. They are said to hurt because we are hurt. Those words don't mean that we are wicked people. Blasphemy is the total denial of God. Putting His name upon anything that He has not sanctioned is a total presumptive act. The danger of this is that the works of God can end being attributed to Ha'Satan. The OT view sees that the removal of one's praise and worship from YHVH is also blasphemous. Idolatry is such an act and it is against this we see the judgement of God come upon pagan nations.

Isaiah 65:7 clearly indicts the people as their worship has been removed from YHVH.
7 your own crimes and those of your ancestors together,"
says Adonai.

*"They offered incense on the mountains
and insulted me on the hills.
First I will measure out their wages
and then repay them in full."*

Ezekiel was active either before or during the early part of the Babylonian exile. His prophecy in chapter 20:27 brings further indictment upon Israel.

27 *“Therefore, human being, speak to the house of Isra’el; tell them that Adonai Elohim says, ‘Moreover, your ancestors blasphemed me by breaking faith with me in still another way:*

In the Renewed Covenant, blasphemy included slander and abusive language. Living in a degenerate state also indicated that a person was not living in the manner to which they had been called. In other words, conversion was not seen to have taken place as the old ways were still prevailing.

Ephesians 4:31 admonishes us to:

31 Get rid of all bitterness, rage, anger, violent assertiveness and slander, along with all spitefulness.

Revelation 13 tells us of the power that is given to the beast that rises out of the sea.

13 and I saw a beast come up out of the sea, with ten horns and seven heads. On its horns were ten royal crowns and on its heads blasphemous names. 2 The beast which I saw was like a leopard, but with feet like those of a bear and a mouth like the mouth of a lion. To it the dragon gave its power, its throne and great authority. 3 One of the heads of the beast appeared to have received a fatal wound, but its fatal wound was healed, and the whole earth followed after the beast in amazement. 4 They worshipped the dragon, because he had given his authority to the beast; and they worshipped the beast, saying, “Who is like the beast?

Who can fight against it?”

5 It was given a mouth speaking arrogant blasphemies; and it was given authority to act for forty-two months. 6 So it opened its mouth in blasphemies against God to insult his name and his Sh’khinah, and those living in heaven; 7 it was allowed to make war on God’s holy people and to defeat them; and it was given authority over every tribe, people, language and nation. 8 Everyone living on earth will worship it except those whose names are written in the Book of Life belonging to the Lamb slaughtered before the world was founded. 9 Those who have ears, let them hear!

Finally, we remind ourselves that YHVH God has given us His commandments that rule over all nations, tribes and tongues, and the principalities in the heavens, whether they like it or not. Despite our wickedness, YHVH has made a way for us to receive Him, through Yeshua. Those who believe in Him become covenant people. We have accepted the rule and writer of this covenant as sovereign over all creation.

In the last days, apostasy and the rejection of YHVH will become much worse as the beast system gains power and position. We must be aware that YHVH is allowing this so that He can deal with such great wickedness all at once, just as He did in the days of Noah. As Noah was chosen to survive the great catastrophe, so too will YHVH’s Bride. She must be made ready and pursue her task toward holiness.

When it comes to blaspheming the Holy Spirit, we find that such a crime is unpardonable. This unforgivable act does not depart when a person dies. He carries his judgement eternally. It is impossible to bring the blasphemer to repentance. This person, has totally rejected God and denied His saving grace, given to us through our Messiah Yeshua upon the cross.

Friends, I have spoken with believers who have gone through torment, believing that they have blasphemed God. The notion that one has contemplated such a thing tells us that their conscience and the Holy Spirit is at work. However, considering the possibility of the

act should keep our eyes firmly fixed upon the truth which is YHVH and not upon the father of lies.

A person who stands pridefully and rejects the Holy and Most High God does not see his wickedness; he is simply not concerned and remains oblivious of his judgement.

YHVH is reminding us in these days, as the return of Yeshua draws near, to consider our ways and conditions. We must endeavour to live in holiness and depart from all wickedness. He will save us from falling.

Right from the inception of the faith, believers have been brutally persecuted and tortured and forced to renounce Christ. Many of our ancestors could not imagine doing such a thing. It may well be that a more sublime subterfuge will arise in these last days which will force the ignorant and the immature to perish. We must remain strong in faith and diligent, seeking wisdom and a deeper relationship with our Father.

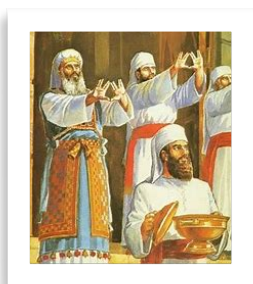
As we finish, let us pray that all men will come to knowledge of the Most High and return to Him.

2 Corinthians 10:5

5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

Shalom.

Haftarah: Yechezk'el (Ezekiel) 44:15–31
B'rit Hadashah: Matt 26:50:66, 26:64



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.]

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

Additional readings
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.