

## Emor 2022

Emor/"Speak!", Leviticus 21:1-24:23, continues on with the "holiness code" started last week in Qedoshim. However, these laws are specifically directed at the priests, yet with our understanding that Israel as a nation was intended to be and still is called to be a kingdom of priests (**Exodus 19:6, 1Peter 2:9, Revelation 1:6**), then this holiness code should give further revelation regarding our interaction with Yahweh! Especially since both in Exodus & 1 Peter being a kingdom of priests is directly connected with being a holy nation! It's no accident that the title Emor is also a cognate of the word omer, and this parshah is read in the season of the counting of the omer. As this season leads to Shavuot, when Israel is to take on the mantle of kings and priests, presenting their selves as holy, perhaps this parshah becomes quite significant for the very times we are in!

### **Leviticus 21:1**

In the Hebrew there's a very interesting word choice that takes place here.

וַיֹּמַר אֶל-מֹשֶׁה יְהוָה וַיֹּאמֶר – Vay'omer Yahweh 'el-Mosheh 'emor. There are 2 words in Hebrew for say/speak. 1) Dabar & 2) 'Amar – 'Amar/Emor being the choice here. What is quite interesting is that the Torah is filled with the phrase "And Yahweh spoke to Mosheh saying", yet the majority of the time this phrase is written as "Vaydaber Yahweh 'el-Mosheh le'mor." Containing both Hebrew terms for speech. Yet here, we find only 'amar and it's used 3 times in this opening verse! Is there significance to this?

In translation these two terms appear merely as synonyms, yet Hebrew scholars will argue that there are no synonyms in Biblical Hebrew; they may have similar meanings but each word will still bear a different nuance! The word choice here then begs a closer look!

Speak: Strong's #559 'amar אָמַר to say, speak, utter, to say in one's heart, to think, or to intend; the primary meaning is to bear forth, hence to bring to light; notice that 'amar can infer not only the spoken word, but thoughts as well, indicating the mind/heart behind what may be verbally spoken.

\*According to some rabbi's, the term 'amar signifies a personal connection, where a relationship or partnership is needed in order to complete a task that's given! In fact the 2 letter root אָמַר forms the word mother, indicating that this type of word is one that must be nurtured in a womb prior to seeing it birthed or made manifest!

Continuing to dig further, 'amar is the term used in the Hebrew to describe the manner of speaking of Creation! First seen in **Genesis 1:3** – "And Elohim said/'amar, let there be light...", where the term Dabar is not seen until Yahweh speaks to Noah,

after the flood, in **Gen. 8:15**! From this we then see that ‘amar is associated with the condition of Adam before the fall, as well as with the creative explosive power of the Word of Yahweh. Afterwards, it seems Dabar becomes a body/vehicle for that ‘amar word, arriving on the scene in order to release it (Hence the oft seen phrase of Vaydaber Yahweh le’mor)!

Both are powerful Hebrew words directly related to Yahweh communicating, both related to a characteristic of His Presence! From the term ‘amar stems the term Memra – the manifest presence spoken of throughout the Targums, associated with the VOICE of Yahweh being made manifest and present to man.

Hand in hand with this is the title/name of the Dabar Yahweh, the WORD of the LORD first seen in **Genesis 15:1** – “After these things the word/Dabar of the LORD came unto Abram in a vision, saying/”amar, Fear not, Abram: I am thy shield, and thy exceeding great reward.” Also pointing towards a manifestation of the Presence!

The Greek equivalents also lend insight. Dabar is translated and associated with the term Logos (G#3056) λόγος regarding the Word made flesh in the persona of the Messiah Yeshua - **John 1:1** “In the beginning was the Word/logos, and the Word/logos was with God, and the Word/logos was God.”

Rhema (G#4487) ῥῆμα also meaning a word spoken is often associated with the Hebrew term ‘amar, first seen in **Matthew 4:4** – “But he answered and said, It is written, Man shall not live by bread alone, but by every word/rhema that proceedeth out of the mouth of God.” It is also by hearing and hearing the rhema word that faith comes (**Romans 10:17**).

Based off of the usage in Scripture and the nuances seemingly revealed here, could it be that ‘amar represents the Mind/Heart of Yahweh? Something that was freely accessed by Adam while in the Garden, yet after the fall, in need of a “body” or a way to be not only conveyed but guarded as well – the Dabar!

The significance specifically to this Torah portion, seems to be that if/when Israel walks in the holiness of a nation of priests, then the ‘amar – access to the mind/heart of the Creator will once again be given! Furthermore, it is for Israel to enter into a relationship or partnership with the Creator in order to accomplish a task they’ve been given, directly likened unto the act of creation!

\*If you’ve received an intimate personal WORD, a promise (‘amar/rhema word), it’s indicating that Yahweh is asking you to join with Him in order to accomplish and see that word brought to pass, to see it create and give life to the word that was spoken! The only way to do so is to learn His Mind and learn His heart, yet it can only be accessed through holiness.

Do you realize the priests being charged with handling and guarding the Miqdash/Sanctuary or the Tabernacle becomes a pattern revealing how a holy nation is to guard the heart and mind of our Creator – this ‘amar word?

'Amar אָמַר has a numerical value of 241, Dabar דָּבַר has a numerical value of 206, the difference between these two terms is 35, the value of gabal (#1379) גָּבַל to set bounds, or boundaries, to set limits; describes the process of setting bounds around something; first seen in **Exodus 19:12** regarding bounds being set around Mt. Sinai in preparation for the Presence of Yahweh upon the mountain at Shavuot!

Could the dabar – the WORD, act as a boundary or limit that guards the 'amar/mind and heart of Yahweh? Yet for those who approach in the right manner and truly shema'/hear, they find that the same Dabar becomes something that reveals the heart of the Creator and it becomes the very word that you and I are to live by, it becomes a life giving and sustaining word! Perhaps this is why the same root stem of Dabar, also gives us Deber דִּבֶּר (#1698) pestilence, plague, or destruction!

\*We find the Messiah, Yeshua, also functioning in this role as the Dabar made flesh, the body/vehicle that is housing the 'amar – the mind of the Creator with the explosive creative power, at the same time revealing to those who have an ear to hear, and guarding from others! **Philippians 2:5** – “Let this mind be in you, which was also in Messiah Yeshua.”

The relation between these 2 Hebrew words and ideas also further emphasizes that no one can claim to have a rhema word/'amar (Spiritually inspired download) that goes against the Dabar Word – the written Torah! Because the Dabar guards and surrounds the 'Amar/Rhema, only accessed by one who has honored the dabar and approached in holiness!

It's no accident that we find further connections to this season of the counting of the omer here! At the close of the sefirat ha'omer, Israel was standing at Mt. Sinai for the very purpose of having the heart of the Creator revealed to them, a restoration to the authority and role of Adam prior to the fall, yet we find boundaries placed around the mountain! Could it be once again the Dabar guarding the 'amar/mind from one who would attempt to approach in the wrong manner?

\*Could this also be why this generation who stood at the mountain never accessed the blessings, promises, and inheritance? They never accessed the 'amar /rhema word that would give them the faith needed to see it through, because they attempted to approach the heart of the Creator in an unholy manner! Therefore they became an incapable helpmeet to the ADAM and no life was given to the word to cause it to live! They were unable to womb the promise!

Back to Lev. 21:1, in preparing to access the 'emor/'amar, the first instructions given are to not be defiled by the dead.

Dead: Strong's #5315 nephesh נֶפֶשׁ soul, life, mind, emotion, passion, desire, the inner being; from the root #5314 naphash נָפַח to take breath, refresh oneself; this root word naphash is directly connected to the refreshment and rest of the Shabbat! Could our condition of being holy or defiled, living or dead, be directly connected to how we handle Shabbat?

\*An interesting connection seeing as in this Torah Portion, starting off with the holiness code of the priests, it is “interrupted” by Lev. 23, the revealing of the calendar of Yahweh – starting first with the Shabbat!

Looking closer, nephesh has a numerical value of 430, a value always associated with exile! 430 years associated with bondage in Egypt, but its also the total sum of the years of exile for both Judah (40 years) and Israel (390 years) prophesied in **Ezekiel 4:1-6!** In Ezekiel, the exile is punishment for the people’s disregard of the Sabbath (and therefore the entire Feast cycle of divine appointments)!

When one allows their self to be defiled by a carnal nephesh/mind, or for any of the other situation outlined in this holiness code section, it’s directly connected to being something that leads to profaning the NAME! To walk in holiness, preserves the holiness of His NAME.

Profane: Strong’s #2490 chalal חָלַל to profane, defile, desecrate, to loose, dissolve, to break (a covenant), to lay open or give access to

The Name – Shem שֵׁם name as a mark or memorial; from the root meaning to put, place, set, appoint, as in to set or make for a sign or seal; the seal in ancient near eastern culture is a key element that provides and proves one exists within an administration/kingdom; an object preciously preserved because it carries identity, validity, and even spiritual forces!

\*With a broken/profaned/desecrated seal, you have no proof of your identity or way to gain access! Could it be then that holiness functions as a means to identify and determine who has rightful access to the mind/heart of the Creator? Determining who has access to the creative life giving power and to the sanctuary where is housed every other aspect of who Yahweh is...and who has access to these divine appointments?

Let’s take a closer look at Lev. 23!

**Leviticus 23:2** – “Speak unto the children of Israel, and say unto them, Concerning the feasts of Yahweh, which ye shall proclaim to be holy convocations, even these are my feasts.”

Feasts: Strong’s #4150 mo’ed מוֹעֵד appointed place, appointed time, meeting, appointed sign or signal, a set time; from the root #3259 ya’ad יָאָד to fix, to appoint, assemble, meet, set, or betroth, to define and point out

\*Ya’ad contains the עָד 2 letter root which can mean (#5707) witness, testimony, refers to one who will be accepted to bear a true testimony, the testimony of a covenant, or a symbol established to confirm a covenant

It’s also important to note that this same עָד root forms the 2 enlarged letters in the Shema! שְׁמָעוּ יְהוָה יְהוָה אֶל־הֵינוּ יְהוָה יְהוָה יֶחֱדָד – Shema’ Yisra’el Yahweh ‘Eloheinu Yahweh ‘echad. Could these feast days be instrumental in gauging exactly what Israel has truly heard (understood, and been obedient to)? If they have been

obedient to the Dabar Word, then it seems perhaps now is the moment where the 'Amar Word – the heart behind the Dabar will be revealed!

Convocations: Strong's #4744 miqra' מִקְרָא convocation, convoking, reading, a calling together; from #7121 qara' קָרָא to call, call out, recite, read, cry out, or proclaim; the term qara' like 'amar is seen throughout the creation account – first Elohim 'amar/said – releasing the word that creates and gives life; and then He follows that with qara' – calling to that which was created.

This calling/qara' in the creation account is usually seen upon the dividing or separation of something (light from darkness, waters above from the waters below, dry land from the waters) and upon this division they are now commanded and ready to be filled or made fruitful!

Could the significance and connections here be that if you've been given an 'amar/rhema word, that at these mo'edim which are holy convocations or summons, you are being summonsed in order to assemble together and collectively, along with Yahweh Himself, call forth/qara' for that word to be fruitful and filled?! These are appointments where you are given an opportunity to join in partnership with the Creator, and partake in the act of creation by seeing the explosive life giving power of His WORD, as He and you both testify of the Covenant promises!

This is why the first command regarding the holiness of a nation of priests deals with being defiled by the nephesh! If we are defiled and content with a carnal mind, then we are incapable of being entrusted with the mind of Mashiach and the heart of the Creator! This defiled nephesh/carnal mind, will also cause you to completely disregard the Shabbat refreshment and rest, which leads to exile from the very divine appointments (Shabbat the most repeated).

It is at these appointments where you would not only be given access to the Mind and Heart of the Creator, but join alongside Him in declaring and seeing the promises made to live!

\*This is what it means to be a nation of kings and priests! To be a proper helpmeet or part of the Bride of Messiah!

**1 Peter 2:9** – “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth/declare the praises of him who hath called you out of darkness into his marvelous light:”