

Emor 2023

Emor/"Say!", Leviticus 21:1-24:23, details the holiness code for the priests, yet inserted within these passages is the detailed list of the feasts of Yahweh, His calendar and timepiece! Once again, it is important to remember that all of Israel was delivered out of Egypt in order to become a kingdom of priests (Ex. 19:6). The role of the priest upon Israel's exodus is directly connected to the keeping of the tabernacle of the congregation – 'ohel mo'ed. Congregation: Strong's #4150 mo'ed מוֹעֵד appointed place, time, or meeting; the same term is translated as feasts in Leviticus 23!

As was shared previously by Pastor David, the Sages teach that the mitzvot seen in each of the Feasts serves as a Tikkun – תיקון – a repairing of the world that will lead back to Eden. Eden itself functioned as the first tabernacle, with Adam in the role of the priest. Could this be revealing that while the mo'edim/feasts are established and unchanging, that there is a level of understanding and intimacy that can only be unlocked and accessed by those who function as a kingdom of priests, who themselves become keepers of these very gateways of the mo'edim?

Leviticus 21:1

An interesting Hebrew word choice takes place here, "And Yahweh said unto Moses, Speak unto the priests..." Vay'omer Yahweh 'el-Mosheh 'emor 'el-hakohanim... אֱלֹהֵי הַכֹּהֲנִים אָמַר אֶל־מֹשֶׁה יְהוָה וַיֹּאמֶר. There are 2 words in Hebrew for say/speak. 1) Dabar & 2) 'Amar – 'Amar/Emor being the chosen term 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.

Said/Speak: Strong's #559 'amar אָמַר to say, to speak, to utter; 1st seen in Gen. 1:3 – "And Elohim said/'amar, Let there be light: and there was light." Amar is the first manner of speaking seen in the Torah, it is the intimate language of Eden as well as the vessel that houses the Creative power of Elohim that when released manifests in all of creation! Dabar is first seen in Gen. 8:15 when Elohim speaks to Noah!

Tracing these clues, it seems to reveal that 'amar as the communication of Eden is a way of speaking and communicating prior to the fall of man where the 'amar is not slowed down by the constraints of time or entropy but produces immediate and instant results – let there be! This same word must later then be clothed in the Dabar in order to interact with man who is now in a fallen condition and bound by the limits and restraints of time! Hmm...seems like the prophetic pattern of Messiah becoming the Word made flesh to dwell among His people!

Yet here, Yahweh chooses to communicate with those in the office of priest in the same manner and intimacy of Eden – ‘emor! Seeming to infer that one in the role of priest is granted access just like Adam was to see their words released and produced in an expedited manner! It’s also significant to note that this parshah is read during the season of the sefirat ha’omer – the counting of the omer! Do you hear the connection – ‘emor and ‘omer? Emor אָמַר & ‘Omer עֹמֵר are cognates.

The counting of the ‘omer is the season of transition in the feast cycles, where those who were redeemed at Passover, set free from their bondage, must now undergo the 50 day cycle of renewal preparing for Shavuot – which was supposed to be when the entire nation of Israel was initiated into the role of priests as well as the time when they accessed their promised inheritance and birthright, the position, authority, and the means to accomplish it! Having looked at this pattern numerous times, its clear that the sefirat ha’omer itself functions as a gatekeeper guarding the rest of the mo’edim which continue to build upon the foundation of Passover in levels of intimacy and authority.

*The omer count becomes a necessary method in order to once again access and speak the ‘amar! When Adam compromises, his mind as well is affected and placed in a compromised fallen condition. Can you imagine having access to the ‘amar – the ability for our words to immediately create without having the boundaries established by a mature mind? This season prepares us for this restoration!

Yahshua declares the following statement in regards to Shavuot -

Luke 24:29 – “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

Power: Strong’s #1411 (Greek) dunamis δύναμις strength, power, ability; yet the Hebrew equivalents of this Greek term are quite intriguing! It is tied to several Hebrew words: chayil חַיִל (#2428) strength, might, efficiency, wealth; from the root chuwl חוּל to twist, whirl, dance, to labor or travail to bring forth, to go in a circle (*Remember this is directly connected with the cyclical cycles of the Feasts!)

The next Hebrew word connection of dunamis is yatsa’ (#3318) יָצָא to go in or come out, to go forth with purpose, also carries the idea of going forth into captivity or exile. The last Hebrew word connection we’ll focus on is ‘alah עָלָה (#5927) to go, ascend, climb, to be elevated or exalted, specifically connected to the ‘olah (whole burnt) offering.

