



Torah - Emor – Speak
Leviticus 21:1 – 24:23
Haftorah - Ezekiel 44:15-31
Rabbin/Dr. Deborah Brandt

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**: A kohen 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 (Feast of Trumpets); a **solemn fast day on 10 Tishrei (Yom Kippur)**; 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).

Key Hebrew Words/Phrases for Emor:

Emor	Speak
Moed	Stems from the root Vav.Ayin.Deled – To meet, an appointed time
Shalosh Regalim	The three pilgrimage holidays
Yomin Noraim	The days of Awe – The High Holy Days
Aviv	Aviv = Spring
B’Tzeit ha’shana	Autumn
Chag Ha’Matzot	Feast of Unleavened Bread
Chag Katzir	Summer

Chag Ha'asif	Autumn
Aliyah la'regel	To be seen by God (i.e. visiting Him at the Miskan/Mikdash)
Kadosh	Separate, Holy use
Shem	Name
HaShem	The Name
Kohen	Priest
Shalom	Peace, nothing missing, nothing broken, complete

Leviticus 21- Holiness and the Priests qualifications and Instructions

(Lev 21:1 TLV) Then Adonai said to Moses, “Speak to the kohanim, the sons of Aaron, and say to them

- #1. If you are not born a priest/Levite you cannot go into the Holy of Holies.
- #2. If you are not physically perfect you can not enter the Holy of Holies
- #3. If you marry outside the faith, you cannot enter the Holy of Holies.

A lesson in Humility – Accepting your position in life and make the most of it for His Kingdom and His glory. Example, Korah was a man who did not accept the position God had given him, but wanted what was not given to him, he wanted Moses’ position instead. He allowed His pride and lack of humility to challenge God’s anointed. (Numbers 16)

Chaos vs Order/Holiness

Chaos – Worldly, unclean, idolatry

Satan and demons – walk in chaos and disorder.

Order – Holy, walking in God’s order.

Angels – walk in angelic order as servants of God.

The Tabernacle had to be in exact order by YHVH’s standards of order and holiness. God is a God of order and Shalom.

Hasatan is the god of this world and produces chaos, confusion and fear.

God is Shalom – Complete wholeness and perfection. Nothing missing, nothing broken, order.

If a priest comes into contact with a dead body (chaos) he becomes unclean and brings disorder to the Tabernacle. No disorder is allowed in the Holy of Holies. These rules were specific to the priesthood.

How does this apply to us today?

We are the Temple of the Living God, his Ruach Hakodesh dwells within us. If we want the presence of God to dwell in us, we must be in order.

- Spirit- Walking in His Word
- Soul – Renewing our Mind with The Word
- Body – Morals – Keeping the Temple Holy

We must seek physical and moral holiness within ourselves daily. We must daily seek order and perfection in our life in “ALL” areas – Spirit, Soul and Body, walking in His Shalom as complete people in Yeshua HaMashiach. We must start with ourselves.

