



**“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.
Mathew 13:45**

Leviticus – 21-

**EMOR –‘Speak.’
5th May 2018/ 20th Iyyar 5778**

Shabbat Shalom Talmadim, and welcome to this week’s Parsha Pearl 31 ‘Emor’ (Speak)

Key Events:

Consecrations and prohibitions on the priests regarding the dead
Call to holiness through the appointed times
The strange incident of the man punished for blasphemy

Welcome to the month of Iyyar. The 35th day of the ‘Omer.’ Before we go on, I thought that we could look back into history at some specific events that took place in this month.

- **20 Iyar (circa 1312 BCE) – Israel leaves their encampment near Mount Sinai.**
- **28 Iyar (circa 1012 BCE) – The Prophet Samuel dies.**
- **7 Iyar (498 BCE) – the walls of Jerusalem’s rebuilt by Nehemiah are dedicated, nearly 88 years after their destruction by Nebuchadnezzar.**
- **5 Iyar (1948) - Proclamation of the State of Israel on Friday, 14 May 1948.**
- **18 Iyar (1948) - Hurva Synagogue captured by the Arab Legion of Jordan during the battle for Old Jerusalem.**
- **28 Iyar (1967) - Jerusalem conquered during the Six Day War. The day is marked in Israel as "Jerusalem Day."**

I would like to draw your attention to one specific event in the list above. It is the dedication of the ‘Hurva’ synagogue. During the 18th century, Rabbi Elijah ben Shlomo Zalman (1720-1797)], a respected rabbinical authority, prophesied that the Hurva Synagogue in Jerusalem, would be destroyed twice and that the rebuilding of it the third time would result in the building of the ‘Third Temple. What is significant about this event is that the day after the dedication of the synagogue the Lord gave me a dream. I must state that the temple and its history was unknown to me. **In the dream I saw an older Rabbi and a young boy; dressed in black trousers, white shirt, and black Kippur. The man was teaching from the pulpit of the church and the young boy was standing to his right beneath one of the arched windows. Suddenly, the doors of the synagogue where violently pushed opened by a group of youths who proceeded to grab the bible and throw them around the church. I could not**

believe what was happening and became very angry. My part of the dream was to observe.

The next day I emailed my friend in Jerusalem and relayed the dream to her. She told me that the previous evening she had attended the opening ceremony of the synagogue.

A little history: not long after its first building the temple was destroyed by Muslims who were demanding the return of loans. It was rebuilt one hundred years later and became one of the most important places of worship in Israel. During the war of independence in 1948, it was destroyed again by Jordanian troops

Work began on its rebuild in 2001. It was completed on March 15, 2010, and now stands today in the centre of the Jewish Quarter in Jerusalem's Old City.

Friends, what the Lord showed was this. The Rabbi and young boy represent the traditions and religion of the Jews (this is synonymous with our own faith) the older boys who broke in were rebelling against that. They did not want the religious but wanted the truth; the true word spoken. That word would bring freedom and many in the days to come will receive that word and be numbered among the true believers of YHVH. They will worship in spirit and truth; they will be those that YHVH searches for.

Friends, the prophecy is about to come true. The Third Temple can be built at any moment. One thing that lacks is the 'red heifer.' Have you thought about that? The temple institute is even breeding its own herd so that one can be bred.

So, as I complete this paragraph, I am wondering why the Lord has brought this to mind.

I believe it is this. The book of Leviticus is often overlooked by the Christian church because it deems that it focuses on the Law. They take the laws written within its sacred pages and role them altogether and say that they are not for us now because we are under the dispensation of grace. But, they fail to see that the Law is the teachings and statutes of God and dispersed separately in categories; some for priests, others for the general populous, civil, religious, building, health and hygiene. If followed correctly, they bring life and abundance to society. It is the physical outworking of spiritual consecration. Friends, when we all stand on that day before our great and sovereign God, Yehovah, Adonai, Elohim, Merciful and Compassionate, 'blessed and Holy is His name, we will be standing in spirit and not in the flesh. Our salvation will be complete and we having been washed and cleansed in the truth of His word we will receive new garments of service; worship and praise. What a glorious day that will be.

