



Parsha Emor ~ “Speak”
Vayikra / Leviticus 21:1-24:23
Beit Emet Congregation ~ Vancouver, WA
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This week, we continue in the **Book of Vayikra** with **Chapters 21** through **24**. Now, some call this book by the Greek name Leviticus, because it gives instructions to the Levites. However, this book has much more to do with us than most people realize. **Vayikra** (*Yud-kuf-reish-aleph*) literally means **“And He called”**. This book, like the rest of Torah, is written to those whom He has **“called”**. Most people have held the opinion that there are a number of commandments that are not for us, or that we can’t keep at this time. Much of **Vayikra** is written to the priests (sons of Aharon) among the Levites. Many deal with the **“korban’ot”** or **“offerings”**. And, we all know that there currently is no altar on which to make these offerings. However, if currently, we are the Dwelling Place of the Most High, then these all have applications in our lives, here and now. In fact, in teachings past, we actually looked the offerings and some of their meanings and how these patterns in Torah have significant meaning and application in our lives today.

Within this Book of the Torah, written to **“those He called”** (*Yisra’el*), we come to this week’s *parsha*, **“Emor”**, spelled *“Aleph-mem-reish”*. Here, it literally translates as **“Speak”**. But, if you follow the etymology of the this word, you find also that in its different pronunciations (due to vowel pointing) it also means **“command”**, **“a word”** or **“thing spoken”**, **“exalted”** and **“rebellion”**. But also, **“lamb”**. The numeric value of the letters is 241, which equals **“ra-ah”** (**to see**), **“Zerubbabel”** (**born in Babylon**) and **“Tsephanyah”** (**hidden in Yah**) and **“gibor”** or **“mighty”**. And in this *parsha*, **“Emor”** has a mighty, or powerful function. In fact, Yahweh uses this word, as **“Speak”** ten times in these 4 chapters.

We begin this week with **Vayikra 21:1-12**; ***And YHVH said to Moshe, “Speak to the priests, the sons of Aharon, and say to them: ‘No one is to be defiled for the dead among his people, except for his relatives who are nearest to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother; and for his maiden sister who is near to him, who has had no husband – for her he is defiled. A leader does not defile himself among his people, to profane himself; they do not make any bald place on their heads, and they do not shave the corner of their beard, and they do not make a cutting in their flesh. They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the offerings of YHVH made by fire, and the bread of their Elohim, and shall be set-apart. They do not take a woman who is a whore or a***

defiled woman, and they do not take a woman put away from her husband, for he is set-apart to his Elohim. And you shall set him apart, for he brings the bread of your Elohim, he is setapart to you. For I, YHVH, setting you apart, am set-apart. And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire. And the high priest among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments, nor come near any dead body, nor defile himself for his father or his mother, nor go out of the set-apart place, nor profane the set-apart place of his Elohim, for the sign of dedication of the anointing oil of his Elohim is upon him. I am YHVH.”

Now, this all seems like pretty straight-forward stuff. The **making** of a bald spot, the **shaving** of the corners of the beard and the **cutting** of the flesh, were all pagan practices that were used by certain groups and peoples to identify with the false elohim that they served. It's funny how we see this, and a lot more, today. Some say that all of this has to do with the priests and not with us. Well, our Brit Chadashah reading for this parsha should explain the relevance to all of us. We read in **Kepha Aleph / 1 Peter 2:4-10**; *Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through Yahshua HaMashiach. Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed. But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.* Not only are we “**called**” (as in **Vayikra**); but, we are also “**chosen**” and ordained as “**priests**”. And, we as *priests* must not profane or defile ourselves. Think about that for a moment. Do you remember what we read last Tuesday night, regarding this week's Counting of the Omer? We are “**they**” who bear the armor of Elohim. If you want “**Netzach**” (**Victory**) in your life, don't defile yourself to profane Elohim.