Leviticus 23 – The Feasts of YHVH

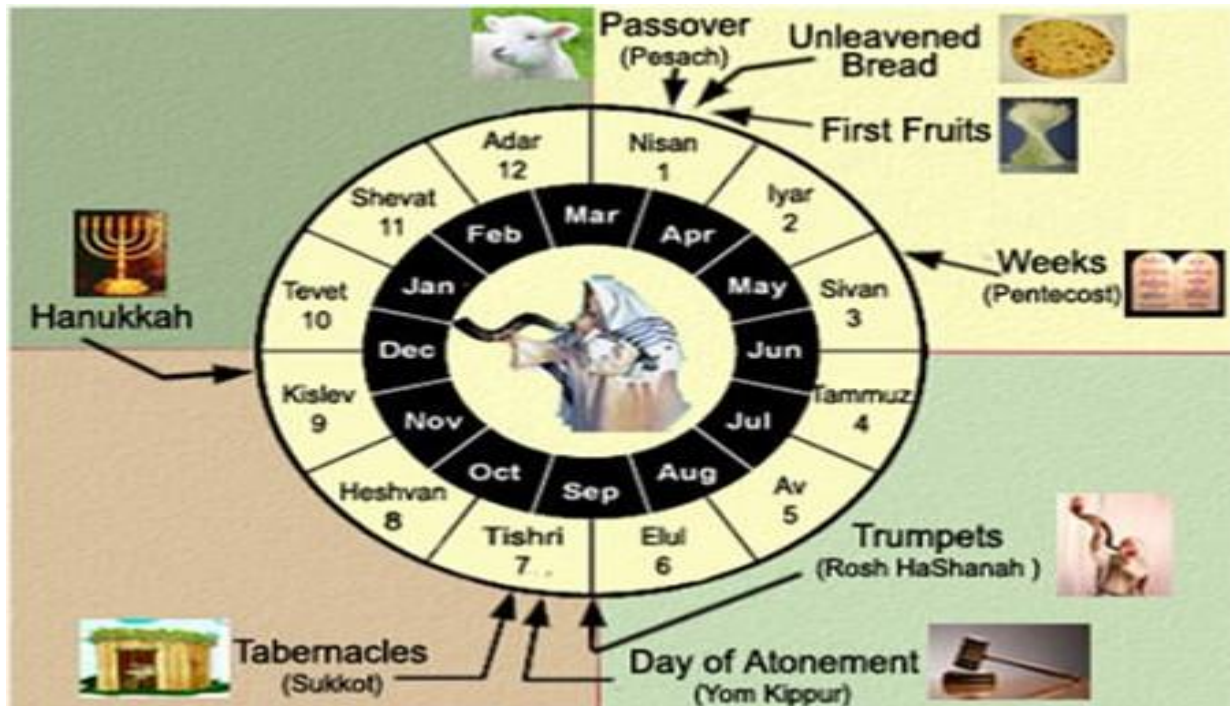
Feasts of the Lord

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.**

The Sabbath

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.**



The Passover

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.”

The Feast of Firstfruits

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.

The Feast of Weeks

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.”

The Feast of Trumpets

Lev 23:23 Adonai spoke to Moses saying:

Lev 23:24 “Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (shofarot), a holy convocation.

Lev 23:25 You are to do no regular work, and you are to present an offering made by fire to Adonai.”

The Day of Atonement

Lev 23:26 Adonai spoke to Moses, saying:

Lev 23:27 “However, the tenth day of this seventh month is Yom Kippur, a holy convocation to you, so you are to afflict yourselves. You are to bring an offering made by fire to Adonai.

Lev 23:28 You are not to do any kind of work on that set day, for it is Yom Kippur, to make atonement for you before Adonai your God.

Lev 23:29 For anyone who does not deny himself on that day must be cut off from his people.

Lev 23:30 Anyone who does any kind of work on that day, that person I will destroy from among his people.

Lev 23:31 You should do no kind of work. It is a statute forever throughout your generations in all your dwellings.

Lev 23:32 It is to be a Shabbat of solemn rest for you, and you are to humble your souls. On the ninth day of the month in the evening—from evening until evening—you are to keep your Shabbat.”

The Feast of Booths

Lev 23:33 Adonai spoke to Moses saying:

Lev 23:34 “Speak to Bnei-Yisrael, and say, On the fifteenth day of this seventh month is the Feast of Sukkot, for seven days to Adonai.

Lev 23:35 On the first day there is to be a holy convocation—you are to do no laborious work.

Lev 23:36 For seven days you are to bring an offering by fire to Adonai. The eighth day will be a holy convocation to you, and you are to bring an offering by fire to Adonai. It is a solemn assembly—you should do no laborious work.

Lev 23:37 “These are the moadim of Adonai, which you are to proclaim to be holy convocations, to present an offering by fire to Adonai—a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day,

Lev 23:38 besides those of the Shabbatot of Adonai and besides your gifts, all your vows and all your freewill offerings which you give to Adonai.

Lev 23:39 “So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of Adonai for seven days. The first day is to be a Shabbat rest,



and the eighth day will also be a Shabbat rest.

Lev 23:40 On the first day you are to take choice fruit of trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and rejoice before Adonai your God for seven days.

Lev 23:41 You are to celebrate it as a festival to Adonai for seven days in the year. It is a statute forever throughout your generations—you are to celebrate it in the seventh month.

Lev 23:42 You are to live in sukkot for seven days. All the native-born in Israel are to live in sukkot,

Lev 23:43 so that your generations may know that I had Bnei-Yisrael to dwell in sukkot when I brought them out of the land of Egypt. I am Adonai your God.”

Lev 23:44 So Moses declared to Bnei-Yisrael the moadim of Adonai.

Jewish Nuggets from Parshat Emor from Rabbi Leibtag

INTRODUCTION

Even though Parshat Emor discusses all of the Jewish holidays, these same holidays are also discussed in the other books of Chumash as well:

* **in Sefer Shmot/Exodus: Parshat Mishpatim (23:14-17)**

& Ki-tisa (34:23);

* **in Sefer Bamidbar/Numbers: Parshat Pinchas (chapters 28-29);**

* **in Sefer Devarim/Deuteronomy: Parshat Re'ay (chapter 16).**

However, within these four 'parshiot' we find two distinct sets of holidays:

A) The "SHALOSH REGALIM"

[the three pilgrimage holidays]

i.e.- chag ha'Matzot, Shavuot, & Succot;

B) The "YOMIM NORAIM"

[the days of awe / the 'high holidays']

i.e.- Rosh ha'Shana, Yom Kippur & Shmini Atzeret.

Sefer Shmot and Sefer Devarim discuss ONLY the "shalosh regalim/three pilgrim feasts", while Sefer Vayikra/Leviticus and Sefer Bamidbar/Numbers discuss both the "shalosh regalim" AND the "yomim noraim/High Holidays".

THE SHALOSH REGALIM/PILGRIMAGE FEASTS IN PARSHAT MISHPATIM

In Shmot/Exodus 23:14-17, this is the first presentation of the "shalosh regalim" in Chumash:

"Three times a year celebrate to Me:

(1) Keep CHAG HA'MATZOT, eat matza... at the "moed" [appointed time] in the SPRING [when you went out of Egypt]...



(2) and a CHAG KATZIR [a grain HARVEST holiday] for the first- fruits of what you have sown in your field,

(3) and a CHAG HA'ASIF [a fruit gathering holiday] at the conclusion of the [agricultural] year...

"Three times a years, each male should come to be seen by God..." (see Shmot 23:14-17)

Note how these three holidays are described ONLY by the agricultural time of year in which they are celebrated .without any mention of the specific lunar date!:

chag ha'Matzot: "b'aviv" - in the SPRING;

chag ha'Katzir: the wheat harvest - in the early SUMMER;

chag ha'Asif: the fruit harvest - in the AUTUMN.

Note as well (in 23:17) that the primary mitzvah associated with each of these three holidays is **"aliyah la'regel" - to be seen by God [i.e. by visiting Him at the Mishkan/Mikdash].**

THE SHALOSH REGALIM IN PARSHAT RE'AY

In Sefer Devarim/Deuteronomy (see 16:1-17) we find a very similar presentation, although a bit more detailed. As you review that chapter, note that once again:

- * **Only the SHALOSH REGALIM are presented**
- * **Only their agricultural dates are cited, and**
- * **The primary mitzvah is "aliya la'regel"**

However, this unit adds **two important details** that were not mentioned in Parshat Mishpatim:

1) WHERE the mitzvah of "aliyah l'regel" is to take place, i.e. "ba'makom asher Yivchar Hashem..." - at the site that God will choose to have His Name dwell there.
[See 16:2,6,11,15,16.]

2) that we must REJOICE on these holidays - not only with our own family, but also with the less fortunate, such as the stranger, the orphan, the widow etc. (see 16:11,14).

The Torah demands that when we celebrate and thank God for the bounty of our harvest, we must invite the less fortunate to join us.

AGRICULTURAL HOLIDAYS

It is not coincidental the Torah chose to use the solar calendar in its presentation of the **SHALOSH REGALIM**. Clearly, the Torah's primary intention is that we must thank God during these three critical times of the agricultural year:

- (1) when nature 'comes back to life' in the spring (PESACH)**
- (2) at the conclusion of the wheat harvest (SHAVUOT)**

(3) at the conclusion of the fruit harvest (SUCCOT)

Hence, the Torah describes these three holidays by their agricultural dates, with even mentioning a lunar date.

However, when the Torah presents the holidays in EMOR (Vayikra/Leviticus 23) and PINCHAS (Bamidbar/Numbers 28-29), we will find a very different manner of presentation, as the 'lunar date' of each holiday is included as well.

