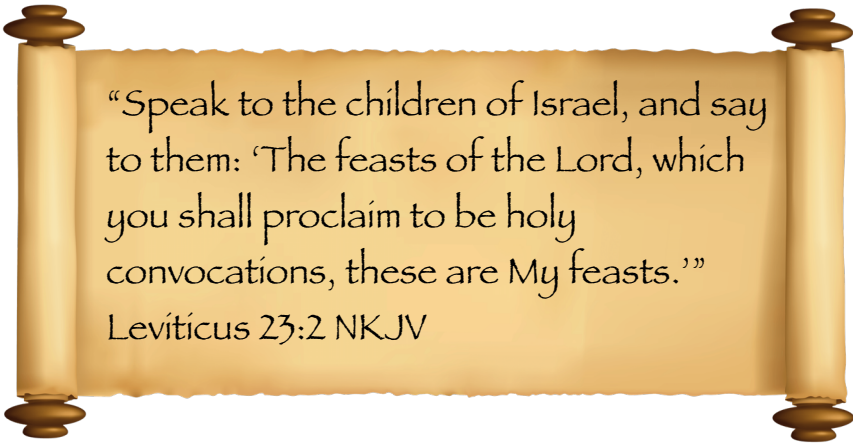


Emor “Say!”

קָדוֹשׁ
(kadosh)
“holy”

מוֹעֲדִים
(moedim)
“appointed times”

In this week’s Parasha lesson, God speaks to Moshe (Moses) giving him instructions to speak to the priests, and instructions on the Biblical festivals the children of Yisra’el (Israel) were to celebrate. God gave Moshe a set of commands that the priests were to follow to keep them distinct and set apart to serve God. A priest was called to mirror holiness and holiness can only be discerned by following God’s instructions. We will learn in our Parasha lesson that we are also called to be holy because as believers in Messiah Yeshua we are called priests, servants of God. In Leviticus 23 we find the Moedim. These are the special and appointed times the Lord commanded for the children of Yisra’el to celebrate. We are also commanded to celebrate these festivals as believers in Messiah Yeshua so that we may be distinct from the world and spend this time with God. These



“Speak to the children of Israel, and say to them: ‘The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts.’”

Leviticus 23:2 NKJV

appointed days point to what God did in the past and what God will do in the future. Our Torah teaching teaches us that when we seek to be holy as God is Holy and obey the commands God gave us through His Word, we can be a holy people.

Pray First

Father God we thank You because You are Holy. May our lives reflect Your Holiness as we seek to serve You. Teach us Your purposes so that we may have the privilege of participating in them.

In Yeshua’s name we pray,
Amen

Read Next:
Leviticus 21:1 – 24:23

Focus Passage: Leviticus 21:1 – 23:24

In Leviticus 21-22, God gave His servants a set of instructions for them to represent His Holiness. Holiness is always related to the will of God so it was important that the priests followed these instructions.

In Leviticus 21:1 we see that God told Moshe to speak to the priests (Kohanim), the sons of Aaron, and say to them: “None shall defile himself for the dead among his people.” Death is a result of sin, and sin cannot be in the presence of God. This was not an act of unkindness for God to tell them not to be in the presence of death, this was God demonstrating how seriously He viewed death and sin. God in His love and kindness did make some exceptions for the priests. A priest could attend his immediate family’s funeral, any family member genetically related by blood.

Leviticus 21:1-9 contains instructions for all of the priests, but the instructions for the priest in verses 10-15 were for the High Priest (Kohen Gadol - כוהן גדול). The High Priest was consecrated with anointing oil. This prohibited him from attending anyone's funeral. The High Priest was to reflect a commitment to holiness.

Leviticus 21:16 tells us that no one could serve who had a physical defect. This was not because God did not love the person with the physical defect. This was because sin entered the world and before sin

entered there was no disease and no death. All the instructions given to the priests in Leviticus 21 and 22 were to keep them from being unclean and unholy. Those who are servants of God are called to be different and separated. This truth still applies to us today. Part of that unique call is to discern things that are holy and things that are not. Our daily choices and interactions with others say something about the God we serve. We should learn from Leviticus 21 and 22 and apply

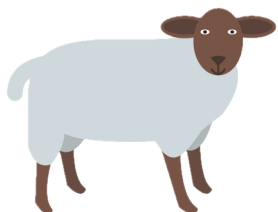
the wisdom of pursuing holiness to our lives, asking God to help us reflect Him to others.