Now, there's a verse here that caught my eye. **Verse 8** says; ‘*And you shall set him apart, for he brings the bread of your Elohim, he is setapart to you. For I, YHVH, setting you apart, am set-apart.*’ So, the priesthood is set-apart because they bring the **bread** of our Elohim. So, what does that mean? Bring it where? Well, the Hebrew word here for “**bread**” is “**lechem**” (*lamed-chet-mem*), Strong's #3899. Now, when you look up the word “**lechem**” in Strong's or Gesenius' Lexicon and you'll see it means “**bread**”, “**showbread**”, “**food**” and “**banquet**”. Well, the priest did bring the “**showbread**”, representing the twelve tribes of Yisra'el, before Yahweh in the Mishkan (*Tabernacle*) and the Beit Ha Mikdash (the *Temple*). However, “**bread**”, “**food**” and “**banquet**” also speak to the references about Torah being the “**Bread of Life**”. Among many references, Yahshua said in **Yohanan 6:30-36**; *So they said to Him, “What sign then would You do, so that we see and believe You? What would You do? Our fathers ate the manna in the wilderness, as it has been written, ‘He gave them bread out of the heaven to eat.’ ”Therefore Yahshua said to them, “Truly, truly, I say to you, Mosheh did not give you the bread out of the heaven, but My Father gives you the*

true bread out of the heaven. For the bread of Elohim is He who comes down out of the heaven and gives life to the world.” So they said to Him, “Master, give us this bread always.” And Yahshua said to them, “I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all. But I said to you that you have seen Me, and still do not believe.” And, He continues in verse 47-51; “Truly, truly, I say to you, he who believes in Me possesses everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die. I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.”

“But, Wait!” **“There’s more!”** You see, **“lechem”** comes from the root word **“lacham”**, which incidentally is spelled the same, just with different vowel points. Now **“lacham”** means to **“make war”** or **“to do battle”**. So, in bringing the **“bread of Elohim”**, the priest **“feeds”** the Children of Yisra’el and arms them for **“battle”**. **“Lechem”** or **“lacham”** (*lamed-chet-mem*), what’s in a word? Lamed is the shepherd’s staff and means **“to teach”** or **“learn”**. Chet means **“life”** and mem is **“water”**. Because it’s a final mem, it represents the water that flows deep within or hidden. Here, by eating or taking in the **“lechem”** we **“learn the living water”**. By this, we make war, we do battle, against satan, yes; but more importantly against our flesh, our evil inclination. That’s why it refers to the **“deep”** flowing water; it’s deep within. By the way, the numeric value of **“lechem”** and **“lacham”** is 78, which equals **“b’av”** translates often as **“in prayer”**; but, literally means **“in the Father”**.

Now, let’s go on in **Vayikra 21:13-24**; **“And let him take a wife in her maidenhood. A widow or one put away or a defiled woman or a whore – these he does not take. But a maiden of his own people he does take as a wife. And he does not profane his offspring among his people, for I am YHVH, who sets him apart.”** And YHVH spoke to Moshe, saying, **“Speak to Aharon, saying, ‘No man of your offspring throughout their generations, who has any defect, is to draw near to bring the bread of his Elohim. For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to YHVH – he has a defect, he does not come near to bring the bread of his Elohim. He does eat the bread of his Elohim, both the most set-apart and the set-apart, only, he does not go near the veil or approach the altar, because he has a defect, lest he profanes My set-apart places. For I am YHVH, who sets them apart.’ ”** Thus Mosheh spoke to Aharon and his sons, and to all the children of Yisra’el. Since the offerings are required to be pure and perfect (without blemish or spot), the priests must also be perfect (or perfected) and without spot or blemish.

We have to understand that this is talking of more than just physical defects. Let’s look at the Hebrew words used to describe these defects. **Verse 17** says that no man with any defect **“shall draw near to bring the bread of his Elohim”**. The word here for **“defect”** is **“muwm”**, Strong’s 3971, meaning any **“physical blemish”** or **“moral stain”**. Now, this gets very interesting. You see, **“muwm”** is spelled *mem-aleph-vav-mem* (there’s that final mem again at the end). *Mem* of course is **“water”**, *aleph* is **“master”** and the *vav* **“connects”**. So, the outer or

upper water the master connects to the lower or inner water. All that regarding a defect? Bear with me here. Now, the numeric value of “**muwm**” is 87 which equals “**h’qabas**” or “**is washed**”, as from above, also “**laban’eh**” or “**to be made white**”, “**l’mizbe’ach**” or “**at the altar**” and “**Ab Yada**” or “**Fathers knows**”. What a picture! Yahshua, the Bread, gave Himself, drew near for us. He could do this because He was without blemish. And, because of this, we can take our defect, our blemished self and be washed from above, made white at the altar before Elohim and be “**yada**” known of our Father.

Scripture also says, “**not a blind man**”. While there are several Hebrew words for “**blind**”, this verse uses “**ivare**” which speaks about having “**scales**” or a “**film**” over the eyes. This is referring to blindness in the spiritual sense. Then, there’s the “**lame**” man. Again, there are several words for “**lame**”. But here, “**pise’ach**” is used and it means “**to limp**”; but comes from the root word “**pesach**” which means to “**passover**”, again making the spiritual connection to our “**walk**”. Next we have “**or disfigured**”. King Jimmy says “**he that hath a flat nose**”. The Hebrew word here is “**charam**” which is an interesting word. It’s Strong’s #2763 (*chet-reish-mem*) and means “**to utterly destroy**”, “**to put under the ban**” (which means with *no possibility of redemption*), to “**mutilate**” or “**split**” part of one’s body, to “**constrict the nose**” or better said “**to bore through the nose**” (*as for a nose ring*) so to lead an ox, camel or beast about. But, it also means to “**be devoted to**” and is another word for “**consecrated**”. Here, we also have “**deformed**”. The KJV says “**anything superfluous**”. The Hebrew word is “**sara**” and means “**extended**” or “**stretched out**” and, according to Gesenius’ Hebrew-Chaldee Lexicon, refers to someone whose ears are too long or too big, either by birth or mutilation. This may be referring to the pagan practice of enlarging the earlobes; or it may also mean listening to evil talk, or lashon hara.

Then, this passage goes on to mention a man with a “**broken foot**” or “**sheber regel**”. “**Sheber**” also means to “**break down**” or “**interpret**” as with a dream. “**Regel**” literally means “**of El**”. Now, while this might suggest that it refers to someone who interprets dreams from Yahweh, the root word for “**regel**” is “**ragal**” and means “**to slander**” or be a “**tale bearer**”. So, the connotation here is of “**false interpretations**”, even to the extent of purposefully lying in the Name of Elohim. Then there’s “**broken hand**” or “**sheber yad**”. Now, “**yad**” is “**hand**”, but also “**time**” or “**sign**” along with “**interpreting**”. So, this is also referring to misinterpreting the “**signs of the times**”.

Then, there’s my personal favorite “**hunchback**” or “**gibein**” which refers to someone who can’t straighten up. It also means to “**be cowardly**”. This is followed by “**dwarf**” or “**dak**” which actually means “**small**”, “**thin**”, “**gaunt**” or “**emaciated**”. Next we see a man with “**a defect in his eye**” or “**teballul ayin**”. “**Teballul**” means “**confused**”. So a man, who’s confused in his vision or by what he sees, isn’t focused on Yahweh. Then there’s “**eczema**” or “**garab**” which refers to “**itching**” or a “**burning**” in the skin or flesh. In Hebrew thought, it refers to “**lust**”. Next is a “**scab**” or “**yallepheth**” a rash “**which is contagious**”.

There’s an interesting picture in this last one. We have the “**eunuch**” or “**eshek mero’akh**”. You see “**eshek**” is translated as “**stones**” or as “**testicles**”. “**Mero’akh**” is “**bruised**” or “**damaged**”. This, I believe, is a picture of our ability, or lack thereof, to bring forth progeny, or add to the kingdom. “**Eshek**” is spelled *aleph-shin-kaf* which literally represents “**Master El Shaddai’s palm**”. What?! Master El Shaddai’s palm? Remember, in **B’reshith 23** we have the account of Eliezer, Avraham’s oldest servant, placing his hand under Avraham’s thigh and

swearing that he would take a wife for Yitzaq from Avraham's relatives. In like manner, Ya'aqob has Yosef swear to bury him with his fathers in Hebron. These men swore oaths by the seed of the Hebrew people. The seed of all Yisra'el is still in the palm of El Shaddai (El is Sufficient).

In the next chapter, **Chapter 22**, we have more on the set-apart offerings and the priests who are to bring them as a "**drawing near**" or "**korban**" before Yahweh. Following this chapter, we have the repeating of Yahweh's Appointed Times, His Mo'edim in **Vayikra 23:1-21**; **And YHVH spoke to Moshe, saying, "Speak to the children of Yisra'el, and say to them, 'The appointed times of YHVH, which you are to proclaim as setapart gatherings, My appointed times, are these: Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to YHVH in all your dwellings. These are the appointed times of YHVH, set-apart gatherings which you are to proclaim at their appointed times. In the first month, on the fourteenth day of the month, between the evenings, is the Passover to YHVH. And on the fifteenth day of this month is the Festival of Unleavened Bread to YHVH— seven days you eat unleavened bread. On the first day you have a set-apart gathering, you do no servile work. And you shall bring an offering made by fire to YHVH for seven days. On the seventh day is a set-apart gathering, you do no servile work.'**" And YHVH spoke to Moshe, saying, "**Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. And he shall wave the sheaf before YHVH, for your acceptance. On the morrow after the Sabbath the priest waves it. And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to YHVH, and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to YHVH, a sweet fragrance, and its drink offering: one fourth of a hin of wine. And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings. And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to YHVH. Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an Ephah of fine flour they are, baked with leaven, first-fruits to YHVH. And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are a burnt offering to YHVH, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to YHVH. And you shall offer one male goat as a sin offering, and two male lambs a year old, as a peace offering. And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before YHVH, besides the two lambs. They are set-apart to YHVH for the priest. And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations'"**.

Here, I want to touch on a question that arose while I was away in Israel. That of "*when Yom HaBikkurim (Day of First-Fruits) is*" and when the Counting of the Omer is supposed to begin? I know that you probably have it all settled by now. However, we usually get this question at least once or twice every year. So, while we're here, let's look at it. It's really simple, when you know what you're looking at. Now, this is also referred to in **Shemot /**

Exodus 23:14-17. But here, the timeline is laid out perfectly for us. Following the instructions regarding Pesach and Unleavened Bread, **Vayikra 23:10-13** says regarding the **Day of First-fruits**; *‘When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. And he shall wave the sheaf before YHVH, for your acceptance. On the morrow after the Sabbath the priest waves it. And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to YHVH, and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to YHVH, a sweet fragrance, and its drink offering: one fourth of a hin of wine.*

So here, we see that on the day after the “**Shabbat**” the priest waves the “**sheaves of the first-fruits**” and makes the appropriate offerings. First, the Shabbat referred to here is the weekly Shabbat. The first and last days of “*Unleavened Bread*” are referred to, in the Hebrew, as “**Kodesh Miqra**” or “**Set-apart Convocations**” or *gatherings*, where no “**servile work**” (*that with which you earn a living*) is to be done. So, the day after the Shabbat following Passover is the “**Day of First-fruits**”. Now, **Verse 14** adds; *And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings (moshav'im or communities).* So, you do not eat bread or grain of this crop until this offering is made. It doesn't say anything here about leaven; so, it's not referring to “**after**” Unleavened Bread. It says don't eat “**bread**” period; which includes unleavened bread as well as leavened bread.

Then, **Verses 15-16** tell us exactly when to Count the Omer; *And from the morrow after the Shabbat, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to YHVH.* So, you begin the Omer Count on that “*day after the Shabbat*”, when you “*brought the sheaf of First-fruits, as a wave offering*”; and you count your seven Shabbatot, and then on the 50th day, you come to Shavu'ot (Feast of Weeks) and bring your two loaves of “**leavened bread**” to wave before Yahweh. It is taught by the rabbis that these two loaves are made from the first of the early wheat harvest. But, we'll look at this more fully on Shavu'ot.

Now, let's continue with **Verses 22-32**; *‘And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleaning from your harvest. Leave them for the poor and for the stranger. I am YHVH your Elohim.’ ” And YHVH spoke to Moshe, saying, “Speak to the children of Yisra'el, saying, ‘In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart gathering. ‘You do no servile work, and you shall bring an offering made by fire to YHVH.’ ” And YHVH spoke to Moshe, saying, “On the tenth day of this seventh month is the Day of Atonement. It shall be a setapart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to YHVH. And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before YHVH your Elohim. “For any being who is not afflicted on that same day, he shall be cut off from his people. And any being who does any work on that same day, that being I shall destroy from the midst of his people. “You do no work – a law forever throughout your generations in all your dwellings. ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.’ ”*

And now, let's move to **Verses 33-44**; *And YHVH spoke to Moshe, saying, "Speak to the children of Yisra'el, saying, 'On the fifteenth day of this seventh month is the Festival of Booths for seven days to YHVH. On the first day is a set-apart gathering, you do no servile work. For seven days you bring an offering made by fire to YHVH. On the eighth day there shall be a set-apart gathering for you, and you shall bring an offering made by fire to YHVH. It is a closing festival, you do no servile work. These are the appointed times of YHVH which you proclaim as set-apart gatherings, to bring an offering made by fire to YHVH, a burnt offering and a grain offering, a slaughtering and drink offerings, as commanded for every day – besides the Sabbaths of YHVH, and besides your gifts, and besides all your vows, and besides all your voluntary offerings which you give to YHVH. On the fifteenth day of the seventh month, when you gather in the fruit of the land, observe the festival of YHVH for seven days. On the first day is a rest, and on the eighth day a rest. And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before YHVH your Elohim for seven days. And you shall observe it as a festival to YHVH for seven days in the year – a law forever in your generations. Observe it in the seventh month. Dwell in booths for seven days; all who are native Yisra'elites dwell in booths, so that your generations know that I made the children of Yisra'el dwell in booths when I brought them out of the land of Mitsrayim. I am YHVH your Elohim.' "* Thus did Moshe speak of the appointed times of YHVH to the children of Yisra'el.