Parshat Emor introduces the special mitzvah for each holiday, especially in regard to the SHALOSH REGALIM, the agricultural season (i.e. the SOLAR date) is mentioned as well! For example, note:

CHAG HA'MATZOT - mitzvat ha'OMER

"When you enter the Land... and HARVEST the grain, you must bring the OMER - the FIRST HARVEST to the Kohen (23:10);

SHAVUOT - mitzvat SHTEI HA'LECHEM

"... count SEVEN WEEKS [from when the first grain becomes ripe], then... you shall bring a NEW flour offering..." (23:16);

SUCCOT - the ARBA MINIM

"On the 15th day of the 7th month WHEN YOU GATHER THE PRODUCE OF THE LAND... and you shall take on the first day a 'hadar' fruit..." (see 23:39).

THE COMMON MITZVOT

Even though Parshat Emor presents the special mitzvot of each holiday, it also presents some common mitzvot for all the holidays - immediately after each is introduced by its lunar date.

Review chapter 23 and note the pattern, **noting how each holiday is referred to as a "moed", and that we are commanded to make it a "mikra kodesh" [to call out to set it aside for a national gathering] - when work is prohibited - "kol mlechet avodah lo taasu"; and that we must offer a korban - "v'hikravtem ishe l'Hashem".**

➤ CHAG HAMATZOT / 23:6-8

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

(Lev 23:6 TLV) 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 TLV) **On the first day you are to have a holy convocation** and you should do no regular work.

(Lev 23:8 TLV) 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.”

➤ **ROSH HA'SHANA / 23:25**

(Lev 23:25 TLV) You are to do **no regular work**, and you are to **present an offering** made by fire to Adonai.”

➤ **YOM KIPPUR / 23:27-28**

(Lev 23:27 TLV) “However, the tenth day of this seventh month is Yom Kippur, a **holy convocation to you, so you are to afflict yourselves**. You are to **bring an offering** made by fire to Adonai.

(Lev 23:28 TLV) You are **not to do any kind of work** on that set day, for it is Yom Kippur, to make atonement for you before Adonai your God.

➤ **SUCCOT & SHMINI ATZERET / 23:33-36**

(Lev 23:33 TLV) Adonai spoke to Moses saying:

(Lev 23:34 TLV) “Speak to Bnei-Yisrael, and say, **On the fifteenth day of this seventh month is the Feast of Sukkot, for seven days to Adonai**.

(Lev 23:35 TLV) On the **first day there is to be a holy convocation—you are to do no laborious work**.

(Lev 23:36 TLV) **For seven days you are to bring an offering by fire to Adonai. The eighth day will be a holy convocation** to you, and you are to **bring an offering by fire to Adonai**. It is a solemn assembly—you should **do no laborious work**.

The following chart summarizes this second pattern in which the word **SHABBAT** or **SHABBATON** is mentioned in relation to each holiday:

➤ **Chag Ha'MATZOT - "mi'mochorat ha'SHABBAT" (23:11)**

(Lev 23:11 TLV) 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.

➤ **SHAVUOT - "ad mimochorat ha'SHABBAT ha'shviit..." (23:16)**

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

➤ **ROSH Ha'SHANA - "SHABBATON, zichron truah..." (23:24)**

(Lev 23:23 TLV) Adonai spoke to Moses saying:

(Lev 23:24 TLV) “Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, you are to **have a Shabbat rest**, a memorial of blowing (shofarot), a holy convocation

➤ **YOM KIPPUR - SHABBAT SHABBATON hi lachem..." (23:32)**

(Lev 23:31 TLV) You should do no kind of work. It is a statute forever throughout your

generations in all your dwellings.

(Lev 23:32 TLV) It is to **be a Shabbat of solemn rest for you**, and you are to humble your souls. On the ninth day of the month in the evening—from evening until evening—you are to keep your Shabbat.”

