

עֹמֵר אִמֵּר (SPEAK) PART 2 LEV 22:1-23:44, ZECH 14:1-19, COL 2:16-17

Last week, we read about what is and is not acceptable for the office of Cohen, now we are going into what is acceptable for a sacrifice, and finally it all comes to a culmination with a purpose... This is all for His appointed times! But first let's start out with a little imagery of the Levitical system (Tabernacle/Temple & Priesthood) being a shadow of the Heavenly...

Heb 4:14-15 *Therefore, since we have a great cohen gadol who has passed through to the highest heaven, Yeshua, the Son of God, let us hold firmly to what we acknowledge as true. For we do not have a cohen gadol unable to empathize with our weaknesses; since in every respect he was tempted just as we are, the only difference being that he did not sin.*

Heb 5:1-6 *For every cohen gadol taken from among men is appointed to act on people's behalf with regard to things concerning God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and with those who go astray, since he too is subject to weakness. Also, because of this weakness, he has to offer sacrifices for his own sins, as well as those of the people. And no one takes this honor upon himself, rather, he is called by God, just as Aharon was. So neither did the Messiah glorify himself to become cohen gadol; rather, it was the One who said to him, "You are my Son; today I have become your Father." Also, as he says in another place, "You are a cohen forever, to be compared with Malki-Tzedek (Psa 110:4)." **v10** since he had been proclaimed by God as a cohen gadol to be compared with Malki-Tzedek.*

Heb 6:19-20 *We have this hope as a sure and safe anchor for ourselves, a hope that goes right on through to what is inside the parokhet, where a forerunner has entered on our behalf, namely, Yeshua, who has become a cohen gadol forever, to be compared with Malki-Tzedek.*

Heb 7:5-6 *Now the descendants of Levi who became cohanim have a commandment in the Torah to take a tenth of the income of the people, that is, from their own brothers, despite the fact that they too are descended from Avraham. But Malki-Tzedek, even though he was not descended from Levi, took a tenth from Avraham. Also, he blessed Avraham, the man who received God's promises;*
v8 *Moreover, in the case of the cohanim, the tenth is received by men who die; while in the case of Malki-Tzedek, it is received by someone who is testified to be still alive.*

Heb 7:11-19 *Therefore, if it had been possible to reach the goal through the system of cohanim derived from Levi (since in connection with it, the people were given the Torah), what need would there have been for another, different kind of cohen, the one spoken of as to be compared with Malki-Tzedek and not to be compared with Aharon? For if the system of cohanim is transformed, there must of necessity occur a transformation of Torah. The one about whom these things are said belongs to another tribe, from which no one has ever served at the altar; for everyone knows that our Lord arose out of Y'hudah, and that Moshe said nothing about this tribe when he spoke about cohanim. It becomes even clearer if a "different kind of cohen," one like Malki-Tzedek, arises, one who became a cohen not by virtue of a rule in the Torah concerning physical descent, but by virtue of the power of an indestructible life. For it is stated, "You are a cohen FOREVER, to be compared with Malki-Tzedek. (Psa 110:4)" Thus, on the one hand, the earlier rule is set aside because of its weakness and inefficacy (for the Torah did not bring anything to the goal); and, on the other hand, a Hope of something better is introduced, through which we are drawing near to God.*

Heb 7:26-28 *This is the kind of cohen gadol that meets our need — holy, without evil, without stain, set apart from sinners and raised higher than the heavens; one who does not have the daily necessity, like the other*

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cohanim g'dolim, of offering up sacrifices first for their own sins and only then for those of the people; because he offered one sacrifice, once and for all, by offering up himself. For the Torah appoints as cohanim g'dolim men who have weakness; but the text which speaks about the swearing of the oath, a text written later than the Torah, appoints a Son who has been brought to the goal forever.