Now, we'll quickly look at **Chapter 24**, beginning with **verses 1-4**; *And YHVH spoke to Moshe, saying, "Command the children of Yisra'el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually. Outside the veil of the Witness, in the Tent of Meeting, Aharon is to arrange it from evening until morning before YHVH continually – a law forever throughout your generations. He is to arrange the lamps on the clean gold lampstand before YHVH continually.* Here, B'nei Yisra'el is to bring the clear oil for the light and the High Priest is to arrange daily the lamps of the Menorah and keep it lit continually. The menorah represents the Torah. Remember **B'reshith 1:3**, after Elohim created heaven and earth, and the earth became formless (*toho* = **confused**) and empty, and darkness (*choshek* = **secrecy**) was on the face of the deep (*tehowm* = **the deep** or **the grave**), and the Ruach Elohim was moving on the face of the **waters** (*mayim*), Yahweh said, "Let light (*ohr*) come to be (*hayah* or **appear, come forth**)." Now, the Hebrew word used here in **Vayikra 24, verse 2** above for "light" is "*ma'ohr*". Now, we might expect to see the word "*ohr*" as in **B'reshith 1**. But, by adding the mem (or **water**) the light becomes "**illumination**", the exact meaning of "*ma'ohr*". In **Yohan**an **8:12** Yahshua says; *Therefore Yahshua spoke to them again, saying, "I am the light (illumination) of the world. He who follows Me shall by no means walk in darkness, but possess the light (illumination) of life."* He also said to His talmidim in **Mattityahu 5:14-16**; *"You are the light (illumination) of the world. It is impossible for a city to be hidden on a mountain. Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.* That's right, in the Hebrew **Mattityahu** and the Aramaic **Yohan**an, the word used here for **light** is "*ma'ohr*", "**illumination**". So, the High Priest guards the Torah, the "**illumination**" of Yahweh for the people.

Then, **Vayikra 24:5-9** tells us; ***“And you shall take fine flour and bake twelve cakes with it, two-tenths of an Ephah in each cake. And you shall set them in two rows, six in a row, on the clean table before YHVH. And you shall put clear frankincense on each row, and it shall be on the bread as a remembrance portion, an offering made by fire to YHVH. On every Sabbath he is to arrange it before YHVH continually, from the children of Yisra’el – an everlasting covenant. And it shall be for Aharon and his sons, and they shall eat it in the set-apart place, because it is most set-apart to him from the offerings of YHVH made by fire –an everlasting law.”*** I especially love this part. Our High Priest prepares the **“showbread”**, twelve cakes, or loaves, representing the **twelve tribes of Yisra’el**. And, each Shabbat, arranges them on a clean table before Yahweh. Let’s look at a couple of things here. The cakes are made of *two tenths of an ephah* of flour. Remember we learned a few weeks ago that one tenth of an ephah was worth a half shekel, as in the half shekel atonement and thus represented one man. So these cakes are made up of two men, or two witnesses for each tribe. Then, there are two rows of six cakes; which would equal two rows, each of twelve men. The rabbis teach that this is a picture of the twenty-four elders before the Throne of Elohim. Now, on the Shabbat, the High Priest arranges (**arak = to set out an array or lay out to compare**) them before Yahweh. It’s like Yahshua arrays them before Yahweh to examine them or compare the growth or progress each Shabbat. Then each week, as the tribes are renewed so to speak and the loaves replaced and examined, the priests did eat of the previous week’s cakes. Since Yahweh’s portion is His people, this is symbolic of the priest’s set-apartness toward Yahweh to minister to His portion.