➤ **SUCCOT & - ba'yom ha'rishon SHABBATON... (23:39)**

(Lev 23:39 TLV) “So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of Adonai for seven days. The first day is to be a Shabbat rest, and the **eighth day will also be a Shabbat rest.**

➤ **SHMINI ATZERET - u'bayom ha'Shmini SHABBATON" (23:39)**

(Lev 23:39 TLV) “So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of Adonai for seven days. **The first day is to be a Shabbat rest, and the eighth day will also be a Shabbat rest.**

As these holidays are celebrated during the most critical times of the agricultural year, the Torah commands us to gather at this time of the year in the **Bet HaMikdash** and offer **special korbanot** from our harvest. Instead of relating these phenomena of nature to a pantheon of gods, as the Canaanite people did, **Am Yisrael must recognize that it is God's hand behind nature and therefore, we must thank Him for our harvest.**

[This challenge - to find God while working and living within the framework of nature - is reflected in the blessing we make over bread: "ha'motzi lechem min ha'aretz". Even though we perform 99% of work in the process of making bread (e.g. sowing, reaping, winnowing, grinding, kneading, baking etc.), we thank God as though He had given us bread directly from the ground!]

THE HISTORICAL HOLIDAYS

Even though these agricultural mitzvot alone provides sufficient reason to celebrate these holidays, the Torah finds HISTORICAL significance in these seasonal holidays as well.

The spring commemorates our redemption from Egypt. The grain harvest coincides with the time of Matan Torah. During the fruit harvest we recall our supernatural existence in the desert under the **"annanei kavod" (clouds of God's glory) in the desert.**

Just as the Torah employs to the SOLAR date of the chagim in relation to the agricultural mitzvot, the Torah also employs the LUNAR date of these chagim in relation to their historical significance. **For example, when describing Chag Ha'Matzot, which commemorates the historical event of Yetziat Mitzraim, the lunar date of the 15th day of the first month is used (see 23:6).** Similarly, **when the Torah refers to Succot as a Mikra Kodesh, it employs solely the lunar date and emphasizes the mitzvah of sitting in the succah, in commemoration of our dwelling in succot during our journey through the desert (see 23:34-35,43).**



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One could suggest that specifically the lunar calendar is used in relation to the historical aspect, for we count the MONTHS in commemoration of our Exodus from Egypt, the most momentous event in our national history:

"ha'chodesh ha'zeh lachem ROSH CHODASHIM..." This month (in which you are leaving Egypt) will be for you the FIRST month... (see Shmot 12:1-3).

REDEMPTION IN THE SPRING

From the **repeated emphasis in Chumash/Torah** that we celebrate **our redemption from Egypt in the early spring** ("chodesh ha'aviv" /see Shmot/Exodus 13:2-4 and Devarim/Deuteronomy 16:1-2), it would appear that it was not incidental that the Exodus took place at that time. Rather, God desired that our national birth take place at the same time of year when the growth cycle of nature recommences.

PRACTICAL TORAH APPLICATION

HONORING GOD'S NAME AS HOLY

(Lev 24:15 TLV) "Then you will speak to Bnei-Yisrael, saying: Whoever curses his God will bear his sin.

(Lev 24:16 TLV) Whoever blasphemes the Name of Adonai must surely be put to death. The whole congregation must stone him. The outsider as well as the native-born, when he blasphemes the Name, is to be put to death.

We are not suppose to pronounce The Name/HaShem and not to blaspheme The Name/Hashem YHVH.

What does the original language say?

The literal Hebrew of Leviticus 24:16 says "If you pronounce the Name you will be put to death."

The Hebrew meaning – To blaspheme is to use His name falsely.

How do we profane His Name?

There are 4 verses that speak to this.

(Lev 21:23 TLV) 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 22:2 TLV) “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 22:32 TLV) You must not profane My holy Name, for I will be made holy among Bnei-Yisrael. I am Adonai who makes you holy,

(Lev 24:16 TLV) Whoever blasphemes the Name of Adonai must surely be put to death. The whole congregation must stone him. The outsider as well as the native-born, when he blasphemes the Name, is to be put to death.

- Chalal – Means common- to blaspheme or profane what is Kadosh/Holy i.e. “DO NOT PROFANE MY HOLY NAME”
- Kadosh – To separate
- Nazar – To separate for a specific use.

His Name – YHVH is holy. This is why Jewish people use “HaShem” the Name when referring to God without pronouncing His Shem/Name.

We are to make God’s character special. We do not want to use God’s name in common conversation. God’s name is KADOSH.

WALKING IN THE WAY OF MESSIAH

On becoming a living sacrifice and set-apart priesthood: Romans 12:1–2; 1Peter 2:9; Heb 12:14; 1Peter 1:13–17

(Rom 12:1 TLV) I urge you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice—holy, acceptable to God—which is your spiritual service.

