

Parashat Emor

פרשת אמר

Shabbat Iyyar 3, 5771, May 7, 2011

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The importance of Sanctifying the Name of the Lord?

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 21:1-24:23

הפטרה: Ezekiel 44:15-31

הברית: Luke 18-20

החדשה

Triennial cycle: Vayikra / Leviticus 21:1-22:16

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In this week's Parashat, Parashat Emor, from the Triennial Cycle (*Vayikra / Leviticus 21:1-22:16*) the Lord speaks to Moshe telling him to speak to the priests and the sons of Aharon. Moshe gives the priests and the sons of Aharon the mitzvot (commands) (i) to not defile themselves by touching a dead person except if it is a close relative and the priest that is anointed by oil shall not defile himself by touching any dead person (*21:1-2, and 11*), (ii) to sanctify their marriage by choosing a good spouse (see *21:4, 7, and 13-16*), (iii) to not shave the edges of their beards or make cuts in their flesh, and (iv) no man who has a defect shall make an offering before the Lord (*21:17-23*). The last part of the reading from the Triennial Cycle (*22:1-19*) discusses when one has any kind of uncleanness he may not eat of the holy things and the daughter that was married is widowed, who returns to her father's house may eat of the holy thing. Throughout the portion this week we find the repeated phrase "*Kedoshim yihyu leloheyhem ve'lo yekhllu shem eloheyhem*" meaning "*They are holy to God and not profane the name of*

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their God." Here the text connects being sanctified with eating the holy thing. Have you ever wondered about the significance of eating the holy thing? Did Yeshua teach about being sanctified and eating what is holy? What is the Lord trying to tell us?

יִשְׁדָּמוּ שְׂרֵטֹתָיִךְ קֹדְשִׁים יִהְיוּ לְאַלְהֵיהֶם וְלֹא יִחַלְלוּ
שֵׁם אֱלֹהֵיהֶם כִּי אֲתֵאֲשִׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם
מִקְרִיבָם וְהָיוּ קֹדְשֵׁי אִשָּׁה וְנָה וְחִלְלָהּ לֹא יִקְחוּ וְאִשָּׁה

ויקרא 21:1-8

יִטְמְאוּלוּ אוֹ בְּאֲדָם אֲשֶׁר יִטְמְאוּלוּ לְכֹל טְמֵאוֹתָיו נֶפֶשׁ
אֲשֶׁר תִּנְעַד בּוֹ וְטֵמְאָה עַד־הָעֶרֶב וְלֹא יֹאכַל מִן־הַקֹּדְשִׁים
כִּי אִם־דָּחַץ בְּשָׂרוֹ בַּמָּיִם וּבָא הַשֶּׁמֶשׁ וְטָהַר וְאַחַר
יֹאכַל מִן־הַקֹּדְשִׁים כִּי לֶחֶמוֹ הוּא נִבְלָה וְטָרְפָה לֹא
יֹאכַל לְטֵמְאָה־בָּהּ אֲנִי יְהוָה וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי
וְלֹא־יִשְׂאוּ עָלֵיו חֲטָא וּמָתוּ כִּי יִחַלְלוּ אֲנִי יְהוָה
מִן־הַקֹּדְשִׁים וְכִלְזֹר לֹא־יֹאכַל קֹדֶשׁ תּוֹשֵׁב בְּהָן וְשָׂרִיר

Sanctified

adj. made holy, consecrated; purified, made free from sin; sanctimonious, self-righteous (Dictionary)

Vayikra / Leviticus 22:6-9

22:6 a person who touches any such shall be unclean until evening, and shall not eat of the holy gifts unless he has bathed his body in water. 22:7 'But when the sun sets, he will be clean, and afterward he shall eat of the holy gifts, for it is his food. 22:8 'He shall not eat an animal which dies or is torn by beasts, becoming unclean by it; I am the Lord. 22:9 'They shall therefore keep My charge, so that they will not bear sin because of it and die thereby because they profane it; I am the Lord who sanctifies them. (NASB)

35 Wisdom (חכמה) is the “ability to judge correctly and to follow the best
 course of action based on knowledge and understanding.” According to the
 Scriptures this week, that is exactly what God is trying to tell the priests and the
 children of Aharon, do not be unclean and come before Me (God), do not defile
 yourself and eat of the holy thing because I (God) have made you holy.
 40 According to Oxford’s dictionary, Wisdom is a noun, meaning “*knowledge,
 insight, common sense, reason, and experience that develops.*” The Concise
 Oxfords Thesaurus says “wisdom” is synonymous with “*intelligence, sense,
 common sense, shrewdness, astuteness, smartness, judiciousness, judgment,
 prudence, circumspection; logic, rationale, rationality, soundness, advisability.*”