Heb 8:1-6 Here is the whole point of what we have been saying: we do have just such a cohen gadol as has been described. And he does sit at the right hand of HaG'dulah in heaven. There he serves in the Holy Place, that is, in the true Tent of Meeting, the one erected not by human beings but by **YHWH**. For every cohen gadol is appointed to offer both gifts and sacrifices; so this cohen gadol too has to have something he can offer. Now if he were on earth, he wouldn't be a cohen at all, since there already are cohanim offering the gifts required by the Torah. But what they are serving is only a copy and shadow of the heavenly original; for when Moshe was about to erect the Tent, God warned him, "See to it that you make everything according to the pattern you were shown on the mountain. (**Exo 25:40 & Num 8:4**)" But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

Heb 9:1-12 Now the first covenant had both regulations for worship and a Holy Place here on earth. A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence. Behind the second parokhet was a tent called the Holiest Place, which had the golden altar for burning incense and the Ark of the Covenant, entirely covered with gold. In the Ark were the gold jar containing the man, Aharon's rod that sprouted and the stone Tablets of the Covenant; and above it were the k'ruvim representing the Sh'khinah, casting their shadow on the lid of the Ark — but now is not the time to discuss these things in detail. With things so arranged, the cohanim go into the outer tent all the time to discharge their duties; but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people. By this arrangement, the Ruach HaKodesh showed that so long **as the first Tent had standing, the way into the Holiest Place was still closed. This symbolizes the present age** and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers. For they involve only food and drink and various ceremonial washings — regulations concerning the outward life, imposed until the time for God to reshape the whole structure. But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world), he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

Heb 9:23-26 Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these. For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God. Further, he did not enter heaven to offer himself over and over again, like the cohen hagadol who enters the Holiest Place year after year with blood that is not his own; for then he would have had to suffer death many times — from the founding of the universe on. But as it is, he has appeared once at the end of the ages in order to do away with sin through the sacrifice of himself.

Heb 10:1-5 For the Torah has in it a shadow of the good things to come, but not the actual manifestation of the originals. Therefore, it can never, by means of the same sacrifices repeated endlessly year after year, bring to the goal (atone for) those who approach the Holy Place to offer them. Otherwise, wouldn't the offering of those sacrifices have ceased? For if the people performing the service had been cleansed once

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and for all, they would no longer have sins on their conscience. No, it is quite the contrary — in these sacrifices is a reminder of sins, year after year. For it is impossible that the blood of bulls and goats should take away sins (Isa 1:11). This is why, on coming into the world, he says, "It has not been your will to have an animal sacrifice and a meal offering; rather, you have prepared for me a body.

Yeshua is our perfect and Heavenly Cohen Gadol, Heaven is our perfect Temple, but as long as we are on earth we will be dealing with the imperfect Levitical system. Remember the Torah is perfect but men are not. The Torah never completely “atoned” for sins, rather only temporarily covered them, Yeshua’s death is atonement for our sins. Ok, with this in mind lets start the parsha...

Lev 22:1-16 YHWH said to Moshe, "Tell Aharon and his sons to separate themselves from the holy things of the people of Isra'el which they set apart as holy for me, so that they will not profane my holy name; I am **YHWH**. Tell them, 'Any descendant of yours {Levites} through all your generations who approaches the holy things that the people of Isra'el consecrate to **YHWH** and is unclean will be cut off from before me; I am **YHWH**. " 'Any descendant of Aharon with tzara`at or a discharge is not to eat the holy things until he is clean. Anyone who has touched a person made unclean by a dead body, or who has had a seminal emission, or who has touched a reptile or insect that can make him unclean, or a man who is unclean for any reason and who can transmit to him his uncleanness — the person who touches any of these will be unclean until evening and is not to eat the holy things unless he bathes his body in water. After sunset he will be clean; and afterwards, he may eat the holy things; because they are his food. But he is not to eat anything that dies naturally or is torn to death by wild animals and thereby make himself unclean; I am **YHWH**. The cohanim must observe this charge of mine; otherwise, if they profane it, they will bear the consequences of their sin for doing so and die in it; I am **YHWH**, who makes them holy. " 'No one who is not a cohen may eat anything holy, nor may a tenant or employee of a cohen eat anything holy. But if a cohen acquires a slave, either through purchase or through his being born in his household, he may share his food. If the daughter of a cohen is married to a man who is not a cohen, she is not to have a share of the food set aside from the holy things. But if the daughter of a cohen is a widow or divorcee and has no child, and she is sent back to her father's house as when she was young, she may share in her father's food; but no one not a cohen is to share in it. If a person eats holy food by mistake, he must add **one-fifth*** to it and give the holy food to the cohen. They are not to profane the holy things of the people of Isra'el that they have set apart for **YHWH** and thus cause them to bear guilt requiring a guilt offering, by eating their holy things; because I am **YHWH**, who makes them holy.' " *one fifth is a commonality thought scripture/tradition of the restoration **Exo 30:13, Lev 5:16, Lev 6:5, & Lev 27:13-31**

v5 “or a man who is unclean for any reason and who can transmit to him his uncleanness” Lev 11 gives most of the list of things that make you unclean...