(Rom 12:2 TLV) Do not be conformed to this world but be transformed by the renewing of your mind, so that you may discern what is the will of God—what is good and acceptable and perfect.

Offer yourselves (literally, "your bodies") **as a sacrifice**-a striking metaphor when animal sacrifices were still being made twice daily in the Jerusalem **Temple worship**. At 6:1-14 and 8:13 Sha'ul explained what kind of death is required: the believer is not to live by his old nature but by the Spirit: then he will be **living** with the Messiah's life (Rom 8:10-11) and thereby be **set apart for God**.

It is the logical "Temple worship" for you. KJV has "... which is your reasonable service." Greek *latreia* corresponds to Hebrew *'avodah*, which can mean "work, service," in the everyday sense (the cognate *'eved* means "slave"); and this is what today's reader

mistakenly picks up from the archaic expression in KJV. But " *'avodah*" is also the technical term for the religious "service" performed in the Temple; and the context demands this meaning here.

(1Pe 2:9 TLV) But you are a chosen people, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.

A chosen people, the King's *cohanim*, a holy nation, a people for God to possess (KJV "a peculiar people"). In the *Tanakh* these terms are applied to the Jewish people, Israel. Kefa applies them to the readers of his letter, who, according to [1Pe 1:1](#), are, firstly, Messianic Jews and, secondly, Messianic Gentiles who truly identify with them (compare [Rom 1:16](#)). Many Christian theologians have used this verse as evidence that the Church (the Christians) has replaced Israel (the Jews). If I am right about who the readers of this letter were, then these Christian theologians are wrong. Even if I am wrong about the readers, Replacement theology is inconsistent with [Rom 11:17-26](#), [Eph 2:11-22](#), and other references at [Mat 5:5](#). I would put it this way: Christians are indeed a chosen people, priests for the King, a holy "nation" (in a metaphorical sense), a people set aside for God to possess—not by way of superseding the Jews as God's people, but by way of being joined to them by faith in the same God and in the Jewish Messiah. A so-called "Christian" who opposes or looks down on the Jews as merely God's "former" people has missed the point altogether and is probably not a Christian at all.

(Heb 12:14 TLV) Pursue shalom with everyone, and the holiness without which no one will see the Lord.

Keep pursuing peace (compare [Psa 34:15](#) ([Psa 34:14](#))) **with everyone** (compare [Rom 12:18](#)).

(1Pe 1:13 TLV) So brace your minds for action. Keep your balance. And set your hope completely on the grace that will be brought to you at the revelation of Yeshua the Messiah.

(1Pe 1:14 TLV) Like obedient children, do not be shaped by the cravings you had formerly in your ignorance.

(1Pe 1:15 TLV) Instead, just like the Holy One who called you, be holy yourselves also in everything you do.

(1Pe 1:16 TLV) For it is written, "Kedoshim you shall be, for I am kadosh."

(1Pe 1:17 TLV) If you call on Him as Father—the One who judges impartially according to each one's deeds—then live out the time of sojourning in reverent fear.

Get your minds ready for work ([1Pe 1:13](#)). Be mentally prepared for opposition, distractions, temptations and unexpected setbacks. This, having a clear hope for future reward ([1Pe 1:13](#)) and refusing to **be shaped by the evil desires you used to have when you were still ignorant** of Yeshua the Messiah ([1Pe 1:14](#)) are necessary in order to heed Kefa's main exhortation, namely, to **become holy yourselves in your entire way of life** ([1Pe 1:15](#)).

On Yeshua our set-apart and perfect High Priest: Hebrews 7:26

(Heb 7:26 TLV) For such a Kohen Gadol was fitting for us: holy, guiltless, undefiled, separated



from sinners, and exalted above the heavens.

(Heb 7:27 TLV) He has no need to offer up sacrifices day by day like those other kohanim g'dolim—first for their own sins and then for the sins of the people. For when He offered up Himself, He did this once for all.

(Heb 7:28 TLV) For the Torah appoints as kohanim g'dolim men who have weakness; but the word of the oath, which came after the Torah, appoints a Son—made perfect forever.

