

EMOR “Speak” – LEVITICUS 21:1-23:15

Year One

Lev 21:1 Then Adonai said to Moses, “Speak to the kohanim, the sons of Aaron, and say to them: A kohen is not to allow himself to become unclean for the dead among his people,

Lev 21:2 except for his relatives that are nearest to him—his mother, his father, his son, his daughter, his brother,

Lev 21:3 or his virgin sister who is near to him, who has had no husband. For her he may allow himself to become unclean.

Lev 21:4 But he is not to defile himself—a husband among his people—and so profane himself.

Lev 21:5 “Kohanim are not to shave their heads, nor shave off the corners of their beards, nor make any cuttings in their flesh.

Lev 21:6 They are to be holy to their God, and not profane the Name of their God, for they present the offerings of Adonai made by fire, the bread of their God. Therefore they are to be holy.

Lev 21:7 They are not to marry women who are defiled as prostitutes, or profane. Neither should they marry women divorced from their husbands, for a kohen is holy to his God.

Lev 21:8 Therefore you are to sanctify him, because he offers the bread of your God. He should be holy to you, for I, Adonai, who sanctifies you, am holy.

Lev 21:9 “The daughter of any kohen, if she profanes herself by playing the prostitute, profanes her father. She is to be burned with fire.

Lev 21:10 “He who is the kohen gadol among his brothers, upon whose head the anointing oil is poured and is consecrated to put on the garments, is not to let the hair of his head hang loose or tear his clothes,

Lev 21:11 nor should he go near any dead person, defiling himself, even for his father or his mother.

Lev 21:12 He is not to go out of the Sanctuary or profane the Sanctuary of his God—for the crown of the anointing oil of his God is upon him. I am Adonai.

Lev 21:13 He should take a wife in her virginity.

Lev 21:14 A widow, or one divorced, or one who has been defiled as a prostitute, he is not to marry. He is to take a virgin from his own people as a wife,

Lev 21:15 so as not to corrupt his offspring among his people. For I am Adonai who sanctifies him.”

Lev 21:16 Adonai spoke to Moses saying:

Lev 21:17 Say to Aaron: None of your offspring throughout their generations who has a defect may approach to offer the food of his God.

Lev 21:18 Any man who has a defect is not to draw near: no one blind or lame or disfigured or deformed,

Lev 21:19 or a man who has a crippled foot or crippled hand

Lev 21:20 or a hunchback or dwarf, or who has an eye defect or a rash or scabs, or who has damaged testicles.

Lev 21:21 None of the offspring of Aaron the kohen who has a defect should come near to present the offerings of Adonai made by fire. Since he has a defect, he is not to come near to offer the food of his God.

Lev 21:22 He may eat the food of his God, both from the most holy and the holy.

Lev 21:23 But he is not to approach the curtain or come near the altar, because of the defect on him, so that he may not desecrate My sanctuaries, for I am Adonai who sanctifies them.”

Lev 21:24 So Moses spoke to Aaron and to his sons, and to all Bnei-Yisrael.

Lev 22:1 Adonai spoke to Moses, saying:

Lev 22:2 “Tell Aaron and his sons to separate themselves from the holy things of Bnei-Yisrael, which they consecrate to Me, so that they would not profane My holy Name. I am Adonai.

Lev 22:3 Tell them, if anyone of all your offspring throughout your generations approaches the holy things, which Bnei-Yisrael consecrate to Adonai, while in a state of uncleanness, that soul will be cut off from before Me. I am Adonai.

Lev 22:4 None of the offspring of Aaron who has tza’arat or has a discharge should eat of the holy things until he is clean. Whoever touches anything that is unclean by the dead or a man whose seed discharges from him

Lev 22:5 or who touches any creeping thing that may make him unclean or a person who is unclean—whatever his uncleanness—

Lev 22:6 the person who touches any such thing will be unclean until the evening, and is not to eat of the holy things, unless he has bathed his body in water.

Lev 22:7 When the sun sets, he will become clean, and afterward he may eat of the holy things, because it is his food. A carcass or what is torn by beasts he is not to eat, becoming unclean by it. I am Adonai.

Lev 22:9 “Therefore kohanim should keep My charge, so that they do not become guilty of sin and die should they profane it. I am Adonai who sanctifies them.