- Touching the carcass of a winged swarming creatures having four feet **Lev 11:23-25**
- Touching the carcass of whatever goes on its paws, among all animals that go on all fours **Lev 11:27**
- Touching while dead the small creatures that swarm on the ground: the weasel, the mouse, the various kinds of lizards, the gecko, the land crocodile, the skink, the sand-lizard and the chameleon. **Lev 11:29-31**
- Touching or carrying the carcass of a clean animal **Lev 11:39-40**
- Entering a house infected with Tzara`at **Lev 14:46**
- Touching the bed, sitting in the same chair as, touching anything that was below the person with discharge, or touching someone who has a discharge **Lev 15:5-11**
- After a seminal emission **Lev 15:16**

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- After sexual relations **Lev 15:18**
- Touching a woman, her bed or anything she sits on, while in the state of niddah **Lev 15:19-23**
- Anyone who eats an animal who died naturally or was torn to death **Lev 17:15**

One of the important things about **Leviticus** is that it teaches between clean and un-clean, clean things are ultimately a shadow of what's in Heaven, as all of **YHWH's** cohen (us) will be wearing CLEAN white robes (**Rev 19:8**)...

Rev 21:27 *Nothing impure (un-clean) may enter it, nor anyone who does shameful things or lies; the only ones who may enter are those whose names are written in the Lamb's Book of Life.*

And the whore of Babylon is a home for all things unclean both physically and spiritually...

Rev 18:2 *He cried out in a strong voice, "She has fallen! She has fallen! Bavel the Great! She has become a home for demons, a prison for every **unclean spirit**, a prison for **every unclean, hated bird**.*

v12 you see that the lineage passes though the male line, not the female line as prescribed by modern pharisaic Judaism.

Lev 22:17-33 **YHWH** said to Moshe, "Speak to Aharon and his sons and to the entire people of Isra'el; tell them: 'When anyone, whether a member of the house of Isra'el or a foreigner living in Isra'el, brings his offering, either in connection with a vow or as a voluntary offering, and brings it to **YHWH** as a burnt offering, in order for you to be accepted, you must bring a male without defect from the cattle, the sheep or the goats. You are not to bring anything with a defect, because it will not be accepted from you. Whoever brings a sacrifice of peace offerings to **YHWH** in fulfillment of a vow or as a voluntary offering, whether it come from the herd or from the flock, it must be unblemished and without defect in order to be accepted. If it is blind, injured, mutilated, has an abnormal growth or has festering or running sores, you are not to offer it to **YHWH** or make such an offering by fire on the altar to **YHWH**. If a bull or lamb has a limb which is too long or short, you may offer it as a voluntary offering; but for a vow it will not be accepted. An animal with bruised, crushed, torn or cut genitals you are not to offer to **YHWH**. You are not to do these things in your land, and you are not to receive any of these from a foreigner for you to offer as bread for your God, because their deformity is a defect in them — they will not be accepted from you.' " **YHWH** said to Moshe, "When a bull, sheep or goat is born, it is to stay with its mother for seven days; but from the eighth day on, it may be accepted for an offering made by fire to **YHWH**. However, no animal is to be slaughtered together with its young on the same day, neither cow nor ewe. "When you offer a sacrifice of thanksgiving to **YHWH**, you must do it in a way such that you will be accepted. It must be eaten on the same day it is offered; leave none of it till morning; I am **YHWH**. "You are to keep my mitzvot and obey them; I am **YHWH**. You are not to profane my holy name; on the contrary, I am to be regarded as holy among the people of Isra'el; I am **YHWH**, who makes you holy, who brought you out of the land of Egypt to be your God; I am **YHWH**."

The perfection demanded in the animals offered for sacrificing is an obvious shadow of what Messiah did...