Yet another point of Yeshua's superiority to the Levitical *cohanim* is that the latter **have the daily necessity of offering sacrifices for their own sins**, whereas Yeshua **offered one sacrifice, once and for all, by offering up himself** on behalf of sinners ([Heb 9:14](#); [Isa 53:12](#)). Since he was **holy, without evil, without stain, set apart from sinners** ([Rom 8:3](#)), he did not need to make an offering for himself. The sacrificial process, as described in the *Torah*, emphasizes the need for both the *cohen* and the offerer to identify with the sacrifice; but here we see the ultimate identification; it is perfect, hence needs no repetition.

On YHVH's feasts being prophetic foreshadows; Colossians 2:16–17

(Col 2:16 TLV) Therefore, do not let anyone pass judgment on you in matters of food or drink, or in respect to a festival or new moon or Shabbat.

(Col 2:17 TLV) These are a foreshadowing of things to come, but the reality is Messiah.

On the saints being living menorahs for YHVH: Matthew 5:16; Ephesians 5:8

(Mat 5:16 TLV) In the same way, let your light shine before men so they may see your good works and glorify your Father in heaven.”

(Eph 5:8 TLV) For once you were darkness, but now in union with the Lord you are light. Walk as children of light

Children of light. The Essenes and other Jewish pietists used this term to denote God's elect. Compare also [Joh 1:4-5](#), [Joh 1:8-9](#); [Joh 3:19-21](#); [Joh 12:36](#); [1Jn 1:5-8](#).

Yeshua is the Light of the world: John 1:4,9; 8:12; 2 Corinthians 4:6

(Joh 1:4 TLV) In Him was life, and the life was the light of men.

(Joh 1:9 TLV) The true light, coming into the world, gives light to every man.

(Joh 8:12 TLV) Yeshua spoke to them again, saying, “I am the light of the world. The one who follows Me will no longer walk in darkness, but will have the light of life.”

I am the light of the world: whoever follows me will never walk in darkness but will have the light which gives life. Compare [Isa 9:1](#) ([Isa 9:2](#)), "The people who walked in darkness have seen a great light," and [Mal 4:2](#) ([Mal 3:20](#)), "But to you who fear my name the sun of righteousness will arise with healing in his wings"; both are alluded to at [Luk 1:78-79](#). Also see [Isa 49:6](#) (quoted at [Act 13:47](#)); [Joh 1:4-5](#), [Joh 1:7-9](#); [Joh 3:19-21](#); [Joh 5:35](#); [Joh 9:5](#); [Joh 12:35-36](#), [Joh 12:46](#); [Act 9:3](#), [Act 13:47](#); [1Pe 2:9](#); [1Jn 1:5-7](#), [1Jn 2:8-10](#). All of these texts have been understood as referring to Yeshua as the light or in connection with light.

Yeshua as the **true light** for the world is a major theme of Yochanan. See [Joh 8:12](#).

(2Co 4:6 TLV) For God, who said, “Let light shine out of darkness,” is the One who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Messiah.

The God who once said, "Let light shine out of darkness." Not a literal quotation from the *Tanakh*, but referring to [Gen 1:3](#), "And God said, 'Let there be light.'" The "quotation" in this form calls attention to the darkness both in creation and in human hearts before God speaks.

combining the major themes brought out since [2Co 3:7](#) : brightness ([2Co 3:7](#), [2Co 3:13](#)), **light shining** ([2Co 4:4](#)), **God's glory** ([2Co 4:4](#); [2Co 3:7-11](#), [2Co 3:18](#)) **in the face** first of Moses ([2Co 3:7](#), [2Co 3:11-13](#), [2Co 3:15](#)), next of us ([2Co 3:18](#)) and now **of the Messiah Yeshua**; the contrast with veils ([2Co 3:13-16](#), [2Co 3:18](#), [2Co 4:3-4](#)), **darkness** ([2Co 4:4](#)) and blinding ([2Co 4:4](#)) is implied.

Yeshua teaches on “an eye for an eye” i.e. taking revenge: Matthew 5:38–42

(Mat 5:38 TLV) “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’

(Mat 5:39 TLV) But I tell you, do not resist **an evildoer**. But whoever slaps you on your right cheek, turn to him also the other.

(Mat 5:40 TLV) And **the one wanting to sue you and to take your shirt**, let him also have your coat.

(Mat 5:41 TLV) Whoever forces you to go one mile, go with him two.