We read in the opening verse, the following:

Leviticus 21:1 Adonai said to Moshe, "Speak to the cohanim, the sons of Aharon; tell them: 'No cohen is to make himself unclean for any of his people who dies, 2 except for his close relatives — his mother, father, son, daughter and brother; 3 he may also make himself unclean for his virgin sister who has never married and is therefore dependent on him. 4 He may not make himself unclean, because he is a leader among his people; doing so would profane him. 5 Cohanim are not to make bald spots on their heads, mar the edges of their beards or cut gashes in their flesh. 6 Rather, they are to be holy for their

God and not profane the name of their God. For they are the ones who present Adonai with offerings made by fire, the bread of their God; therefore they must be holy.

7 “A cohen is not to marry a woman who is a prostitute, who has been profaned or who has been divorced; because he is holy for his God. 8 Rather, you are to set him apart as holy, because he offers the bread of your God; he is to be holy for you, because I, Adonai, who makes you holy, am holy. 9 The daughter of a cohen who profanes herself by prostitution profanes her father; she is to be put to death by fire.

10 “The cohen who is ranked highest among his brothers, the one on whose head the anointing oil is poured and who is consecrated to put on the garments, is not to stop grooming his hair, tear his clothes, 11 go in to where any dead body is or make himself unclean, even when his father or mother dies. 12 He may not leave the sanctuary then or profane the sanctuary of his God, because the consecration of the anointing oil of his God is on him; I am Adonai.

Please look at the prohibition among the priests. The first is to the priests who are allowed to only approach the dead of his closest family. The rule for the high priest is very different. He is to remain ritually clean and cannot even approach the body of his deceased loved ones.

Look at the level of consecration required in that passage and compare them to what goes on in the church today and over history. The flagellation of skin and cutting of patches amongst certain sects of the priesthood, disrespect and contention and unbelief, sexual sin, adultery and corruption and that’s just among the leaders. We cannot also ignore the responses of those who don’t believe in the prophecies of God; their refusal to accept that they are any part of Israel when scripture tells us that we are. Despite their arguments, they insist that though there is no temple or priesthood that they themselves have taken over the role and still insist that they don’t need to address the Torah or follow the feasts. That’s what grace has done.

Friends, if we have no law to live by then we are lawless; but really, if the law and the feasts of YHWH point us to something, a future event, a future consecration and we refuse to even look at them, then we are indeed lost. We are blind, deaf, and unable to see or hear. Whitewashed sepulchres as the scriptures say and our words have no power at all.

You see, Israel was chosen to be a light to the nations, to be flavour and salt; a preservative to the whole of creation. That’s what YHWH’s message is all about: salvation, preservation, restoration –a **‘RE-GENESIS’** as I have come to understand it.

I’ll let you think about that. So let’s move on.

The title of this portion is called ‘emor’ or to ‘speak. Now, this is a fascinating word. The KJV Translation Counts a total: 5,308 times this word is used.

Strong's H559 references it in the following manner: said (4,874x), speak (179x), answer (99x), command (30x), tell (29x), call (7x), promised (6x), miscellaneous (84x)

‘Emor’ is also spelt ‘Amar.’ Look at this passage:

Deut 8:2 "You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. 3 "He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand **that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.** 4 "Your clothing did not wear out on you, nor did your foot swell these forty years....