Heb 9:13-14 *For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity; then how much more the blood of the Messiah, who, through the*

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*eternal Spirit, offered himself to God as **a sacrifice without blemish**, will purify our conscience from works that lead to death, so that we can serve the living God!*

v27 is a small shadow of what is to come... Seven days on earth, then it is destroyed by fire on the eighth...

v31 its seems like not obeying His mitzvot (Torah) is profaning his name (see **Pro 30:9**)...

Isa 56:6 "And the foreigners who join themselves to **YHWH** to serve him, to **love the name of YHWH**, and to be his workers, all who keep Shabbat and do not profane it, and **hold fast to my covenant**,

Jer 34:16 But then you changed your minds. **You profaned my name** when each of you took back his male and female slaves, whom you had set free to live as they wished, and brought them back into subjection as your slaves.'

Ezek 20:39 "As for you, house of Isra'el, here is what **YHWH** Elohim says: 'Go on serving your idols, every one of you! But afterwards, [I swear that] you will listen to me, and you will no **longer profane my holy name** with your gifts and with your idols.

Ezek 36:20 When they came to the nations they were going to, **they profaned my holy name**; so that people said of them, 'These are **YHWH's** people, who have been exiled from his land.'

Ezek 36:23 I will set apart **my great name** to be regarded as holy, since it has been profaned in the nations — you profaned it among them. The nations will know that I am **YHWH**,' says **YHWH** Elohim, 'when, before their eyes, I am set apart through you to be regarded as holy.

Ezek 39:7 I will make my holy name known among my people Isra'el; I will not allow my holy name to be profaned any longer. Then the Goyim will know that I am **YHWH**, the Holy One in Isra'el.

This is where we are at today! He is restoring His Torah so that his name will no longer be profaned, so that we will know His name "**YHWH**"

All these commandments of perfection from sacrifices to cleanliness of the office of Cohen and all the implications and shadows of Yeshua lead up to this, His set apart feasts...

Lev 23:1-44 **YHWH** said to Moshe, "Tell the people of Isra'el: 'The designated times of **YHWH** which you are to proclaim as holy convocations are my designated times. " 'Work is to be done on six days; but the seventh day is a Shabbat of complete rest, a holy convocation; you are not to do any kind of work; it is a Shabbat for **YHWH**, even in your homes. " 'These are the designated times of **YHWH**, the holy convocations you are to proclaim at their designated times. " 'In the first month, on the fourteenth day of the month, between sundown and complete darkness, comes Pesach for **YHWH**. On the fifteenth day of the same month is the festival of matzah; for seven days you are to eat matzah. On the first day you are to have a holy convocation; don't do any kind of ordinary work. Bring an offering made by fire to **YHWH** for seven days. On the seventh day is a holy convocation; do not do any kind of ordinary work.' " **YHWH** said to Moshe, "Tell the people of Isra'el, 'After you enter the land I am giving you and harvest its ripe crops, you are to bring a sheaf of the firstfruits of your harvest to the cohen. He is to wave the sheaf before **YHWH**, so that