(Mat 5:42 TLV) Give to the one who asks of you, and do not turn away from the one who wants to borrow from you.

[Exo 21:24](#), [Lev 24:20](#), [Deu 19:21](#), where the context of **eye for eye**, etc. shows that God was not commanding revenge, but controlling and limiting it. Retribution and punishment must be commensurate with the crime; contrast Cain and Lamech's extraction of multiplied vengeance at [Gen 4:24](#).

(Lev 24:19 TLV) If anyone injures his neighbor, as he has done, the same is to be done to him:

(Lev 24:20 TLV) fracture for fracture, eye for eye, tooth for tooth. Just as he has injured someone, so it should it be done to him.

Vs 41 If a soldier forces you to carry his pack for one mile, carry it for two. Literally, "And whoever presses you into service one mile, go with him two." The context is the Roman conquest; soldiers could make subjects do their work for them. Yeshua's advice is a specific application of [Mat 5:16](#).

Notice that Yeshua said, "*Ye have heard that it was said...But I say unto you...*" With this expression, Yeshua is saying there is a contrast between what He is teaching and what the scribes and Pharisees have taught. The scribes and Pharisees took this statement: "*...An eye for an eye, and a tooth for a tooth*" out of context as many today do. They expounded this precept as though Yahweh had given permission for each individual to take the law into his own hands and avenge his own wrongs. They taught that it allowed each person to take private revenge upon his enemies. Thus a spirit of resistance was cherished and the act of retaliation condoned.



What Yeshua is saying is that we are never to personally retaliate against other people. We are never to take matters into our own hands as if justice depended upon us. When we do that, we merely feed the selfish, sinful desires of our own human hearts.

In verses 39-42 of Matthew 5, Yeshua teaches His followers that they are to respond to evil by doing good! Yeshua illustrates this principle with several examples: 1) Responding to physical abuse (verse 39b). 2) Responding to a civil suit, by giving more than what the person is suing! (verse 40). 3) Responding to government oppression, by offering to do more than what is being demanded of you! (verse 41). 4) Responding to those asking for help, by giving them what they ask! (verse 42). (For full article go to [Did Yeshua Really Teach That? \(Part 1\) - Matthew 5:38-42: Berean Bible Church](#) Excellent explanation of Matthew 5: 38-42) Pastor David B. Curtis

Do not be a respecter of persons— one standard for all: James 2:1–9; 1Peter 1:17

(Jas 2:1 TLV) My brothers and sisters, do not hold the faith of our glorious Lord Yeshua the Messiah while showing favoritism.

(Jas 2:2 TLV) For if a man with a gold ring and fine clothes comes into your synagogue, and a poor person in filthy clothes also comes in;

(Jas 2:3 TLV) and you pay special attention to the one wearing the fine clothing and you say, “Sit here in a good place”; and you say to the poor person, “Stand there,” or “Sit by my footstool”;

(Jas 2:4 TLV) haven’t you made distinctions between yourselves, and become judges with evil thoughts?

(Jas 2:5 TLV) Listen, my dear brothers and sisters. Didn’t God choose the poor in this world to be rich in faith and heirs of the Kingdom that He promised to those who love Him?

(Jas 2:6 TLV) But you have dishonored the poor person. Isn’t it the rich who oppress you and drag you into court?

(Jas 2:7 TLV) Don’t they blaspheme the good name by which you were called?

(Jas 2:8 TLV) If, however, you fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you do well.

(Jas 2:9 TLV) But if you show favoritism, you are committing sin and are convicted by the Torah as transgressors.

This section is concerned with how believers, specifically Messianic Jews, are to treat non-Messianic Jews inquiring about New Covenant faith.

The same can be said regarding how we respond and treat those in the traditional Sunday Churches when they inquire about the Messianic Lifestyle.

(1Pe 1:17 TLV) If you call on Him as Father—the One who judges impartially according to each one’s deeds—then live out the time of sojourning in reverent fear.



Deborah's Messianic Ministries

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The Father judges according to each person's actions, and not by "faith alone" (Jas 2:24), since "faith by itself, unaccompanied by actions, is dead" (Jas 2:17). See 1Co 3:8-15, Jas 2:14-26, Rev 20:12.¹

¹ STERN, David H. Jewish New Testament Commentary. Clarksville, MD: JNT Publications, 1992.