We’ll finish with **Chapter 24:10-23**; ***And the son of an Yisra’elite woman, whose father was a Mitsrite, went out among the children of Yisra’el. And the Yisra’elite woman’s son and a man of Yisra’el strove in the camp. And the Yisra’elite woman’s son blasphemed the Name, and cursed. So they brought him to Moshe. Now his mother’s name was Shelomith the daughter of Dibri, of the tribe of Dan. And they put him in under guard, that it might be declared to them at the mouth of YHVH. And YHVH spoke to Moshe, saying, “Bring the one who has cursed outside the camp, and all those who heard him shall lay their hands on his head, and all the congregation shall stone him. And speak to the children of Yisra’el, saying, ‘Anyone who curses his Elohim shall bear his sin. And he who blasphemes the Name of YHVH shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death. And he who smites the life from any man shall certainly be put to death. And he who smites a beast repays it, body for body. And when a man inflicts a blemish upon his neighbor, as he has done so it is done to him: ‘fracture for fracture, eye for eye, tooth for tooth; as he inflicts a blemish upon him, so it is done to him. And he who smites a beast repays it, and he who smites a man to death is put to death. You are to have one right-ruling, for the stranger and for the native, for I am YHVH your Elohim.’ ”*** And Moshe spoke to the children of Yisra’el, and they brought the one who cursed outside the camp, and stoned him with stones. And the children of Yisra’el did as YHVH commanded Moshe.

To understand the incident of the blasphemer in this closing section of our parsha, we need to remember that the son of the Yisra’elite woman (whose father was Egyptian) was the issue of an illicit relationship. This parsha centers on the special purity and set-apartness of the priests. But, here we have the product of a forbidden union fighting with an Yisra’elite and, in the process, blasphemes the Name of Yahweh. The mother’s name is indeed interesting.

Shelomith means *peaceful* and **Dibri** means *words*. The rabbis teach that we are given this information in order to remember this point. While “*peaceful words*” should have prevailed here, this man chose his words in anger and contempt. The Hebrew word here for “*blasphemed*” is “*naqab*” which also means to “*pronounce a curse upon*”, “*pierce*”, “*stab*”, “*bore a hole in*” or “*do violence upon*”.

As I said at the beginning today, this *parsha* is indeed very relevant to all who read it and seek to keep the Torah of Elohim. If Shimon Kepha’s (Peter’s) words aren’t enough, then consider our Haftorah reading for this week; which is from **Yehezqel / Ezekiel 44: 15-31**. In a couple of weeks, we’ll examine **Yehezqel 40 to 47**, as it deals with the Torot (*Instructions*) for the Hekal (House) of Yahweh during the millennial reign of Mashiach. It was Yahweh Who told Yehezqel to “*teach the Torot and the design of the Hekal to the House of Yisra’el*” in **Yehezqel 43**. But for today, let’s look at just two verses of **Chapter 44, Verses 15 & 16**; “*But the priests, the Levites, the sons of Tzadok, who guarded the duty of My set-apart place when the children of Yisra’el went astray from Me, they shall draw near to Me to serve Me, and shall stand before Me to bring to Me the fat and the blood,*” declares the Master YHVH. *They shall enter My set-apart place, and they shall draw near to My table to serve Me, and they shall guard My charge.*”

This is speaking of the Millennial Temple and the “*the priests, Levites, the Sons of Tzadok*”, who will serve Yahweh in the thousand years. Who was **Tzadok**? He was the High Priest, 11 generations after Aharon, during David’s struggle with Absalom and Adoniyah. His name is what is fascinating here. **Tzadok** (*Tzadee-dalet-vav-kuf*) is from the root word **Tzadak** (*Tzadee-dalet-kuf*) and his name means “*one who is made righteous*” or “*one who is declared just*”. It’s where we get the word “**Tzadik**” or “**Righteous One**”. So, the “*sons of one who is made or declared righteous*” will draw near and serve Yahweh in His House. A kingdom of priests, who are declared just, shall draw near and serve Elohim. And, what did the prophet declare regarding the remnant of Yisra’el, when He gathers His people, in **Yeshayahu (Isaiah) 66:19-21**; “*And I shall set a sign among them, and shall send some of those who escape to the nations – Tarshish and Pul and Lud, who draw the bow, and Tubal and Yawan, the coastlands afar off who have not heard My report nor seen My esteem. And they shall declare My esteem among the nations. And they shall bring all your brothers as an offering to YHVH out of all the nations, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Yerushalayim,*” declares YHVH, “*as the children of Yisra’el bring an offering in a clean vessel into the House of YHVH. And from them too I shall take for priests – for Levites,*” declares YHVH.

I think we better learn the ways and duties of the priests and Levites, Ahmein?

Baruch HaShem Yahweh !