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you will be accepted; the cohen is to wave it on the day after the Shabbat. On the day that you wave the sheaf, you are to offer a male lamb without defect, in its first year, as a burnt offering for **YHWH**. Its grain offering is to be one gallon of fine flour mixed with olive oil, an offering made by fire to **YHWH** as a fragrant aroma; its drink offering is to be of wine, one quart. You are not to eat bread, dried grain or fresh grain until the day you bring the offering for your God; this is a permanent regulation through all your generations, no matter where you live. " 'From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count seven full weeks, until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to **YHWH**. You must bring bread from your homes for waving — two loaves made with one gallon of fine flour, baked with leaven — as firstfruits for **YHWH**. Along with the bread, present seven lambs without defect one year old, one young bull and two rams; these will be a burnt offering for **YHWH**, with their grain and drink offerings, an offering made by fire as a fragrant aroma for **YHWH**. Offer one male goat as a sin offering and two male lambs one year old as a sacrifice of peace offerings. The cohen will wave them with the bread of the firstfruits as a wave offering before **YHWH**, with the two lambs; these will be holy for **YHWH** for the cohen. On the same day, you are to call a holy convocation; do not do any kind of ordinary work; this is a permanent regulation through all your generations, no matter where you live. " 'When you harvest the ripe crops produced in your land, don't harvest all the way to the corners of your field, and don't gather the ears of grain left by the harvesters; leave them for the poor and the foreigner; I am **YHWH** your God.' " **YHWH** said to Moshe, "Tell the people of Isra'el, 'In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. Do not do any kind of ordinary work, and bring an offering made by fire to **YHWH**.' " **YHWH** said to Moshe, "The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to **YHWH**. You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before **YHWH** your God. Anyone who does not deny himself on that day is to be cut off from his people; and anyone who does any kind of work on that day, I will destroy from among his people. You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. It will be for you a Shabbat of complete rest, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening." **YHWH** said to Moshe, "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to **YHWH**. On the first day there is to be a holy convocation; do not do any kind of ordinary work. For seven days you are to bring an offering made by fire to **YHWH**; on the eighth day you are to have a holy convocation and bring an offering made by fire to **YHWH**; it is a day of public assembly; do not do any kind of ordinary work. " 'These are the designated times of **YHWH** that you are to proclaim as holy convocations and bring an offering made by fire to **YHWH** — a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day — besides the Shabbats of **YHWH**, your gifts, all your vows and all your voluntary offerings that you give to **YHWH**. " 'But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of **YHWH** seven days; the first day is to be a complete rest and the eighth day is to be a complete rest. On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of **YHWH** your God for seven days. You are to observe it as a feast to **YHWH** seven days in the year; it is a permanent regulation, generation after generation; keep it in the seventh month. You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah, so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am **YHWH** your God.' " Thus Moshe announced to the people of Isra'el the designated times of **YHWH**.

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Feast	Fulfillment	Future
1. Shabbat	Earth Created, YHWH rested Gen 2:2	Satan is locked away for 1,000 years Rev 20:2-3
2. Pesach	Egypt punished by plagues Exo 8:1- 11:6 , Israel spared, covered by the blood of the Lamb Exo 12:7 . YHWH parts water and leads his people to the Land Exo 14:15-29 . All Israel is saved from the enemy and sings the song of Moses Exo 15:1-21 . Later, Yeshua is sacrificed as the Passover Lamb. Luke 22:7-16	The entire world is punished by plagues Rev 8:7 - 9:15 & 16:3-21 , Israel spared, sealed. YHWH parts water to bring His people back to the land Isa 11:15 . All Israel is saved (aka 144,000) and sing the song of Moses Rev 14:3 & 15:2-4 We take the cup of the “New Covenant” and it is fully enacted in Heaven Luke 22:14-20
3. First Fruits	Yeshua is Resurrected Rom 11:16, 1Cor 15:20-23	His “Two Witnesses” come back to life Rom 8:23, 2Th 2:13, Jas 1:18, Rev 11:11 & Rev 14:4
4. Shavuot	Giving of the Torah Exo 19, 20 & 24 , and Ruach Acts 2:1-4 (i.e writing it on our hearts the “New Covenant” beginning to be enacted Jer 31)	His “Two witnesses” (Ephraim and Judah) are filled with the Ruach and prophecy Rev 11:3
5. Yom Teruah	Day of the great Shofar Lev 23:24	Yeshua returns Isa 27:13, Mat 24:31, Mat 24:36
6. Yom Kippur	Entering into the Holy of Holies for sins Exo 30:10, Lev 16:34, Lev 23:27-32 & Heb 9:7	All are Judged Rev 20:12-13
7. Sukkot	Dwelling in tents Lev 23:32-43 & Deut 16:13-14 , YHWH came into all the Temples on Sukkot 1Kings 8:2-16, 2Chron 7:1-16 & Neh 8:8-18 . Yeshua’s birth (God with us Immanuel) 1 st day, and His circumcision on the 8 th day Luke 2:21	Yeshua comes into Ezekiel’s Temple Ezek 43:1-4 . All nations who attack Israel, must go to Jerusalem for Sukkot or be punished Zech 14:16-19 ! We dwell (Sukkah) with him in Heaven Rev 21:3

*A **Jubilee year** will be the year of Messiahs return, and also **Chanukah** will have another fulfillment after the Anti-messiah sets himself up in the Temple...