Yahshua reveals that Shavuot is the season of being endued with power/dunamis in Greek, yet the Hebrew roots reveal so much more! The power that we must prepare to receive, the power that is guarded by a season that requires one to renew their mind, the power that is reserved for those who will walk as a kingdom of priests deals directly with the ability to produce and bring forth in the divine appointments of the feast cycles (chayil/chuwl), literally seeing what we have ‘emor – spoken being made manifest mirroring the original role of Adam!

The feasts become doorways to step into this power and take on this mantle! And in this role of restored authority, we yatsa' – we are not only restored from our exile having been separated from the 'amar, but we now are granted access to go in or come out – of what? The gateways formed by these mo'edim/feasts! We now can 'alah – ascend into His Presence!

*It's no accident that 'alah is a cognate of 'aleh (#5929) עָלָה leaf, the very covering Adam and Eve choose to cover their nakedness with upon the fall! The dunamis power Yahshua speaks of is about removing the 'aleh/fleshly fallen covering that hinders and slows down the 'amar/word (no wonder circumcision is required at Passover!). Simultaneously, giving access back to those who are capable of handling this responsibility at the divine appointments of the Mo'edim, guarded by those who have taken on the same role as Adam – priests!

Back to **Lev. 21:1** we find some instructions are given in regards to one who will take on this mantle, to ensure their mind is in fit condition – Defiled: Strong's #2930 tame' נָטַף to be unclean, impure, or polluted; interesting to note that it's gematria = 50, the Jubilee/Yobel! Also corresponds to this 50 day season of the omer count.

Dead: Strong's #5315 nephesh נֶפֶשׁ soul, life, mind, desire, emotion; an interesting term to choose for “death”! From the root #5314 naphash נָפַח to take breath, refresh one self; this root word naphash is directly connected to the refreshment and rest of the Shabbat! Looking closer, nephesh has a gematria of 430, the number of years associated with exile in Egypt, as well as the nephesh being that which is stated as going down into Egypt! **Gen. 46:26** – “All the souls/nephesh that came with Jacob into Egypt...” – Israel's mind went into exile in Egypt just as Adam's did!

*430 is also the value of the phrase tohu v'bohu תְּהוֹ וְבוֹהוּ (**Gen 1:2** – “And the earth was without form, and void: and darkness was upon the face of the deep.”) conveys the idea of that which is void, empty, laid waste, and in chaos or confusion.

What exactly are the priests being warned regarding? Remember, they are charged with caring for the 'ohel mo'ed – the tent of divine appointments. The Hebrew seems to reveal that beyond the physical aspects of ritual purity, this is an admonishment regarding our emotions/mindset regarding how we handle these very mo'edim – especially the most repeated of Shabbat!

It's a reminder that there's a jubilee on the horizon! That's the purpose of each of the mo'edim – a gateway that is opened that specifically deals with restoring your birthright and inheritance lost by Adam when he became tohu v'bohu! We are waste and desolate, lost to chaos and confusion outside of the direction and wisdom found within the compass of the mo'edim. Yet if we're tainted and unclean when it is time to approach these gateways, then the very seasons that should be our jubilee will become our exile called forth by our own words...

*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)!

It is intriguing to note that the first reference of tame'/unclean is found in **Genesis 34:5** regarding the defiling of Dinah, Jacob's daughter! Dinah becomes further connected here as well when looking at the terms 'emor and 'omer; Emor אֶמֹר = 241 & 'Omer עֹמֶר = 310, the numerical difference is 69, the value of Dinah דִּינָה!

A quick synopsis of this passage - Dinah is defiled by the prince of Shechem, son of Hamor of the Hivites, when Israel is encamped in this territory. Jacob holds his peace, but his sons Simeon and Levi devise a plan to circumcise all the city of Shechem, enabling them to slaughter everyone and retrieve Dinah. This action is cursed by Jacob, removing Simeon and Levi's chance of receiving the firstborn status.

To truly understand the prophetic significance of what is taking place, first let's look at the location of Shechem! Shechem is the inheritance and the burial place of Joseph, the one who receives the mantle of the firstborn of Jacob, the heir of Israel to the mantle of king and priest.

Shechem itself functions as the gateway to the inheritance! It is the first recorded stop of Abraham entering the Promised Land (**Gen. 12**) and when Jacob's descendants enter the Promised Land under Joshua, they must first attend the covenant cutting ceremony at Shechem (Mt. Ebal & Mt. Gerezim, the mountains of blessings and curses)!

Joshua 24:28 – “So Joshua let the people depart, every man unto his inheritance.”

*Hmm...it seems Shechem is a gateway guarding the physical inheritance of the land just as the mo'edim become gateways guarding the authority and status of the birthright/firstborn!

Further building on this, Shechem שֶׁכֶם = 360, the same value as #4453 meltsar מְלִיצָר guardian, officer of the court, an overseer, someone in authority over designated areas – they're brought here to be entrusted as an overseer and given authority over a designated area that has previously been lost or denied!