Deuteronomy 9:9

"When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the LORD had made with you, then I remained on the mountain forty days and nights; **I neither ate bread nor drank water. (what did Moses live on?)**

Matthew 4:4

But Jesus answered, **"It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"**

Luke 4:4

But Jesus answered, **"It is written: 'Man shall not live on bread alone.'**

These passages refer to the spoken word of YHVH. There is power in these words. Remember, we cannot dissect God. We cannot pigeonhole Him into our own boxes of understanding. By doing so, we limit Him. All of the cosmos, all created things declare that He is 'ONE.' His voice, His thought, His speech, and every other aspect He chooses to show to us reflect the supreme and supernature of His being that is totally immeasurable, unfathomable and so complex that the combined wisdom and intellect of man past present and future cannot explain Him. We never, ever, will! If we could, then we would be as Him. We too would be 'Gods.' No, my friends that will never happen!

The result of not knowing God or believing Him causes us to reject Him and argue Him away as mere imagination; a construct made by the illuminated to manipulate the weak and foolish. But, hey, guess what? The Lord uses the foolish: **1 Corinthians 1:26-28 Brothers, consider the time of your calling: Not many of you were wise by human standards; not many were powerful; not many were of noble birth. 27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. 28 He chose the lowly and despised things of the world, and the things that are not, to nullify the things that are...**

Connected to the word 'Emor' is another 'Dabar'. The KJV translates Strong's H1696 And references it 1,143 times.

It renders it in the following manner: speak (840x), say (118x), talk (46x), promise (31x), tell (25x), commune (20x), pronounce (14x), utter (7x), and command 4 misc (38 x).

It basically means to 'discuss things' proceedings the conveyance of a message. It is both a verb and a noun. The sages refer to this word as an actual name of YHVH. It speaks of YHVH's whole nature, voice and action.

We can conclude that 'YHVH DABAR' is another now revealed name to us. In Exodus 3:14 we were presented with the 'I AM' 'ehyeh 'ăšer 'ehyeh' – 'I will be what will be.' This is a prophetic utterance. In Exodus 34, the whole nature and judgement of YHVH are revealed - **Then the Lord came down in the cloud and stood there with him and proclaimed his name, the Lord. 6 And he passed in front of Moses.** Now we are presented with the power of His spoken word. When YHVH speaks, it happens' It will be!

When YHVH thinks, says, speaks, we see His very thought and words come to life. He speaks prophetically in 'I AM' he acts in His mercy, and things happen in the speaking of His words. We see that when God speaks, it is done. It is once again 'Shema' **hear oh Israel, the LORD, the LORD, is echad (ONE)** 'hearing and doing.' YHVH is declaring the 'Shema' a completed work. In the end, the culmination of everything we are a part of will eventually be birthed into a single event. All things shall become One, be as One, as Yeshua and YHVH are One. For us, our obedience is to respond to Gods spoken word and do it. But doing it does not imply that it is done. Our part is to hear and do; just as the cosmos acts when it hears the voice of YHVH. YHVH does not mumble. He is not ambiguous or indirect; HE COMMANDS. His voice shakes the heavens and the earth like the blast from the cosmic shofar that was blown at the beginning of creation.

The sound of the shofar may begin the minute a breath is pushed through the mouthpiece but what ushers forth is a vibration, a resonance that can affect the atmosphere around us and indeed the heavens. Fundamentally, we continue to act until it is done. Salvation is a process and therefore an action; working it out in fear, reverence and trepidation is an action and walking by faith is an action. But all of those actions are yet to be completed.

The sages tell us that 'loving our neighbour as ourselves' is the embodiment of the Torah. That, as we know, is the second of the royal commands reiterated by Messiah Yeshua, **'Mark 12:30-31 New International Version (NIV)**

30 Love the LORD your God with all your heart and with all your soul and with all your mind and with all your strength.' 31 The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these."

They are as interconnected as the names of God. We cannot say we love YHVH when we don't observe the other second command to love each other.

Friends, as a ministry, we have witnessed a growing divide within the Messianic and Hebrew movement. We may not be affected in our own space or what the scriptures call our 'parts' or extremities, but the body as a whole is dysfunctional because the parts aren't respecting and speaking to each other.

