



Message 5-13-17
Emor-Say
Leviticus 21:1-24:23
Ezekiel 44:15-31
Revelation 13:4-10

Introduction

This week's Parashah or Portion contains many different instructions from the Lord. In this section, we have the Moedim-the Feasts of the Lord, among other instructions. The Parashah concludes with the story of a son of an Israelite woman who blasphemed God's Name. He is held while Moses speaks with God to determine what to do, and God commands his execution. Afterward, the general law prohibiting both blasphemy and murder is explained, along with the famous "eye for an eye."

Leviticus 24:10-23

10 Now an Israelite woman's son, whose father was an Egyptian, went out among the people of Israel. And the Israelite woman's son and a man of Israel fought in the camp, ¹¹ and the Israelite woman's son blasphemed the Name, and cursed. Then they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. ¹² And they put him in custody, till the will of the LORD should be clear to them. ¹³ Then the LORD spoke to Moses, saying, ¹⁴ "Bring out of the camp the one who cursed, and let all who heard him lay their hands on his head, and let all the congregation stone him. ¹⁵ And speak to the people of Israel, saying, whoever curses his God shall bear his sin. ¹⁶ Whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death. ¹⁷ "Whoever takes a human life shall surely be put to death. ¹⁸ Whoever takes an animal's life shall make it good, life for life. ¹⁹ If anyone injures his neighbor, as he has done it shall be done to him, ²⁰ fracture for fracture, eye for eye, tooth for tooth; whatever injury he has given a person shall be given to him. ²¹ Whoever kills an animal shall make it good, and whoever kills a person shall be put to death. ²² You shall have the same rule for the sojourner and for the native, for I am the LORD your God." ²³ So Moses spoke to the people of Israel, and they brought out of the camp the one who had cursed and stoned him with stones. Thus, the people of Israel did as the LORD commanded Moses. (ESV)

We are told in Leviticus 19:18 we are to love our neighbor as ourselves. We understand that this teaching extends out past our actual neighbors and reaches to every person on the face of the earth. That is the only way to ensure harmony among the people living on God's creation. To deny this is to deny Him and His vast love and mercy He extends to all His creation. The problem that arises is that man is not reciprocal in the same way

towards God and towards his fellow man. In our Torah portion for this week, we read about the story of an Israelite woman's son, who had an Egyptian father and who blasphemed the name of the Holy One of Israel. God takes this very seriously, He instructed Moses that the man was to be taken into custody, he was to be taken outside of the camp, and all those who heard him blaspheme were to lay their hands on his head and the congregation, both the sojourner and native born, were to stone him. This shows us that there was to be no difference between them, something we need to learn to start putting into motion because eventually Israel will need to come together as one people. It will not be a Jewish Israel or an Ephraimite Israel but Israel, as God always meant it to be. He meant for Israel to be open to anyone who accepts the God of Abraham, Isaac, and Jacob, to walk in the ways of Torah, and hold fast to their faith in Messiah Yeshua. To love your neighbor as yourself is one of the ultimate tests, and most of us fail it every day. That is the beauty of the Shabbat. The Shabbat gives us time to reflect on our relationships and what we need to do to repair any damage we may have done to them. It also allows us to come together with other like-minded believers who can help to build us up and vice-versa.

James 2:8 If, however, you are fulfilling the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," [Lev. 19:18] you are doing well. (NAU)

When you read this week's passage, you come to the part where it says: "*If anyone injures his neighbor, as he has done it shall be done to him, ²⁰ fracture for fracture, eye for eye, tooth for tooth; whatever injury he has given a person shall be given to him.*" Where is the love here, or could we define this as "tough love" because even though God loves us, He still has to hold us accountable for what we have done particularly as believers.

Ezekiel 44:23-24

23 "And they shall teach My people *the difference* between the holy and the unholy, and cause them to discern between the unclean and the clean. ²⁴ "In controversy they shall stand as judges, *and* judge it according to My judgments. They shall keep My Torahs and My statutes in all My appointed meetings, and they shall hallow My Sabbaths. (NKJ)

In the Haftarah portion, we are told the priests are expected to teach the people the Torah. What is holy and unholy and clean and unclean. They are to be judges, and they must keep His Torah, statutes, His Appointed Times, and finally to keep the Sabbath holy. My goodness! This is entire Torah all rolled up into one neat little instruction book. We know the priests stopped teaching the Torah to the people. We know they stopped being judges after a time. They began to stray away from Torah, their duty to the Lord, and to the people. They were self-destructing themselves and loving away from the way they had been given the honor to serve. Don't we find ourselves in the same situations? We want to do the right thing, but most of the time we make the wrong decision. Sometimes we do it without thinking, but most time, it is straight forward, and we understand what it is we are doing.

Malachi 2:6 True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. ⁷ For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the LORD of hosts. ⁸ But you have turned aside from the way. You have caused many to stumble by your instruction. You have corrupted the covenant of Levi, says the LORD of hosts. (ESV)

Once again, the Lord shows us what He expects from Levi. They are all to serve the Lord but even more so. They have the Torah as passed to them by Moses when He finished writing it all down. He then gave it to the Priests to place by the side of the Ark of Testimony. It would stand as a witness against Israel before the Lord to show if they had broken the covenant, and the priests were to be the judges of whether Israel had kept the covenant of Torah and warrant the blessings of the Holy One of Israel. Yet, it was the Levites who were judged by God for causing many to stumble by their instruction because they corrupted the covenant. How many teachers and leaders do that today? It doesn't matter whether they are believers in Messiah Yeshua under the Messianic and Hebrew Roots umbrella. It can be talking about those pastors who willingly teach against the covenant of Torah causing people to stumble by their teachings. All teachers will be held accountable in the day of judgment. We cannot point a finger at just Levi because are we not all called to be priests of God?

Exodus 19:6 'And you shall be to Me a kingdom of priests and a holy nation.' These *are* the words which you shall speak to the children of Israel." (NKJ)

Revelation 20:6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Messiah, and they will reign with him for a thousand years. (ESV)

All Israel was meant to serve God as His priests. However, when Israel turned from God to the Golden Calf and continuously disobeyed Him, they lost that promise, and it was given to the tribe of Levi, who while not losing the promise completely were punished for their failure to carry out the covenant. In Revelation 20:6, we are promised we will be kings and priests of God and Messiah for the thousand years of the Messianic Age. Beyond that – into eternity – only God knows.

Revelation 13:4-10

4 And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" ⁵ And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. ⁶ It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. ⁷ Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, ⁸ and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. ⁹ If anyone has an

ear, let him hear: ¹⁰ If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints. (ESV)

During the time of the Great Tribulation, the rule of Torah will be violated over and over just as it is today and has been since the beginning. Even those who serve Messiah and His Father will be subject to the authority of the Beast, empowered by Satan, and he will blaspheme the name of God and the heavenly host. We know the penalty for this is death, and yet the beast will do it unhindered for forty-two months. In the end, the Beast, False Prophet and finally Satan will be thrown into the Lake of Fire forever. They will not be allowed to die because the penalty must fit the crime and for them it shall be – forever.

What do we learn from this? We are told we must be ready because the Beast will make war on God's people and conquer them. All the nations of the earth will worship it; everyone whose name has not been written in the book of life of the Lamb who was slain – Messiah Yeshua. Whose names were written in the book of life from the foundation of the world? If we are a work in progress, how can we accept that we may or may not have been written in the book of life already? Is it possible that God knows the beginning and the end, so it was never a problem for Him to write down who has been saved? He lives outside of time, so He sees everything that is happening on our time line. We exist within time. He exists in eternity.

Torah Man says: "The truest end of life is to know the life that never ends."

Blessings in Messiah Yeshua,

Mordecai Silver

TORAH: LEARN IT, LOVE IT, LIVE IT AS YESHUA DID! PSALM 119. If you are not learning Torah, we invite you to attend Judaic Studies Institute, a Distance Learning Institute for Yeshua based Judaic Studies. Drop us a line at student.support@jsi-edu.org for more information. You can earn a certificate or diploma and take courses to help you grow in your understanding.



Rabbi Mordecai Silver, Ph.D.

Tel: (866) 874-7250
Fax: (866) 800-2390
www.etz-chayim.org
tolmm@etz-chayim.org

P.O.Box 467, Organ, New Mexico, 88052