Lev 22:10 No layman is to eat from the holy offering. A foreigner living with the kohanim or a hired servant is not to eat from the holy offering.

Lev 22:11 But if a kohen buys a slave purchased by his money, that one may eat from it. Also those born in his house may eat his food.

Lev 22:12 If a kohen’s daughter is married to a layman, she is not to eat from the gifts of the holy offerings.

Lev 22:13 But if a kohen’s daughter is a widow or divorced, and has no child and has returned to her father’s house as in her youth, she may eat from her father’s food. But no layman may eat any of it.

Lev 22:14 “If anyone eats something holy unwittingly, then he is to add a fifth to it and give the holy offering to the kohen.

Lev 22:15 They are not to profane the holy offerings of Bnei-Yisrael, which they lift up to Adonai,

Lev 22:16 so causing them to bear the iniquity that brings guilt when they eat the holy offerings. For I am Adonai who sanctifies them.” TLV

Lev 22:17 Adonai spoke to Moses saying:

Lev 22:18 “Speak to Aaron and to his sons, and to all Bnei-Yisrael, and say to them: Whoever is from the house of Israel, or one of the outsiders in Israel who brings his offering, whether it be any of their vows or any of their freewill offerings that they present to Adonai for a burnt offering—

Lev 22:19 for you to be accepted—you are to offer a male without blemish, from the bulls, the sheep or the goats.

Lev 22:20 But whatever has a blemish you are not to present, for it will not be acceptable on your behalf.

Lev 22:21 Whoever brings a sacrifice of fellowship offerings to Adonai to fulfill a vow or for a freewill offering, either from the herd or the flock, it must be unblemished to be accepted—there must be no defect on it.

Lev 22:22 The blind, injured, maimed, having an abnormal growth or festering or a running sore are not to be offered to Adonai, or given as an offering by fire on the altar to Adonai.

Lev 22:23 For a freewill offering you may present a bull or a lamb that has any deformity or lacking in its parts, but for a vow it will not be accepted.

Lev 22:24 Whatever has its testicles bruised, crushed, broken or cut, you are not to offer to Adonai, nor are you to do so in your own land.

Lev 22:25 Moreover, you are not to offer the food of your God from the hand of an outsider from any of these animals. For their corruption is within them—they have a defect. They will not be accepted on your behalf.”

Lev 22:26 Adonai spoke to Moses saying:

Lev 22:27 “When a bull, a sheep or a goat is born, then it is to remain seven days with its mother, and from the eighth day onward it will be accepted as the gift of an offering made by fire to Adonai.

Lev 22:28 If it is a cow or ewe, you are not to slaughter it along with its young, both in one day.

Lev 22:29 When you offer a sacrifice of thanksgiving to Adonai, you are to present it so that you may be accepted.

Lev 22:30 It is to be eaten on the same day. You are to leave none of it until the morning. I am Adonai.

Lev 22:31 So you are to keep My mitzvot and do them. I am Adonai.

Lev 22:32 You must not profane My holy Name, for I will be made holy among Bnei-Yisrael. I am Adonai who makes you holy,

Lev 22:33 who brought you out of the land of Egypt, to be your God. I am Adonai.”

Lev 23:1 Then Adonai spoke to Moses saying:

Lev 23:2 “Speak to Bnei-Yisrael, and tell them: These are the appointed moadim of Adonai, which you are to proclaim to be holy convocations—My moadim.

Lev 23:3 “Work may be done for six days, but the seventh day is a Shabbat of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to Adonai in all your dwellings.

Lev 23:4 “These are the appointed feasts of Adonai, holy convocations which you are to proclaim in their appointed season.

Lev 23:5 During the first month, on the fourteenth day of the month in the evening, is Adonai’s Passover.

Lev 23:6 On the fifteenth day of the same month is the Feast of Matzot to Adonai. For seven days you are to eat matzah.

Lev 23:7 On the first day you are to have a holy convocation and you should do no regular work.

Lev 23:8 Instead you are to present an offering made by fire to Adonai for seven days. On the seventh day is a holy convocation, when you are to do no regular work.”

Lev 23:9 Adonai spoke to Moses saying:

Lev 23:10 “Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer of the firstfruits of your harvest to the kohen.

Lev 23:11 He is to wave the omer before Adonai, to be accepted for you. On the morrow after the Shabbat, the kohen is to wave it.

Lev 23:12 On the day when you wave the omer you are to offer a male lamb without blemish, one year old, as a burnt offering to Adonai.

Lev 23:13 The grain offering with it should be two tenths of an ephah of fine flour mixed with oil—an offering made by fire to Adonai for a soothing aroma. Its drink offering with it should be a quarter of a gallon of wine.

Lev 23:14 You are not to eat bread, roasted grain, or fresh grain until this same day—until you have brought the offering of your God. It is a statute forever throughout your generations in all your dwellings.

Lev 23:15 “Then you are to count from the morrow after the Shabbat, from the day that you brought the omer of the wave offering, seven complete Shabbatot.

Lev 23:16 Until the morrow after the seventh Shabbat you are to count fifty days, and then present a new grain offering to Adonai.

Lev 23:17 You are to bring out of your houses two loaves of bread for a wave offering, made of two tenths of an ephah of fine flour. They are to be baked with hametz as firstfruits to Adonai.

Lev 23:18 You are to present, along with the bread, seven one-year-old lambs without blemish, one young bull, and two rams. They will become a burnt offering to Adonai, with their meal offering, and their drink offerings, an offering made by fire, a sweet aroma to Adonai.

Lev 23:19 Also you are to offer one male goat for a sin offering and a pair of year-old male lambs for a sacrifice of fellowship offerings.

Lev 23:20 The kohen is to wave them with the bread of the firstfruits as a wave offering before Adonai, with the two lambs. They should be holy to Adonai for the kohen.

Lev 23:21 You are to make a proclamation on the same day that there is to be a holy convocation, and you should do no regular work. This is a statute forever in all your dwellings throughout your generations.

Lev 23:22 “Now when you reap the harvest of your land, you are not to reap to the furthest corners of your field or gather the gleanings of your harvest. Rather you are to leave them for the poor and for the outsider. I am Adonai your God.”

KEY WORDS

Defiled H2930

טָמַעַ

ṭâmê'

BDB Definition:

- 1) to be unclean, become unclean, become impure
 - 1a) (Qal) to be or become unclean
 - 1a1) sexually
 - 1a2) religiously
 - 1a3) ceremonially
 - 1b) (Niphal)
 - 1b1) to defile oneself, be defiled
 - 1b1a) sexually
 - 1b1b) by idolatry
 - 1b1c) ceremonially
 - 1b2) to be regarded as unclean
 - 1c) (Piel)
 - 1c1) to defile
 - 1c1a) sexually
 - 1c1b) religiously
 - 1c1c) ceremonially
 - 1c2) to pronounce unclean, declare unclean (ceremonially)
 - 1c3) to profane (God's name)
 - 1d) (Pual) to be defiled
 - 1e) (Hithpael) to be unclean
 - 1f) (Hothpael) to be defiled

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 809

Profane himself H2490

חָלַל

châlal

BDB Definition:

- 1) to profane, defile, pollute, desecrate, begin
 - 1a) (Niphal)
 - 1a1) to profane oneself, defile oneself, pollute oneself
 - 1a1a) ritually
 - 1a1b) sexually

- 1a2) to be polluted, be defiled
- 1b) (Piel)
 - 1b1) to profane, make common, defile, pollute
 - 1b2) to violate the honour of, dishonour
 - 1b3) to violate (a covenant)
 - 1b4) to treat as common
- 1c) (Pual) to profane (name of God)
- 1d) (Hiphil)
 - 1d1) to let be profaned
 - 1d2) to begin
- 1e) (Hophal) to be begun
- 2) to wound (fatally), bore through, pierce, bore
 - 2a) (Qal) to pierce
 - 2b) (Pual) to be slain
 - 2c) (Poel) to wound, pierce
 - 2d) (Poal) to be wounded

3) (Piel) to play the flute or pipe

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root [compare [H2470](#)]

Same Word by TWOT Number: 660, 661

that they profane not: This is the very ground of the prohibition, that they might preserve in their minds a holy reverence for the Divine Majesty. Hence when they approached unto him, they must be free from every legal impurity. If great men are to be approached with respect, how much more must Jehovah be approached with holy reverence! [Lev 22:32](#), [Lev 18:21](#), [Lev 19:12](#), [Lev 20:3](#), [Lev 21:6](#)

Hallow H6942

קדש

qâdash

BDB Definition:

- 1) to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate
 - 1a) (Qal)
 - 1a1) to be set apart, be consecrated
 - 1a2) to be hallowed
 - 1a3) consecrated, tabooed
 - 1b) (Niphal)
 - 1b1) to show oneself sacred or majestic
 - 1b2) to be honoured, be treated as sacred
 - 1b3) to be holy
 - 1c) (Piel)
 - 1c1) to set apart as sacred, consecrate, dedicate
 - 1c2) to observe as holy, keep sacred
 - 1c3) to honour as sacred, hallow
 - 1c4) to consecrate
 - 1d) (Pual)
 - 1d1) to be consecrated

1d2) consecrated, dedicated

1e) (Hiphil)

1e1) to set apart, devote, consecrate

1e2) to regard or treat as sacred or hallow

1e3) to consecrate

1f) (Hithpael)

1f1) to keep oneself apart or separate

1f2) to cause Himself to be hallowed (of God)

1f3) to be observed as holy

1f4) to consecrate oneself

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Emor in a Nutshell

Leviticus 21:1–24:23

The Torah section of Emor (“**Speak**”) begins with the special laws pertaining to the **kohanim** (“priests”), the **kohen gadol** (“high priest”), and the **Temple service**: *Akohen* may not become ritually impure through contact with a **dead body**, save on the occasion of the death of a **close relative**. A *kohen* may not marry a divorcee, or a woman with a promiscuous past; a *kohen gadol* can marry only a virgin. A *kohen* with a physical **deformity** cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

A newborn **calf**, **lamb** or **kid** must be left with its mother for seven days before being eligible for an offering; one may not slaughter an animal and its offspring on the same day.

The second part of Emor lists the annual **Callings of Holiness**—the festivals of the Jewish calendar: the weekly **Shabbat**; the bringing of the Passover offering on 14 Nissan; the seven-day **Passover** festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley **harvest** on the second day of Passover, and the commencement, on that day, of the 49-day **Counting of the Omer**, culminating in the festival of **Shavuot** on the fiftieth day; a “remembrance of **shofar** blowing” on 1 Tishrei; a solemn **fast day** on 10 Tishrei; the Sukkot festival—during which we are to dwell in huts for seven days and take the “Four Kinds”—beginning on **15 Tishrei**; and the immediately following holiday of the “eighth day” of Sukkot (**Shemini Atzeret**).

Next the Torah discusses the **lighting of the menorah** in the Temple, and the **showbread (*lechem hapanim*)** placed weekly on the table there.

Emor concludes with the incident of a man executed for **blasphemy**, and the penalties for murder (death) and for injuring one’s fellow or destroying his **property** (monetary compensation).

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Emor Haftorah in a Nutshell

Ezekiel 44:15-31.

This week's *haftorah* discusses various laws that pertain to the *kohanim*, the priests, a topic also discussed at length in the first part of the week's Torah portion.

Ezekiel prophesies about the service of the *kohanim* in the third Holy Temple which will be rebuilt after the Final Redemption. The prophet describes their priestly vestments, their personal care, whom they may and may not marry, and their special purity requirements which preclude them from coming in contact with a corpse, unless it's for a next of kin. He also discusses their calling as teachers and spiritual leaders.

The prophet conveys G-d's word: "You shall give them no possession in Israel; I am their possession." The *kohanim* do not receive a portion in the Land of Israel, instead they partake of the sacrifices as well as various tithes.

In this Parasha we have “The Counting Of The Omer”

Jewish Understanding of Counting The Omer

The omer refers to the forty-nine day period between the second night of Passover (Pesach) and the holiday of Shavuot. This period marks the beginning of the barley harvest when, in ancient times, Jews would bring the first sheaves to the Temple as a means of thanking God for the harvest. The word omer literally means "sheaf" and refers to these early offerings.

The Torah itself dictates the counting of the seven weeks following Pesach:

"You shall count from the eve of the second day of Pesach, when an omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days, and you shall present a new meal offering to God (Leviticus 23:15-16)."

In its biblical context, this counting appears only to connect the first grain offering to the offering made at the peak of the harvest. As the holiday of Shavuot became associated with the giving of the Torah, and not only with a celebration of agricultural bounty, the omer period began to symbolize the thematic link between Pesach and Shavuot.