The unity of believers must reflect the desire of YHVH to see His family united. But contentions arise in practice, tradition and doctrine.

We must expect these things because when YHVH brings forth new life, it develops just like the cells within the body. They will split.

It is a pattern reflected throughout the relationships born throughout scriptures. It began in YHVH's house and spilt over onto the earth.

Cain - Abel, Ishmael- Isaac, Esau -Jacob, David, and his brothers, Israel, and the church.

Catholicism and Protestantism, Hebrew Roots, Messianic Judaism all are experiencing such an event. That force of separation even occurs in marriage.

This dichotomy seems to be natural. As life begins as a single cell, it splits to create a human being both male and female. It is clear that the two parts cannot exist in the same place though they are essential to one another. It is like a planet in space. Though they are separate, they dwell within the universe.

The dichotomy continues and originates from its source; the spiritual realm; the place that YHVH occupies. The division arose in the heavenly conflict and poured out into the cosmos.

Do you know, we also see this in our own bodies? The conflict between the mind and the body is an ongoing battle. What we put into our bodies and minds affects us differently. They are in conflict. A simple analogy is this, and I include myself in this. I always think that I could be fitter and lose a few pounds. But the problem is my mind might think it's a good idea but my body has other plans. I have to bring them together because they both require different things, different sources of food. We are ultimately what we eat and what we think.

So, in this study, I want just to highlight a couple of areas which is worth a little more thought. We don't need to go over the appointed times too much as we have already covered those significantly. So let us quickly emphasise something; if we consider the 'Moedim' to be a respite from the work that lies between and let's face who does not fancy a good feast? We are in danger of missing the message. We can make them religious and add whatever tradition to them, but if we miss that message of the call to holiness through them, we have failed to taste the sweetness of their waters. LEV 23 is the complete rendering of these feasts and their appointed times. **23 The LORD said to Moses, 2 "Speak to the Israelites and say to them: 'These are my appointed festivals, the appointed festivals of the LORD, which you are to proclaim as sacred assemblies.**

CH 24: 1. Adonai said to Moshe, 2 "Order the people of Isra'el to bring you pure oil from crushed olives for the light, to keep lamps burning always. 3 Outside the curtain of the testimony in the tent of meeting, Aharon is to arrange for the light to be kept burning always from evening until morning before Adonai ; this is to be a permanent regulation through all your generations. 4 He is always to keep in order the lamps on the pure menorah before Adonai.

Friends, before we continue; does this lamp still burn? This is supposed to be a permanent regulation through all generations. Where is the tent of meeting for instance?

5 "You are to take fine flour and use it to bake twelve loaves, one gallon per loaf. 6 Arrange them in two rows, six in a row, on the pure table before Adonai. 7 Put frankincense with each row to be an offering made by fire to Adonai in place of the bread and as a reminder of it. 8 Regularly, every Shabbat, he is to arrange them before Adonai; they are from the people of Isra'el, as a covenant forever. 9 They will belong to Aharon and his sons; and they are to eat them in a holy place; because for him they are, of the offerings for Adonai made by fire, especially holy. This is a permanent law."

Now, in the construct of this portion, we see a clear focus on the feasts and the instructions of the various sacrifices. YHVH is making it very precise on how all of them must be done including the command to do no (ordinary) work. What is the understanding 'ordinary work' in this passage? Maybe you can discuss?

Now let us look at a fantastic number which prevails throughout the times of the feast. It is the number 7. Seven symbolises creation and the rest of YHVH. It signifies completion and establishment. YHVH could only rest because He had finished and found His work complete and good. Adam was considered to be born in the seventh month - Tishrei, the first fruits are seven weeks. Yeshua is Lord of the Sabbath - 7th day. When we count the time from Tabernacles (Sukkot) to Passover (Pesach), we get seven months. Yeshua was born in the seventh month and was sacrificed 33 1/2 years later in the month of Nissan at Pesach a seven day- eight-day feast.

