

פרשת
אמר
Parashat Emor

*Vayikra / Leviticus 21:1-24:23, Ezekiel 44:15-31
Luke 11:1-12:59*

The Sacredness of Faith and the Lamb of God

In this week's Torah portion, we read the following, *Vayikra / Leviticus 21:10-15*, וְהִפְתֵּן הַגְּדוֹל מֵאַחֵיו אֲשֶׁר-יִוצַק עַל-רֹאשׁוֹ | שָׁמֶן הַמֶּ- י שָׁחָה וּמָלָא אֶת-יָדוֹ לְלִבָּשׁ אֶת-הַבְּגָדִים אֶת-רֹאשׁוֹ לֹא יִפְרֹעַ וּבְגָדָיו לֹא יִפְרֹם: 21:10 *'The priest who is the highest among his brothers, on whose head the anointing oil has been poured and who has been consecrated to wear the garments, shall not uncover his head nor tear his clothes;* 21:11 *nor shall he approach any dead person, nor defile himself even for his father or his mother;* יב וּמִן-הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יִחַלֵּל אֶת מִקְדָּשׁ אֱלֹהָיו כִּי גֵזֵר: 21:12 *nor shall he go out of the sanctuary nor profane the sanctuary of his God, for the consecration of the anointing oil of his God is on him; I am the Lord.* יג וְהוּא אִשָּׁה בְּתוּלִיָּהּ יד אֶלְמָנָה וְגֵרוּשָׁה 21:13 *'He shall take a wife in her virginity.* יו וְחָלְלָהּ זִנָּה אֶת-אֵלֶּהָ לֹא יִקַּח כִּי אִם-בְּתוּלָהּ מֵעַמּוֹ יִקַּח אִשָּׁה: 21:14 *'A widow, or a divorced woman, or one who is profaned by harlotry, these he may not take; but rather he is to marry a virgin of his own people,* 21:15 *so that he will not profane his offspring among his people; for I am the Lord who sancti-*

fies him.” (NASB) These Scriptures speak of the Cohen Hagadol, the high priest, and having been anointed by the holy anointing oil of God. The Priest who has been sanctified in this way (with the anointing oil) is not to leave the holy precincts, because he is specially sanctified for the service of God. *Rashi on Vayikra / Leviticus 21:12 Part 1* states the following, “ומן המקדש לא יצא” *NEITHER SHALL HE GO OUT FROM THE SANCTUARY* — *This means that he must not follow the bier (attend the funeral of his father or mother) (Sanhedrin 18a). Our Rabbis further derived from this (Sanhedrin 84a) the Halacha that the High Priest may perform the sacrificial rites when an “Onan.” The following is how this is implied: even if his father or his mother died he is not required to leave the Sanctuary as may be assumed, but may perform the service;”* According to Rashi, if the High Priest were to not remain in the Sanctuary, he would profane the sacred service. Note something here, Rashi speaks of an Onan did profane the service of God. (*Talmud Bavli Zevachim 16a and Sanhedrin 84a*) Onan (אֹנָן) is a minor biblical person in the Book of Genesis chapter 38, who was the second son of Judah. We are told Onan’s death was retribution for being “*evil in the sight of the Lord*” through being unwilling to father a child by his widowed sister-in-law. Note how this is connected to the previous Torah portions and the one having profaned the Name of the Lord through the sacrifices of one’s seed to the false gods of the nations. *Sforno on Vayikra / Leviticus 21:12 Part 2* states the following, “ולא יחלל את” *מקדש אלוקיו*, *so as not to desecrate the Temple of his G’d, as people would conclude that giving honor to the dead is more important than to remain within the sphere of G’d’s immediate presence, something he enjoys as the exceptional privilege of being exposed to on an ongoing basis.*” The idea of leaving the sanctuary is in reference to “*walking behind the dead*” (one’s father and mother) and the daily priestly routine. This has significant spiritual implications. We do not walk behind the dead may symbolize following in the ways of this world. Could this be why the Lord speaks of profaning His sanctuary when the priest who is anointed does so? Nachmanides, commenting on Rashi’s interpretation along with the author of halachot gedolot are cited in the commentary *Torat Kohanim* saying, “*the principal injunction of our verse consists of forbidding the High Priest to leave the Temple and to thereby interrupt or abandon the sacred task he had been entrusted*

with by preferring participation in the funeral of his parents, etc., to the task at hand. It follows that if the High Priest were to leave the Holy Temple for a lesser reason this would constitute an even graver dereliction of his duties.” Talmud Bavli Sanhedrin 18 states *“our verse is understood to mean that the High Priest is not to follow the bier, this is not a Biblical injunction, but seeing that by following the bier he might come closer to it than is halachically permitted, [closer than 4 cubits. Ed.,] the sages decreed that he must keep the kind of distance from it that places him a block away from the bier, beyond direct visual contact with the bier.”* Note how this injunction is meant to prevent the high priest from forsaking his duty and as the Talmud states walking after the dead and coming closer than is allowed may lead to contamination. The rabbinic interpretations on this week’s Torah portion is very representative of not leaving the ways of God. Notice how the children one produces as a result of marrying a virgin as opposed to a prostitute is also written in close proximity to these statements (drawing in the context). This teaches us that one’s offspring are to be holy and sanctified. They are to be taught God’s word, His holiness, and righteousness, and the ways of the Lord and not the lawless ungodly ways of the prostitute. These Scriptures from the Torah teach us that when men and women of faith conduct themselves without integrity, he profanes the name of God. The word *“profaned”* is opposite to what it means to be *“Holy”* set apart. To profane means to make common or ordinary. When the people of God conduct themselves no differently than the common ordinary people around them, they make God look common and ordinary too. They damage their testimony and the testimonies of God according to the Scriptures. The unbeliever steals, deceives, lies, perjures and swindles and when a believer acts that way, he disgraces the faith that he claims to have and gives opportunity for unbelievers to say, *“You see? He is just like us. I knew there was no substance to his God or his religion.”* The rabbinic understanding on *Vayikra / Leviticus 19:13 You shall not oppress your neighbor, nor rob him. (NASB)* means we are not to be dishonest with others. As disciples of Yeshua we are called to obedience to God’s Torah, this is the definition of being given the power to overcome sin in our lives. It is in holiness, righteousness, justice, and truth we are to conduct our lives that make us as God’s people different from the secular person. This is what holiness

is all about and why the Lord spoke to the priest of His holiness as the anointed one of God. We too have been anointed in the blood of the Lamb of God, Yeshua the Messiah, and so we too are called to holiness and righteousness as God's people!

In the Apostolic Writings (NT), in the books of John and Revelation we see the phrase "*Lamb of God*" being used frequently as a reference to the Messiah. Have ever wondered where the phrase "*Lamb of God*" originates, how, and why this phrase was applied to Yeshua the Messiah? I would like to discuss this topic in this weeks study. In Parashat Emor, Moshe tells us, כֹּט וְכִי-תִזְבְּחוּ זֶבַח-תּוֹדָה לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחוּ: 22:29 *'When you sacrifice a sacrifice of thanksgiving to the Lord, you shall sacrifice it so that you may be accepted. (NASB)* The Scriptures this week speak of the commands being performed in the way the Lord wants them to be performed. This is very important as it is related to our redemption and atonement. For example, the daily offering of the Olat Tamid (עֹלֶת תָּמִיד), the continual raise offering, consisted of 2 parts, one lamb was offered at the start of the daily service (*soon after daybreak*), the second lamb was brought in the afternoon (*towards evening*), at the end of the service (see *Bamidbar/Numbers 28:4* -אָתָּה דַּ 28:24 *'You shall offer the one lamb in the morning and the other lamb you shall offer at twilight; NASB)*. It is from the Olat Tamid that we derive the significance of the phrase "*the Lamb of God*" in the sense that it is the lamb which opens and closes the daily sacrificial services. It is also the Tamid offering that signals the beginning and end of the Jewish day. The lamb of God signifies the absolute subjugation of the Jewish life to God and marked the beginning of man's daily journey to walk in godliness. It is also interesting to note that the Tamid parallels the Shema which is itself recited twice daily, in the beginning of the day and once again in the evening, with draws one to the daily affirmation of God's heavenly and earthly kingship. The context of the Shema draws one to believe in the oneness of God and to hold onto the Lord, to love the Lord with all one's heart and soul. The Word of God is to become a part of our lives that is said to be "*upon our hearts,*" we are to diligently teach God's word to our children, speaking of God's word always when raising up and when laying down, and God's Word is to become a part of our homes, to the very foundation of who we are, as

the Scriptures say, God's word is written upon the doors of our homes and are to be placed upon our foreheads and as a sign on our hands. These things describe the position of the Word of God in our lives as going before us, directing our minds (forehead), and being at our right hand, a position of power and authority in our lives for discerning between what is right as opposed to what is wrong. We find the Shema defining the beginning and the ending of the day for the believer in the kingdom of God. Within the confines of the Lamb of God we also find the definition of the two ends of the day for the sacrificial service, we are reminded of the presence of God in our lives which is paralleled to the first and last raise offering (Olat Tamid), reminding man to daily seek the Lord God of Israel. These are the core principles of living a biblical life, one that is marked by a consistent spiritual growth with a focus upon the Lord in heaven that is centered upon the Lamb of God from a first century context. The lamb of God being offered during the Tamid, directed the worshiper to understand the entire spiritual service in the temple is contained within the blood of the Lamb which encompasses our entire spiritual life before the Lord as it pertains to sin, atonement, and redemption. This may be why John HaMatbil (יוהנן המטביל, *John the baptizer*) said what he did in regards to Yeshua saying, *John 1:29 The next day he saw Jesus coming to him and said, 'Behold, the Lamb of God who takes away the sin of the world!'* (NASB) Taking these things into consideration, it is possible to understand how the Messiah, as taught by the Apostolic Writings, has led to the belief that the existence of God's people is established in the Messiah who is called "*the Lamb of God.*" Yeshua taught if we abide in him and his word abides in us (*John 15:7*) whatever we ask for, it will come to pass. Within the context of the Olat Tamid, this is a very powerful statement because within the Lamb defined by the Olat Tamid is contained all of what God wants for our lives. Let's discuss these things further in this week's Torah study.

This week we are looking at *Vayikra / Leviticus 22:29-23:4*.

Vayikra / Leviticus 22:29-23:4

22:29 'When you sacrifice a sacrifice of thanksgiving to the Lord, you shall sacrifice it so that you may be accepted. 22:30 'It shall be eaten on the same day, you shall leave

none of it until morning; I am the Lord. 22:31 'So you shall keep My commandments, and do them; I am the Lord. 22:32 'You shall not profane My holy name, but I will be sanctified among the sons of Israel; I am the Lord who sanctifies you, 22:33 who brought you out from the land of Egypt, to be your God; I am the Lord.' 23:1 The Lord spoke again to Moses, saying, 23:2 'Speak to the sons of Israel and say to them, 'The Lord's appointed times which you shall proclaim as holy convocations My appointed times are these: 23:3 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the Lord in all your dwellings. 23:4 'These are the appointed times of the Lord, holy convocations which you shall proclaim at the times appointed for them. (NASB)

כט וכי-תזבחו זבח-תודה ליהוה לרצונכם תזבחו: ל ביום ההוא יאכל לא-תותרו ממנו עד-בקר אני יהוה: לא ושמרתם מצותי ועשיתם אתם אני יהוה: לב ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני יהוה מקדשכם: לג המוציא אתכם מארץ מצרים להיות לכם לאלהים אני יהוה: [רביעי] א וידבר יהוה אל-משה לאמר: ב דבר אל-בני ישראל ואמרת אליהם מועדי יהוה אשר-תקראו אתם מקראי קדש אלה הם מועדי: ג ששת ימים תעשה מלאכה וביום השביעי שבת שבתון מקרא-קדש כל-מלאכה לא תעשו שבת הוא ליהוה בכל מושבתיכם: ד אלה מועדי יהוה מקראי קדש אשר-תקראו אתם במועדם:

In this week's Torah Portion Moshe tells us, "וכי-תזבחו זבח-תודה ליהוה לרצונכם תזבחו: 22:29 'When you sacrifice a sacrifice of thanksgiving to the Lord, you shall sacrifice it so that you may be accepted. (NASB) This passage leads us to understand that there is more to the sacrifice than simply the slaughter of the animal and the spreading of the blood. The schedule for the Olat Tamid is as follows:

SCHEDULE OF THE TAMID SACRIFICE	
Jewish Time	Gregorian Time
First Hour	Dawn

The first lamb is brought out and tied to the altar at dawn (<i>Mishnah Tamid 3:2-3:3</i>)	The priest prepare the altar (<i>Shemot / Exodus 29:38-42, Vayikra / Leviticus 6:1-6, Mishnah Tamid 1:2</i>)
Third Hour	9:00 AM
The first lamb is sacrificed at 9:00 AM (<i>Mishnah, Tamid 3:7</i>)	9:00 AM is the first hour of prayer (Shema and Mode Ani) (<i>Acts 2:15</i>) Temple gates open “Shacharit” (morning service)
Sixth Hour	Noon
The second lamb is brought out and tied to the altar at noon (<i>Mishnah: Tamid 4:1</i>)	Noon is the second hour of prayer (<i>Acts 3:1; 10:9</i>) “Minchah” (gift offering)
Ninth Hour	3:00 PM
The second lamb is sacrificed at 3:00 PM (<i>Antiquities of the Jews 14.4.3 (14:65), Philo Special Laws I, XXXV (169)</i>)	3:00 PM is the third hour of prayer; also called the hour of confession (<i>Acts 3:1, 10:9</i>) “Ma’ariv” (evening: our afternoon is the Jewish evening next day began at sundown) (3 hours of prayer see Mishnah Berakhot)

At dawn the lamb is brought to the altar which reminds us to begin our day thinking about the things of God. The Lord desires for us to have the correct repentant attitude and to perform the commands in the way that He has designed. This is for the purpose of bringing glory to His name according to His Word and signifies the absolute subjugation of one’s life to God. This is the imagery we receive within the context of the Temple service and the Lamb of God. The sacrificial service is defined in such a way as to remind us of the presence of God in our lives which is paralleled to the first and last raise offering (the Tamid) and how we are to daily seek the Lord God of Israel. Note again how this is designed to lead one to grow spiritually with a focus upon the Lord in heaven that is centered upon the Lamb of God from a first century context. The lamb of God being offered during the Tamid, directed the worshiper to understand the entire spiritual service in the temple is contained within the blood of the Lamb as it pertains to sin and atonement.

The Mishnah Tamid describes the order of starting the daily sac-

rifice in the Tabernacle and the Temple in Jerusalem in the following way.

Mishnah Tamid 3:2

אמר להם הממונה צאו וראו אם הגיע זמן השחיטה. אם הגיע הרואה אומר ברקאי. מתיא בן שמואל אומר האיר פני *The appointed [priest] said to them: Go out and see if the time of slaughtering [the Tamid] has arrived. If it [the time] has arrived, the watchman would say, "It [the eastern sky] is shining [it is dawn]."* Masya ben Shmuel says: *[the priest would then ask] "Has the eastern sky lit up until Chevron?" and he [the watchman] would say "Yes!"*

Mishnah Tamid 3:3

אמר להם צאו והביאו טלה מלשכת הטלאים. והרי לשכת הטלאים היתה במקצוע צפונית מערבית וארבע לשכות היו שם. אחת לשכת הטלאים. ואחת לשכת החותמות ואחת לשכת בית המוקד. ואחת לשכת שהיו עושין בה לחם הפנים. *He [The appointed priest] said to them: Go out and bring a lamb from the Chamber of Lambs. Now, the Chamber of Lambs was in the north-western corner [of the Chamber of Fire]. There were four chambers there: one was the chamber of lambs, one was the Chamber of Seals, [where one could buy tokens marked with the appropriate meal offering], one was the Chamber of Fire, and one was the chamber where they would make the Lechem HaPanim.*

The Mishnah provides details on how the priest determined whether the time to slaughter the Tamid has arrived which is established by the position of the sun in the sky. This is important because the sun light defines the day for the Jewish community. Our day is to begin thinking upon the Lamb of God. If it was the correct time, the lamb would be brought in from the Chamber of Lambs. The Mishnah describes three chambers, the Chamber of Lambs, the Chamber of Fire, and the Cham-

ber where the Bread of the presence (Lechem HaPanim) was prepared. This indicates that everything was ordered and in its place in preparation for the daily service.

Another commentary *Sifrei Bamidbar 143:3* has the following to say concerning the verses we are looking at this week and the Olat Tamid.

Sifrei Bamidbar 143:3

(Bamidbar 28:8) “And the second lamb”: Why is this written? Since it is written “the one lamb shall you offer in the morning,” I might think that if it were not offered in the morning it could be offered in the evening. It is, therefore, written “the second shall you offer up towards evening,” implying that if the morning tamid had not been offered, the evening tamid is not to be offered.

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Because it is written (of the Paschal lamb, Shemot 12:6) “and they shall slaughter it at twilight,” I do not know which takes precedence, the tamid or the Paschal lamb. It is, therefore, written “the second” — the second to the tamid, and not second to the Pesach (i.e., it is slaughtered before the Pesach.) From here they ruled: Nothing precedes the morning tamid but (the smoking of) the frankincense. And nothing follows the tamid of twilight but the incense, the Pesach, and those lacking atonement on Pesach eve, so that they can bring their atonement (and observe the Pesach.) (Bamidbar 28:8) “As the meal-offering of the morning and its libation shall you offer it.” What is the intent of this? Because it is written (Ibid. 4-5) “the one lamb shall you offer in the morning and the second lamb shall you offer towards evening.

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And just as “a sweet savor” is written in respect to an ox, so is it written in respect to a lamb and in respect to a bird — whereby the Torah teaches us that there is no “eating” or “drinking” before the Holy One Bless-

ed be He, but (that His) only (“gratification”) is that He speaks and His will is done. And thus is it written (Psalms 50:12) “Were I hungry, I would not tell you. For Mine is the world and its fullness. (11) I know every bird in the mountains, and the creatures of the field are with Me.” Lešt I think He eats and drinks, it is written (Ibid. 13) “Do I eat the flesh of bulls or drink the blood of he-goats?” Why, then, do I ask you to sacrifice to Me? To do My will. And thus is it written (Vayikra 22:29) “When you sacrifice a thank-offering to the L-rd, it is to your favor that you sacrifice it.”

The Sifrei Bamidbar commentary speaks of the first and the second lamb which is to be offered at the beginning and the end of the day. The discussion goes that if the first Tamid was not offered, then the second Tamid is not to be offered. The Tamid offering sanctifies the altar for the start of the daily sacrifices. Without the lamb of God to sanctify the altar, no sacrifices would be performed upon the altar based upon the Torah. Note how the rabbis speak of the Pascal lamb (Passover lamb) in relation to the Tamid. Their conclusion is that the Pascal lamb must be brought before the second Tamid or else it must be brought on the next morning. Based upon the rabbis, the Olat Tamid also supercedes the Passover lamb. The point of these sacrifices is *“to do the will of God”* where the thank offering being spoken of in this week’s Torah portion is done for our favor or enjoyment meaning that we rejoice before the Lord because of His goodness and mercy.

The commentary *Sefer HaChinukh 296:1* speaks of sanctifying the name of God as it is related to the sacrifices.

Sefer HaChinukh 296:1

The command to sanctify the Name - We are commanded to sanctify the Name as it is written, “And I will be sanctified in the midst of the Children of Israel” (Leviticus 22:32). This means that one must surrender his life to preserve the religion. TOBM have already explained based on tradition and textual exegesis when this applies. Even though the Torah says, “and you shall live

by them” which implies that you should not die for them, they have already received that this is not universally applicable. Through the tradition we live for all matters in the Torah. They explicitly said (Talmud Sanhedrin 74a) that three mitzvot always require martyrdom, and these include idolatry and any of its subcategories. This means anything that is prohibited on the strength of its unique restrictions, as we will soon explain. Also, sexual impropriety and subcategories, as well as murder. Is a person demands that he worship idols or be killed, he should be killed and not worship, even though his heart will remain true and faithful to HaShem. He still must die and not commit this evil act and allow the assailant to believe that he has denied HaShem. The Sifra says (Sifra Emor 8:6), “For this reason I took you out of Egypt, so that you will publicly sanctify My name.” The same is true for the other two - he must die and not transgress.

The Torah speaks of the Lord dwelling in the midst of His people and that the people are commanded to sanctify the Name of the Lord in their midst. The idea of sanctifying the Name of God is paralleled to one surrendering one’s life to the Lord. Note how the Rabbis say that surrendering one’s life is synonymous to preserving the religion of Judaism. The commentary continues in the discussion on sanctifying the Name, three things require martyrdom (i) idolatry, (ii) sexual immorality, and (iii) and murder. The rabbis say we are to lay down our lives if asked to compromise one of these three things. It is interesting while watching the television these are the three things that we see. Immorality, idolatry in the form of witchcraft, and murder. Is it surprising the evil one has designed what we see on television in these three categories? It is very important not to compromise our faith, and we are called to sanctify the Name of the Lord in our hearts and our lives. The First Century context helps us to understand the importance of starting each day thinking upon the things of God which begins with the Lamb of God.

The sacrificial service of the Olat Tamid (the Lamb of God) was

meant to sanctify the altar for the purpose of beginning the daily sacrifices, Olah Korban, Khatat Korban, Asham Korban, and the Shelamim Korban. This was performed for the purpose of sanctifying the Name of God and His word. Based upon what we read of the Messiah, the Name of God is also sanctified in the descriptions of the Messiah as the Lamb of God. In these descriptions, our Father is glorified in the Lamb of God, in His Messiah, and may be the reason for John's gospel and the book of Revelation using this terminology in reference to the Messiah based upon this First Century context. (*John 1:29 The next day he saw Jesus coming to him and said, 'Behold, the Lamb of God who takes away the sin of the world!'* NASB) Taking these things into consideration, it is possible to understand the teachings of the Disciples on the Messiah as the Lamb of God, which has led to the belief that the existence of God's people is established in the Messiah who is called "*the Lamb of God.*" Note how the entirety of the Temple ritual is contained within the sacrifice of the Lamb of God. In the book of Revelation, we read of the Lamb raising up to deliver His people in victory after having been slain. In Paul's writings, *1 Corinthians 5:7* suggests that the death of Yeshua is paralleled to the Paschal Lamb (Passover lamb), taken from the references from the book of John. The Lamb of God metaphor is also in line with *Tehillim / Psalm 23*, which depicts the Lord God of Israel as a shepherd leading his flock. The Book of Revelation includes over twenty-nine references to a lion-like lamb ("*slain but standing*") which delivers victory. The connection to Yeshua and the Lamb of God is found in *Revelation 21:14* where the lamb is said to have twelve apostles. The risen Lamb implies victory for God's people within the context of the Lamb from both the Olat Tamid and Passover. This Lamb of God gained victory over death and received everlasting life. This Lamb of God who lives forever has the power to also give everlasting life to those who ask. This follows through from the rabbinic concept of sanctifying the Name within the heart of the faithful, remaining true to God's Word and seeking the Lord each day. These things provide us reason for remaining faithful and true to Yeshua of whom the Scriptures call God's Messiah, His precious Lamb who sets us free.