While Pesach celebrates the initial liberation of the Jewish people from slavery in Egypt, Shavuot marks the culmination of the process of liberation, when the Jews became an autonomous community with their own laws and standards. Counting up to Shavuot reminds us of this process of moving from a slave mentality to a more liberated one.

When to Count the Omer:

The Rabbinical counting of the omer begins on the second night of Pesach. Jews in the Diaspora generally integrate this counting into the second seder. The biblical counting starts at the first Shabbat after Pesach.

The omer is counted each evening after sundown. The counting of the omer is generally appended to the end of Ma'ariv (the evening service), as well.

As Messianic Believers our thoughts should be on Yeshua daily and the counting of the Omer is a time to reflect on our relationship with Him and prepare our hearts for The Feast Of Shavuot.

Yeshua is the CENTER of all we do in this ministry and our only desire is to bring glory to Him.

Counting of the Omer to Shavuot

As the counting of the Omer begins till Shavuot, it is a time to Exam Ourselves....Yeshua told the disciples to wait in Jerusalem for the Ruach HaKodesh. During this waiting time, they were not just sitting around twiddling their thumbs, they were counting the Omer, examining their lives in preparation to receiving the gift of the Ruach Ha Kodesh on Shavuot that Yeshua promised them would come.

John 13:16-17

16 And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, and Standby), that He may remain with you forever-

17 The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know and recognize Him. But you know and recognize Him, for He lives with you [constantly] and will be in you.

Acts 1:1-11

1 1 Dear Theophilus:

In the first book, I wrote about everything Yeshua set out to do and teach, 2 until the day when, after giving instructions through the Ruach HaKodesh to the emissaries whom he had chosen, he was taken up into heaven.

3 After his death he showed himself to them and gave many convincing proofs that he was alive. During a period of forty days they saw him, and he spoke with them about the Kingdom of God.

4 At one of these gatherings, he instructed them not to leave Yerushalayim but to wait for "what the Father promised, which you heard about from me. **5** For Yochanan used to immerse people in water; but in a few days, you will be immersed in the Ruach HaKodesh!"

6 When they were together, they asked him, "Lord, are you at this time going to restore self- rule to Israel?" **7** He answered, "You don't need to know the dates or the times; the Father has kept these under his own authority. **8** But you will receive power when the Ruach HaKodesh comes upon you; you will be my witnesses both in Yerushalayim and in all Y'hudah and Shomron, indeed to the ends of the earth!"

9 After saying this, he was taken up before their eyes; and a cloud hid him from their sight. **10** As they were staring into the sky after him, suddenly they saw two men dressed in white standing next to them. **11** The men said, "You Galileans! Why are you standing, staring into space? This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.[2]

Language of the Soul By: Jay Litvin

After the Children of Israel left Egypt, 49 days passed before they received the Ten Commandments at Mount Sinai. Tradition teaches that each of these days was necessary for the Children of Israel to refine themselves and be worthy of this gift. On each day they examined and corrected another of their inner traits and qualities. There were 49 in all.

These forty nine traits were comprised of seven basic attributes. Each of the seven contained all of the other seven, thus comprising forty nine.

Jewish sources tell us that the soul of man includes these seven Basic Attributes:

- * Love/Kindness (Chessed)
- * Vigor/Discipline (Gevurah)
- * Beauty/Harmony/Compassion (Tiferet)
- * Victory/Endurance/Determination (Netzach)
- * Humility/Devotion (Hod)
- * Foundation/Bonding/Connection (Yesod)
- * Majesty/Dignity (Malchut)

As we fulfill the mitzvah of counting the days and weeks from Passover to Shavuot, each of the seven weeks is devoted to a different attribute -- one week for Kindness, another week for Discipline, another for Compassion, etc. On each of the seven days of the week we refine another of the seven aspects of the week's attribute. For example, on the week devoted to kindness we will devote one day to refining that aspect of kindness that requires discipline and another day to refining that aspect of kindness that requires compassion, and so forth. During the week we are refining beauty, we spend one day refining that aspect of beauty that requires dignity and another day on that aspect of beauty that requires humility, until we have refined all seven aspects of beauty.

Ultimately, all character traits derive from combinations of these seven basic ones. Each quality continually interacts with the others, and in so doing has the capacity to modify its expression and effect. To be whole, a character trait must incorporate all seven; a lack or overabundance of even one of the seven renders it corrupt and, in some cases, damaging. Discipline, for example, can easily become cruelty with but a slight exaggeration.