Each of us given a seventh day. A week of days to do our work, present our offering and rest. Our personal journeys are renewed on the eight-day which for us is the first day of the week. Each week begins with the end of the previous week. The 1st and the 8th day are the same. YHVH could have just given us a year of days with each day receiving its own number throughout the year. But this is not the case. We are given weeks of seven days. The Jewish month consists of approximately 29.5 days. 12 months is 354 days which equates to 50 weeks. The Hebrew letter 'nun' is represented by the number 50. 'Nun' represents faithfulness and the reward for faithfulness. 50 is the count of the 'Omer' and 50 is the 'Year of Jubilee'. In the ancient pictograph system of writing 'nun' was represented by the seed,



representing new life and freedom.

Friends, our days are to be counted just as the Omer is counted. Our weeks look forward to the harvest that we produce. Each time the ground is harvested it is prepared for the next year of new life. As believers, we are dependent on YHVH to provide that harvest. But all yields are based on what we put in as our work. A field of barley does not grow unless it is first ploughed and seeded. YHVH demands that the fruit of the harvest be cut and offered to Him.

The Omer is a gathering of barley or wheat that forms a bundle. It is more than a couple of handfuls. Yeshua was cut and offered up, raised from the ground, just as the barley and the wheat are cut from the earth; once onto the executions stake and again when He ascended to heaven. Yeshua was the offering of first fruits.

1 Corinthians 15:19-23

¹⁹ If our hope in Christ is for this life alone, we are to be pitied more than all men.

²⁰ But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive. ²³ But each in his own turn: Christ the firstfruits; then at His coming, those who belong to Him.

Barley was harvested first as it was normally ready by mid-April.

Ruth 1:22 Complete Jewish Bible (CJB)

²² This is how Na'omi returned, with Rut the woman from Mo'av, her daughter-in-law, accompanying her from the plain of Mo'av. They arrived in Beit-Lechem at the beginning of the barley harvest.

Exodus 9:27-32 Pharaoh summoned Moshe and Aharon and said to them, "This time I have sinned: Adonai is in the right; I and my people are in the wrong. ²⁸ Intercede with Adonai — we can't take any more of this terrible thunder and hail; and I will let you go, you will stay no longer." ²⁹ Moshe said to him, "As soon as I have gone out of the city, I will spread out my hands to Adonai; the thunder will end, and there won't be any more hail — so that you can know that the earth belongs to Adonai. ³⁰ But you and your servants, I know you still won't fear Adonai, God." ³¹ The flax and barley were ruined, because the barley was ripe and the flax in bud. ³² But the wheat and buckwheat were not ruined, because they come up later.

1 Kings 5:7-8 ...Those officers [named above] supplied food and other materials for King Shlomo and for everyone for whom Shlomo provided. Each was responsible for his month's supplies; they saw to it that nothing was lacking. ⁸ (4:28) They also made sure there was barley and straw where it was needed for the horses and draft animals; each filled his quota.

Our Lord fed five thousand with "five barley loaves and two small fishes" (John 6:9). Is there a correlation between the barley loaves that Yeshua distributed and reference to the poor and Him the bread of life?

John 6:34 "Sir," they said, "give us this bread at all times." ³⁵ Jesus answered, "I am the bread of life. Whoever comes to Me will never hunger, and whoever believes in Me will never thirst.

Mathew 5: 6 Blessed are those who hunger and thirst for righteousness, for they will be filled.

Finally, we will approach a somewhat unexpected end to this study. Amidst all the preparatory requirements of the priests and the feasts, we are confronted with the punishment for blasphemy. Within this passage, we also approach the law of restitution. However, I want us to look at the account of Shlomit and the offence of her son.

Blasphemy Leviticus 24:10-23

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 Israel, 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. ¹⁷ "Anyone who strikes another person and kills him must be put to death. ¹⁸ Anyone who strikes an animal and kills it is to make restitution, life for life. ¹⁹ If someone injures his neighbor, what he did is to be done to him — ²⁰ break for break, eye for eye, tooth for tooth — whatever injury he has caused the other person is to be rendered to him in return. ²¹ He who kills an animal is to make restitution, but he who kills another person is to be put to death. ²² You are to apply the same standard of judgment to the foreigner as to the citizen, because I am Adonai your God."

²³ So Moshe spoke to the people of Isra'el, and they took the man who had cursed outside the camp and stoned him to death. Thus the people of Isra'el did as Adonai had ordered Moshe.

The Midrash and Aggadah which is the telling or teaching of a story in relation to Jewish law reveal insight into the passage we have just read.

Once an Egyptian taskmaster went to a Jewish officer and set eyes upon his wife, who was beautiful without blemish. He waited for daybreak, when he dragged the officer out of his house and then returned to lie down with the woman, who thought that it was her husband, with the result that she became pregnant from him. When her husband returned, he discovered the Egyptian emerging from his house. He then asked her: 'Did he touch you?' She replied: 'Yes, for I thought it was you.' (Shmot Rabba 1:28)

On further study, it is explained that the boy that was born to Shlomit is the son that blasphemes. He is the son of the Egyptian taskmaster. This makes the boy a 'mamzer' (bastard)

The relationship between the two men in the passage is one of taskmaster and Jewish officer. The taskmasters were Egyptian and were in charge of ten Jewish officers. Each officer was in charge of ten men. It is said that the Egyptian taskmaster was the one that Moses killed when he saw him beating the Jewish officer. **Ex 2: 11 One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. 12 Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand.**

The officer's name was 'Datar' (the husband of Shlomit) who is also considered to be the man that was found fighting with another man 'Aviram' on the second day. ^{v13} **The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, "Why are you hitting your fellow Hebrew?"**

14 The man said, "Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" Then Moses was afraid and thought, "What I did must have become known."

Why? Because Datar was involved in the first incident and was considered to be a man of low morals and could only be the one who can identify Moses as the killer of the Egyptian. Moses whose commitment to justice and who saw this man as a fellow Jew would soon have his actions thrown back into his face.

The law against the ‘mamzer’ states: **Deut 23:2 No one misbegotten shall be admitted into the congregation of the LORD; none of his descendants, even in the tenth generation, shall be admitted into the congregation of the LORD.**

The son of Shlomit remains nameless and is subject to punishment by stoning. What seems to have occurred is that his endeavour to be accepted into the community saw him involved in an altercation that resulted in verbal abuse. His subsequent response caused him to blaspheme.

The passage in Leviticus 24 and this passage in 1 Kings 21:8-13 seem to be the main two passages of the account of blasphemy.

8-13 So she wrote letters in Ahab’s name and sealed them with his seal, and sent the letters to the elders and the nobles who lived in the same town with Naboth. In the letters she wrote as follows: “Proclaim a fast and seat Naboth at the front of the assembly. And seat two scoundrels opposite him, and let them testify against him: ‘You have reviled God and king!’ Then take him out and stone him to death.” His townsmen—the elders and nobles who lived in his town—did as Jezebel had instructed them, just as was written in the letters she had sent them: They proclaimed a fast and seated Naboth at the front of the assembly. Then the two scoundrels came and sat down opposite him; and the scoundrels testified against Naboth publicly as follows: “Naboth has reviled God and king.” Then they took him outside the town and stoned him to death.

Blasphemy is reviling God or cursing Him. However, it seems ambiguous. Nonetheless, such an act was worthy of the death penalty. Yeshua was charged with this crime. **Mathew 26:61-68** “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’” ⁶² And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” ⁶³ But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” ⁶⁴ Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” ⁶⁵ Then the high priest tore his robes and said, “He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. ⁶⁶ What is your judgment?” They answered, “He deserves death.” ⁶⁷ Then they spit in his face and struck him. And some slapped him, ⁶⁸ saying, “Prophecy to us, you Christ! Who is it that struck you?”