45 חֲכָמָה בְּנִתָּהּ בֵּיתָהּ
 חָצְבָהּ עֲמוּדֶיהָ שִׁבְעָה:
 מִבְּתָהּ מִבְּחָהּ מִסִּבָּה יִינָה
 אֶף עֲרָכָהּ שְׁלֹחָנָה:
 שְׁלַחָהּ גַּעֲרָתֶיהָ תִּקְרָא
 עַל-נַפְשִׁי מִרְמֵי קִרְתָּהּ:
 מִי־פִתִּי יִסֵּר הַנָּה
 וְסִרְלִיב אֲמָרָהּ לּוֹ:
 לָכֵן לַחֲמוּ בְּלֶחְמִי
 וּשְׁתוּ בַיַּיִן מִסִּבָּתִי:
 עֲנֹבוּ פִתְאִים וְהָיוּ

Wisdom is described as nurturing, causing growth spiritually, growth in this natural world, and enhances safety and stability in our lives. Reading about wisdom from the Bible, for example in *Mishley / Proverbs 9*, the Scriptures describe wisdom in the feminine sense having a feminine grammatical gender. *Mishley / Proverbs 9:5* says “*Come, eat of my food And drink of the wine I have mixed.*” Here we are instructed to drink what wisdom has prepared. Now, the reason “wisdom” is written as feminine in our English bible is because it is written in the feminine sense in the Hebrew bible. The description of “wisdom” in the bible is that of having qualities that are traditionally associated with women such as that of being nurturing and gentle. Wisdom is also described

as being precious (*Mishley / Proverbs 2:1-10*), beautiful, pretty, something to be acquired that is very highly valued. If we think of wisdom in terms of the family unit, wisdom is the wife that completes a man as God had designed in the husband and wife relationship. Eve was taken from Adam’s rib, where the two shall become one. Do you see the connection with the Torah portion, on sanctifying the name of the Lord by the spouse we choose? When “wisdom” is described in terms having feminine grammatical gender, we find a consistency in the way in which God has created things to be both physically and spiritually. Here in the Torah portion, God is instructing the priests and sons of Aharon to use wisdom in how they live their lives, what they come into contact with, who they marry, and how they take care of their bodies (i.e. no cutting the flesh and shaving the edges of the beard, not becoming unclean, etc).

A connection to God is made here as Solomon describes wisdom having “built her house” and having “hewn out her seven pillars.” The seven pillars are analogous to the menorah, the seven golden candle sticks and the house (Beit Hamikdash) is the place that one draws near to the Lord. As we know, the priests in wisdom are to draw near to the Lord being careful to maintain ritual purity (specified by our Torah portion this week). In similar manner, in wisdom we seek the counsel of God drawing near to Him in prayer and supplication (humbly request).

Mishley / Proverbs 9:1-5

9:1 Wisdom has built her house, She has hewn out her seven pillars; 9:2 She has prepared her food, she has mixed her wine; She has also set her table; 9:3 She has sent out her maidens, she calls From the tops of the heights of the city: 9:4 ‘Whoever is naive, let him turn in here!’ To him who lacks understanding she says, 9:5 ‘Come, eat of my food And drink of the wine I have mixed. (NASB)

Note:
 The command to choose a spouse is very important. By choosing a god-fearing spouse, a faith filled spouse, a spouse who loves the Lord, we essentially sanctify the Name of the Lord because He has sanctified us. And, in addition to this, we are sanctifying our bodies for the Lord. Finding a wife or husband is a very serious matter that literally is a testimony of our lives lived for God. So basically, my relationship with my wife models the relationship I have with the Lord.

King Solomon also writes in *Mishley / Proverbs 9* that wisdom calls us to drink the wine she has mixed. The concept of mixing wine can be understood as letting wine breathe, allowing a wine's exposure to the surrounding air. By allowing wine to mix and mingle with air, the aroma and taste of the wine will open up the flavor and the profile will soften and mellow out a bit. The overall flavor characteristics will improve. Fresh wine benefits from this the most allowing for a much better and enjoyable taste. So in this sense, wisdom is preparing drink for us in the best way. The eating and drinking of food from the Beit Hamikdash in *Vayikra / Leviticus 22:7* or wine in *Mishley / Proverbs 9:5* is synonymous with one internalizing the holiness of God (indicated by the Torah portion) and internalizing wisdom and its teachings makes it a part of who we are (in *Mishley / Proverbs*). Yeshua said in *John 6:54* "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day,"