The Virtues spoken about above are also found in the Brit HaDasha, these same virtues were spoken about in 1 Peter and Galatians and 1 Corinthians 13

Galatians 5:22-26

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 humility, self control. Nothing in the Torah stands against such things.

24 Moreover, those who belong to the Messiah Yeshua have put their old nature to death on the stake, along with its passions and desires. 25 Since it is through the Spirit that we have Life, let it also be through the Spirit that we order our lives day by day.

26 Let us not become conceited, provoking and envying each other.[3]

11 Peter 1:1-11

1 From: Shim'on Kefa, a slave and emissary of Yeshua the Messiah

To: Those who, through the righteousness of our God and of our Deliverer Yeshua the Messiah, have been given the same kind of trust as ours:

2 May grace and shalom be yours in full measure, as you come to a full knowledge of God and Yeshua our Lord.

3 God's power has given us everything we need for life and godliness, through our knowing the One who called us to his own glory and goodness. 4 By these he has given us valuable and superlatively great promises, so that through them you might come to share in God's nature and escape the corruption which evil desires have brought into the world.

5 For this very reason, try your hardest to furnish your faith with goodness, goodness with knowledge, 6 knowledge with self-control, self-control with perseverance, perseverance with godliness, 7 godliness with brotherly affection, and brotherly affection with love. 8 For if you have these qualities in abundance, they keep you from being barren and unfruitful in the knowledge of our Lord Yeshua the Messiah. 9 Indeed, whoever lacks them is blind, so shortsighted that he forgets that his past sins have been washed away. 10 Therefore, brothers, try even harder to make your being called and chosen a certainty. For if you keep doing this, you will never stumble. 11 Thus you will be generously supplied with everything you need to enter the eternal Kingdom of our Lord and Deliverer, Yeshua the Messiah.[4]

1 Corinthians 13:4-8

4 Love endures long and is patient and kind; love never is envious nor boils over with jealousy, is not boastful or vainglorious, does not display itself haughtily.

5 It is not conceited (arrogant and inflated with pride); it is not rude (unmannerly) and does not act unbecomingly. Love (God's love in us) does not insist on its own rights or its own way, for it is not self-seeking; it is not touchy or fretful or resentful; it takes no account of the evil done to it [it pays no attention to a suffered wrong].

6 It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail.

7 Love bears up under anything and everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances, and it endures everything [without weakening].

8 Love never fails [never fades out or becomes obsolete or comes to an end]. As for prophecy (the gift of interpreting the divine will and purpose), it will be fulfilled and pass away; as for tongues, they will be destroyed and cease; as for knowledge, it will pass away [it will lose its value and be superseded by truth].[5]

The Ruach HaKodesh/The Holy Spirit Will only reside in clean holy vessels. This is the time where we need to exam ourselves and prepare ourselves to be filled or refilled by the Ruach HaKodesh.

Jer 18:2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Jer 18:3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

Jer 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Jer 18:5 Then the word of the LORD came to me, saying,

Jer 18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

When the talmidim were waiting for the promise of the father and preparing themselves to receive the Ruach HaKodesh, they were also preparing themselves to receive the Torah in their hearts, just as the children of Israel received the Torah at Mt. Sinai. They were preparing to become Temples of the Ruach HaKodesh and receiving the power of Messiah in their lives to be witness to the World of Messiahs love.

Adonai, you are the potter I am the clay. Mold me into a vessel of honor for your kingdom and for your glory in Yeshua's name I pray. Amen

Testimony of Yeshua

- On becoming a living sacrifice and set-apart priesthood: Romans 12:1–2; 1Peter 2:9; Heb 12:14; 1Peter 1:13–17
- On Yeshua our set-apart and perfect High Priest: Hebrews 7:26
- On YHVH's feasts being prophetic foreshadows: Colossians 2:16–17
- On the saints being living menorahs for YHVH: Matthew 5:16; Ephesians 5:8 Yeshua is the Light of the world: John 1:4,9; 8:12; 2 Corinthians 4:6 Yeshua teaches on “an eye for an eye”: Matthew 5:38–42 Do not be a respecter of persons— one standard for all: James 2:1–9; 1Peter 1:17