The Hebrew word ‘gadaph’ #1442: means to blaspheme. To revile YHVH means to abuse or to angrily insult. The opposite is to ‘revere’: ‘Yare’ #3372 –to have deep respect or admiration- to revere, to be afraid, to fear.

The opening chapter of Jude gives us insight into what blasphemy is; Jude King James Version (KJV)

¹ Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

² Mercy unto you, and peace, and love, be multiplied.

³ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

⁴ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

⁵ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

⁶ And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

⁷ Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

⁸ Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

⁹ Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

¹⁰ But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

¹¹ Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

¹² These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

¹³ Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

¹⁵ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

¹⁶ These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

¹⁷ But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

¹⁸ How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

¹⁹ These be they who separate themselves, sensual, having not the Spirit.

Let us understand, that what happened when Ha'satan led the rebellion against YHVH was not only an act of pride but also of blasphemy. That is why the penalty for the crime is death.

We have been revealed a process of events that point to the way of holiness. The feasts are there to show us clearly that YHVH has made way for us to do this. But man cannot do this alone. The process involves consecration and the work of the Ruach HaKodesh. We no longer need to go through the protracted processes of the priest because we have a high priest that represents and intercedes for us before the throne of YHVH. We, still have to continue and work out for ourselves the process of salvation. The law or Torah of YHVH is

not for one, or a group or for many. It is for 'ALL' you receive Him and make Him Sovereign in their lives. A worshipping life lives in reverence 'Yare' to Almighty God and respects those who are made in His image. It demands only that we love Him and our neighbour. This is the essence of Torah. In these two acts, all the law is fulfilled.

Let us bless the Lord with these words:

Psalm 145 Complete Jewish Bible (CJB)

145 ⁽⁰⁾ Praise. By David:

⁽¹⁾ I will praise you to the heights, my God, the king;
I will bless your name forever and ever.

² Every day I will bless you;

I will praise your name forever and ever.

³ Great is *Adonai* and greatly to be praised;
his greatness is beyond all searching out.

⁴ Each generation will praise your works to the next
and proclaim your mighty acts.

⁵ I will meditate on the glorious splendor
of your majesty and on the story of your wonders.

⁶ People will speak of your awesome power,
and I will tell of your great deeds.

⁷ They will gush forth the fame of your abounding goodness,
and they will sing of your righteousness.

⁸ *Adonai* is merciful and compassionate,
slow to anger and great in grace.

⁹ *Adonai* is good to all;

his compassion rests on all his creatures.

¹⁰ All your creatures will thank you, *Adonai*,
and your faithful servants will bless you.

¹¹ They will speak of the glory of your kingship,
and they will tell about your might;

¹² to let everyone know of your mighty acts
and the glorious majesty of your kingship.

¹³ Your kingship is an everlasting kingship,
your reign continues through all generations.

¹⁴ *Adonai* supports all who fall
and lifts up all who are bent over.

¹⁵ The eyes of all are looking to you;
you give them their food at the right time.

¹⁶ You open your hand
and satisfy the desire of every living thing.

¹⁷ *Adonai* is righteous in all his ways,
full of grace in all he does.

¹⁸ *Adonai* is close to all who call on him,
to all who sincerely call on him.

¹⁹ He fulfills the desire of those who fear him;
he hears their cry and saves them.

²⁰ *Adonai* protects all who love him,

but all the wicked he destroys.
²¹ My mouth will proclaim the praise of *Adonai*;
all people will bless his holy name forever and ever.

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

Haftarah Emor: Yechezk'el (Ezekiel) 44:15–31

B'rit Hadashah: Mattityahu (Matthew) 5:38–42; Galatians 3:26–29

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

Reference

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

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'.