"And you shall not profane My Holy Name, and I shall be sanctified in the midst of the children of Israel; I am the LORD Who sanctifies you."

-Leviticus 22:32

God continued to instruct Moshe in Leviticus 23:2, "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.'" These festivals belong to God, and He instructs all His people to proclaim them. The first appointed time on God's calendar is the Shabbat (Sabbath), since at creation God established the seventh day as His blessed and holy day of rest. No work shall be done. Shabbat is a day of restoration. Because of this we can see in the New Testament that Messiah did many of His miracles on Shabbat. Shabbat is done weekly on the seventh day and speaks about the order of God and our desire to be restored to God's order. Leviticus 23:4 tells us that we should proclaim the festivals at their appointed times.

We begin the festival calender with the Spring festivals. The first one is Passover (Pesach). Leviticus 23:5 states that Passover is on the 14th day of the first month at twilight. The first month is the month of Nisan and the beginning of the Biblical festival calender. The Passover lamb was to be sacrificed on this day and then prepared in the afternoon on the 14th day of the first month, but you do not eat it until the first day of Unleavened Bread. This is why in the New Testament all four gospels refer to it as Preparation Day. Passover is a day of redemption through the blood of the lamb. Passover retells and celebrates the Story of Redemption as the LORD God saved His people and gave them hope by securing physical freedom from the bondage of slavery and oppression in Egypt. We also remember that Messiah Yeshua was crucified on Passover. Everyone who enters the kingdom of God will have a Passover experience, because they have accepted Messiah as their Passover Lamb.



Leviticus 23:6 tells us that the next day, the fifteenth day of the same month, the Feast of Unleavened Bread begins. The Feast of Unleavened Bread represents purity, humility, and the character of God. Leaven represents sin and we are called to be a people without sin, a people without leaven. It is only through the Passover sacrifice that we can be an unleavened people. The children of Yisrael had to leave Egypt in a hurry and there was no time to prepare bread, so they had to make it without leaven. The leaven, which represents sin, was left behind. The Feast of Unleavened Bread is for seven days, and in Leviticus 23:7-8 we read that on the first day there shall be no work, but there shall be a holy assembly. This day was to be set apart for the things of God. The Children



of Yisra'el were instructed to offer an offering made by fire to God for seven days. This festival must also be celebrated in Jerusalem. Just as Yeshua died on Passover, Yeshua entered the tomb during the Feast of Unleavened Bread. We cannot keep all of the commands for this festival now because we do not have a temple, but we can proclaim and acknowledge what these days represent, what they commemorate and what they point to in the future. During these seven

days of Unleavened Bread, one should push out the world and all our activities and focus on what God has done through the work of Messiah Yeshua, setting us free from sin (leaven) in our lives.



The next festival in our biblical calendar is the Feast of First Fruits. It could only take place once the Children of Yisra'el were in the land of Yisra'el. This was an appointed time connected to their agricultural cycle, and it occurred during the week of Passover. In Leviticus 23:11, God told the Yisra'elites that when they came into the land which He was going to give them and reaped their harvest, they were to bring a sheaf (omer) of barley as a first fruits offering to the priest. They processed it into fine flour in the Temple and pressed it before God as a wave offering. This was a one-day event, and this wave offering related to Joy and Victory! This was the day of Yeshua's resurrection! How appropriate that there



would be a wave offering symbolizing victory! We as followers of Yeshua celebrate in honor of Messiah's finished work. Messiah Yeshua is the only One Who can deliver us from our sin.

Leviticus 23:16 tells us to count 50 days from the day after the seventh Sabbath during the Feast of Unleavened Bread. Then you should offer a new grain offering to the LORD. This is called the Festival of Weeks (Shavu'ot). On each of the fifty days leading up to the Festival of Weeks an omer of barley was brought to the Temple each day, adding up to a total of fifty omers, the fiftieth occurring on Shavuot, the Feast of Weeks. This festival was also known as Pentecost. Messiah Yeshua poured out His Spirit on believers on this day. Do you see the connection? None of these festivals are by chance. They all give us a greater understanding of the work of Messiah.



Leviticus 23 now takes us to the fall festivals. The Feast of Trumpets (Rosh Hashanah) is the first Fall festival. Leviticus 23:24 -25 says, "Speak to the children of Yisrael saying: In the seventh month, on the first day of the month, you shall have Sabbath-rest, a memorial of blowing of trumpets, a holy assembly. You shall do no customary work on it, and you shall offer an offering made by fire to the Lord." This day was marked as a day of remembering all that the LORD had done. Ten days after the Feast of



Trumpets is the Day of Atonement, also called Yom Kippur. Leviticus 23:27 says the 10th day of the seventh month shall be the Day of Atonement. The Priests were to cleanse the Temple/Tabernacle so that God would continue to have His presence there. This festival provided atonement for the sins of Yisra'el, and a person's deliberate sins. It only covered their sins for a year and the process needed to be repeated every year. Atonement could only cover their sins, and this is why redemption is better. This day helps us get a better understanding of what Messiah Yeshua did for us on the cross. Because of the work of Messiah, once and for all, our sins are forgiven and we no longer have to atone for them once a year. We can however reflect on our sins on this day and ask God to reveal any sin in our life that we need to take to Him.

The next festival is the Feast of Tabernacles, also called Festival of Sukkot. In Leviticus 23:34 we learn this festival is to begin on the fifteenth day of the seventh month. The Feast of Tabernacles shall be for seven days to the LORD. On the first day no work shall be done and there shall be a holy assembly. The Feast of Tabernacles required that the children of Yisra'el dwell in a temporary structure for the seven days, and the Feast must be observed in Jerusalem. They were to offer an offering made by fire to the LORD for seven days. On the 8th day (שְׁמִינִי אֶצֶרֶת - Shemini Atzeret, the final fall festival) they were to have a holy assembly and offer an offering made by fire to the LORD. No work is to be done on this day..



Sukkot was considered one of the most joyous of all the feasts. There is joy in the purposes of God. There is joy when we depend on Him and trust Him. Every citizen of Yisra'el was commanded to dwell in sukkot (or booths) for seven days. The message God teaches is 'Trust Me, rely on Me.' You can still do this today. You can remember all that God has done in your life just as the children of Yisra'el remember the 40 years they lived in temporary shelters in the wilderness. You will not be able to celebrate these festivals according to law completely because we no longer have a Temple, but it is important to remember and proclaim these festivals of God. Remembering these festivals sets us apart and makes us distinct to the world, a reflection of God's Holiness. We remember what God has done and what He is going to do. We need to honor the commands of God and seek to be a people that can be used for His Holy purposes!

Holy

קָדוֹשׁ

(“kadosh”)

Haftarah

In this week's Haftarah we learn that God makes distinctions among the Levites. To be a good student of the Bible, let's look back to Ezekiel 44:10-14. In Ezekiel 44:10 we see God stating that the Levites went far from Him, when Israel went astray and sought after idols. God says they shall bear their iniquities. They could minister in the Temple, but they could not come near to God.

Remember God is Holy and the Levites were priests and they were called to be holy. The Levites suffered consequences for their sin. The same is true for our lives. We may be forgiven but there can still be consequences for our sin. The Levites would be restricted in what they could do to serve in the Temple. In Ezekiel 44:13 we read that they shall not come near God to minister to Him as priests, nor come near any of His holy things, nor into the Most Holy Place. Only the Zadok line of Levites could come near God. This is where our Haftarah officially starts.

In Ezekiel 44:15 God says that the Zadok line of Levites could come near Him to minister to Him because they remained pure and holy serving the LORD when the other priests did not. God said that they could enter His sanctuary and come near His table to minister to Him.

They modeled holy behavior and God blessed their faithfulness. Just as God gave guidelines for the priests in Leviticus, He gave guidelines to Zadok's line. These guidelines set them apart and made them a distinct people. They would model holy behavior and teach the people to live set apart for God.

“But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood,” says the Lord God.”
-Ezekiel 44:15 NKJV

We are also called to be set apart as the priests in our Torah portion. Once we

become followers of Messiah Yeshua we are called to be holy. Ezekiel 44:23 says “And they shall teach My people the difference between holy and the unholy, and cause them to discern between clean and unclean.” We have a unique call as followers of Messiah Yeshua to discern between things

that are holy and things that are not. We can learn from these passages of Scripture and we can apply it to our lives. Do we want to live in a way that causes others to stumble and does not reflect God's Holiness? Or do we want to stand apart as the Zadok line of Levites did and reflect God's Holiness? We can learn from these passages and let them teach us to be spiritually sensitive to things that have a Holy purpose. We no longer have a Temple with holy things as the priests had, but we can learn the principles being taught to submit to God's authority and that still applies today.



Torah Quiz

- 1 What happened to the priest's daughter who became a harlot and profaned herself?
- 2 Were the priests allowed to make any bald spot on their head?
- 3 If a woman was divorced, was she allowed to marry a priest?
- 4 How much of an ephah of fine flour shall be in each cake that was presented before the LORD in the Tabernacle?
- 5 The priests were prohibited from going to most funerals. Whose funeral were they allowed to attend?
- 6 If the priest had a broken bone were they allowed to serve?
- 7 Shall a man who has discharge from a wound eat of holy offerings?
- 8 When a sheep or goat is born how many days must it be with its mother before it is sacrificed?
- 9 If you committed blasphemy against God what was the penalty?
- 10 How many total loaves of bread were there in the two rows that were placed on the pure gold table before the LORD?

Answers to Torah Quiz
1. she shall be burned with fire, 2. no, 3. no, 4. two-tenths, 5. mother, father brother sister, wife, son, daughter, 6. no, 7. no, 8. seven days, 9. death, 10. twelve loaves

The Chosen Stones and His Chosen People

1 Peter 2:4-10

Pray First

Father God,

We praise You because You are our Chief Cornerstone, our firm foundation. Salvation is only found through You. As we seek to serve You may our lives be well pleasing to You.

Teach us today how to be living sacrifices.

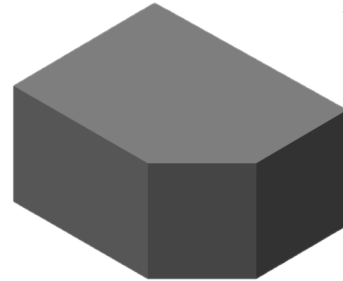
In Yeshua's name we pray,

Amen

Read 1 Peter 2:4-10

In this week's New Testament portion of Scripture, Peter (Kefa), a disciple (talmid - תלמיד) of Yeshua (Jesus), was teaching followers of Yeshua how to live according to God's Word. In 1 Peter 2:4-5, Peter began by telling the reader that Yeshua is our Cornerstone. We see this mentioned in the Old Testament: Psalm 118:22, "The stone which the builders rejected has become the chief cornerstone." Peter points out that followers of Yeshua are so closely identified with Him that we are called living stones. Living stones are foundations and verse 5 tells us that living stones are being built up as a spiritual house, a holy priesthood (Kohen) to offer up spiritual sacrifices acceptable to God. Followers of Yeshua are to be living sacrifices. Our lives should be lived in a way that is well pleasing to the Lord.

In 1 Peter 2:6 we read "Behold I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to



shame." In 1 Peter 2:7-8 Peter explained that those who believe in Yeshua are precious but those who are disobedient to the Word of God are a stumbling block.

Peter goes on to tell us that we are a holy Priesthood, both Jew and Gentile- all who believe in Yeshua. 1 Peter 2:9 says that we are not only a Holy Priesthood but that we are a Holy Nation, His own special people. This is so we may proclaim the Praises of Yeshua because He called us out of darkness into His marvelous light. As we read this Scripture it reminds the reader of the priests we are studying in Leviticus. The Levitical Priesthood will always have a place in God's Kingdom. We do not replace them, we learn from their principles as revealed in the truth of Scripture, because we have a similar calling on our lives as followers of Yeshua. We are to represent God before the people and the people before God.

We read in the Torah and in the Haftorah portions this week that priests were called to be Holy. They were called to higher standards, and as followers of Yeshua we are called to higher standards. They were to be holy to reflect a Holy God. We are called to be holy to reflect a Holy God.

Peter ended this portion of Scripture by telling the reader that once we were not a people who had not obtained mercy but now we are a people that have obtained mercy. Praise God for His mercy and His instructions so that we may live as living sacrifices for Him.

Priests

Were called to be Holy

Were called to be distinct

Were to be obedient to
God's commands

Were called to keep God's
appointed festivals

Were to be servants of God

New Covenant Believers

Are called to be Holy

Are called to be distinct

Are to be obedient to
God's commands

Are called to remember God's
appointed festivals

Are to be servants of God

The "Appointed Times"

Can you write the Hebrew word "moedim"
which means "appointed times"?

First, trace the letters over the light gray print
to practice.

Then try it yourself in the spaces below.

מועדים

מועדים

מועדים