Backtracking here, in **Gen. 33:18** – “And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.”

Jacob has specifically positioned his family in Shalem/Salem within the territory of Shechem! Could this possibly be directly connected to the territory of Melchizedek?

Gen. 14:18 – “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.”

The Melchizedek mantle of King and Priest was passed to Abraham, from Abraham to Isaac, and from Isaac to Jacob, later to Joseph! Jacob has settled his family in the very location that represents his claim and status as king and priest, the gateway to the inheritance of Israel and his birthright! Is he here perhaps to declare and call forth the jubilee?

Dinah: Strong's #1783 Dinah דִּנָּה judgment; from the root #1777 diyn דִּיַן to judge, contend, plead, to rule or to regulate; this is first seen in **Gen. 6:3** – “And Yahweh said, My spirit shall not always strive/diyn with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

*Man is allocated 120 Jubilee cycles! Dinah's name is connected directly to the jubilee cycles of the mo'edim where there is access to His Presence and the restoration of the inheritance and birthright!

Yet Dinah – the jubilee cycle and the restoration is defiled/tame' and Shechem becomes synonymous with the exile as Joseph (the firstborn, the inheritance, and the priesthood), is sold by the brothers later from this same location!

Here, Jacob in turn held his peace: Strong's #2790 charash חָרַשׁ to cut in, to plough, engrave, devise, or to be silent, or speechless; carries the idea of plowing and tilling the soil, the cycles of harvest.

*Hmmm...could it be that Jacob is silent because he understands the jubilee cycles will either bring exile or restoration depending on the state of those attempting to enter? He is silent as he sees the fruit that is born understanding that something is not kadosh/holy in regards to his own house! No earthly kingdom or power has the authority to hinder the cycles of the jubilee, it is either accessed by one who has renewed their mind and is seen as capable of being entrusted with it or exile is called forth by those who lack understanding! Yahweh is preparing His people now to access their jubilee!

Hence the parshah of Emor focusing on the holiness code required for one who would serve as a priest, who would guard the mo'edim and have access to the creative power of Eden accessed through these very doorways! Every Shabbat there is potential for jubilee or exile...wow!

Is it any wonder the very next action that Jacob takes upon the city of Shechem being slaughtered is to command his house to bury their idols?

Gen. 35:4 – “And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.”

Simeon & Levi are the 2 that rise to the forefront here in Shechem and are later cursed by Jacob for their actions.

Gen. 49:5-7 – “Simeon and Levi are brethren; instruments of cruelty are in their habitation. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united for in their anger they slew a man, and in their self will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.”

Digged: Strong's #6131 'aqar עָקַר to pluck up, root up, or to be barren; the same letters form qara' (#7167) קָרַע to tear or rend in pieces, as in a garment; figuratively tearing away or removing a King's authority!

Wall: Strong's #7794 showr שׁוֹר ox, bull – the symbols of the tribes of Joseph! This same root as well can mean to rule or have power, seen in the name Israel.

Levi & Simeon become instrumental in hindering Israel from accessing the jubilee/restoration of their inheritance because in their own unclean condition they are barren – their words/'emor are incapable of producing or bringing forth the restoration they were charged with declaring at the jubilee season, and in such a condition it rends their garments of king and priest and undermines the authority of Israel! Jacob seems to highlight here the rejection of the role of Joseph as the heir, which in turn leads to their own exile into Egypt from the land of their inheritance where they will be bow to another showr/bull – Pharaoh!

*We can enjoy the blessings of the Jubilee, or experience the mirror image of the curses in exile!

It's interesting to note that Israel's restoration back to what was lost here (their jubilee) would have been upon exiting Egypt to be transformed into a kingdom of priests! Yet once again this role is rejected...and of all the tribes to stand up, isn't it curious that it is Levi who becomes guardian of the Priesthood. In a twist of events it fulfills the very curse of Jacob! Levi is scattered in Israel. And the Levitical order itself becomes a reminder and a sign that once again the restoration of the jubilee was rejected, just like at Shechem. Why do you think there will be a push again to promote a Levitical temple system? To hinder the access to the jubilee of Israel!

It is not until Yahshua that we see the restoration offered once more! A promise to be endued with power, access once again granted to the gateways of the mo'edim, for the purpose of seeing the restoration of the authority, the power, and inheritance! These feast cycles are important! The sefirat ha'omer is important....Shavuot is quickly coming, will we be seen as capable of hearing and handling the 'amar?

Matthew 4:4 – “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of Elohim.”

*Word – in the Greek is Rhema ῥῆμα the translation of the Hebrew 'amar! Accessing this doorway to the 'amar is life or death – this is what man is to live by and this is what is accessed through these doorways of the mo'edim!