γοντες πως δυναται ουτος ημιν δοῦναι τὴν σάρκα φαγεῖν . εἶπεν 53
 οὐν αὐτοῖς ὁ ἰησοῦς ἀμήν ἀμήν λέγω ὑμῖν ἐὰν μὴ φάγητε τὴν 54
 σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖντε αἱμοῦ τὸ αἷμα οὐκ
 ἔχετε ζωὴν ἐν ἑαυτοῖς . ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου 54
 τὸ αἷμα ἔχει ζωὴν αἰώνιον καὶ ἔγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ
 ἡμέρᾳ . ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶν βρῶσις καὶ τὸ αἷμά μου 55
 ἀληθῶς ἐστὶν πόσις . ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου 56
 τὸ αἷμα ἐν ἐμοὶ μένει κάγω ἐν αὐτῷ . καθὼς ἀπέστειλὲν με ὁ 57
 ζῶν πατήρ κάγω ζῶ διὰ τὸν πατέρα καὶ ὁ τρώγων με κάκεινος
 ζήσεται δι' ἐμέ . οὗτός ἐστιν ὁ ἄρτος ὃ ἐκ' τοῦ οὐρανοῦ καταβάς 58
 οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον ὁ 59
 τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα . ταῦτα εἶπεν ἐν

Yeshua says in *John 6:53* "ean me" (unless) "phagete" (you should have eaten) the flesh of the son of man and should have drunk of his blood, you shall not have life in yourself. Yeshua gets even more graphic and says "trogon" meaning "to gnaw, crunch, chew" literally saying "*The one chewing of my flesh*" and drinking of my blood in me abides and I in him. When we eat, the food we eat nourishes us and a part of the food, the essential vitamins, minerals, and sugars become a part of our bodies. This graphic teaching, that caused so many of Yeshua's disciples to leave, is describing that if one internalizes His teachings and places their faith in Him, He will raise him up on the last day. Now in the Torah, the Cohanim (priest's) portion (inheritance) was from the Lord, so basically the Lord is sustaining them by providing food necessary to live. And if the Cohen expected to live and eat, he needed to be sanctified in order to eat the food that the Lord was providing. The consumption of wisdom's food and drink suggests that wisdom will nourish our soul and change us from the inside out; this is exactly what happens when we place our faith in God and His Messiah Yeshua. The Lord sends His Ruach HaKodesh (Holy Spirit) to dwell within us and gives us wisdom. In addition to this, if you think about it, wisdom's food and drink shows a parallel with Yeshua's word that we do not live on bread alone but on every word that proceeds from the mouth of the Father in Heaven (see *Matthew 4:4*). Praise the Lord; do you see the consistency of God's word? *Mishley / Proverbs* says *9:10* *The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy*

John 6:53-58

6:53 So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 6:54 'He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. 6:55 'For My flesh is true food, and My blood is true drink. 6:56 'He who eats My flesh and drinks My blood abides in Me, and I in him. 6:57 'As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 6:58 'This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.' (NASB)

One is understanding. 9:11 For by me your days will be multiplied, And years of life will be added to you. (NASB)

120 Now, asking the question “*why keep a Kosher diet, why follow the dietary laws?*” First, God told us to keep the dietary laws. By obeying His dietary mitzvot (commands) to watch what we eat and watch what we drink, we are essentially modifying our behavior to watch what we do, how we behave, what we touch (what goes into our bodies). Do you see the parallel here that the Cohen (Priest) needed to watch what he does, what he touches, and how he behaves when coming before the Lord? By doing these things we sanctify our bodies and we sanctify His Name because He (Yeshua) has sanctified us. This is exactly what is being taught on letting wisdom lead us in God’s righteous ways. What are we really saying to God when we internalize pork or anything God considers unclean? How about another example; what are we saying to God when we internalize large quantities of alcohol? When consuming alcohol, our behavior changes because the alcohol becomes a part of us and we begin acting very stupid and doing stupid things. According to Parashat Shemini (<http://www.matsati.com/2010-2011/Parashat%20Shemini%202010-2011.pdf>)
135 Nadav and Avihu died by going before the Lord drunk. They failed to sanctify God’s Name by doing this and died. How does this apply for us today? Do you sanctify God’s Name in the way that you live your life? We believe by faith in Yeshua HaMoshiach (Jesus the Messiah/Christ) and we are saved. But how do you sanctify God’s Name in your life? First, we begin by sanctifying God’s
140 Name by faith in Yeshua (Jesus). Once we place our faith in Yeshua, our lives change and we begin living for the Lord. The way we do that is modifying the way we live; we begin to watch what we do, because we are living for God. In the day that Yeshua taught the people the difficult teaching of eating his body and drinking his blood, the people should have known that he was referring not to a
145 literal eating and drinking of human flesh but to internalize his teachings, internalizing the Word of God and to believe upon him as the Messiah of God. Have you internalized the Word of God and has the Word literally become a part of your life?

150 **What to pray:** *Ask the Lord to help you to understand His ways so that you can obey Him and be pleasing in His sight.*

155 **Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever