

# Parasha Emor

Leviticus 21:1-24:23  
Ezekiel 44:15-31  
Luke 14:12-24

## The Torah Portion at a Glance



The Torah section of Emor ("speak") begins with the special laws pertaining to the kohanim ("priests"), the Cohen HaGadol ("High Priest"), and the Temple Service: A Cohen may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative. A Cohen may not marry a divorcee or a woman with a promiscuous past; a Cohen Gadol can marry only a virgin. A Cohen with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

A newborn calf, lamb, or kid must be left with its mother for seven days before being eligible for an offering; one may not slaughter an animal and its offspring on the same day.

The second part of Emor lists the annual Callings of Holiness -- the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Aviv; the seven-day Passover festival beginning on 15 Aviv; the bringing of the Omer offering from the first barley harvest on the 2nd day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer, culminating in the festival of Shavuot on the 50th day; a "remembrance of shofar blowing" on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival -- during which we are to dwell in huts for seven days and take the "Four Kinds" -- beginning on 15 Tishrei; and the immediately following holiday of the "8th day" of Sukkot (Shemini Atzeret).

Next the Torah discusses the lighting of the Menorah in the Temple, and the showbread placed weekly on the table there.

Emor concludes with the incident of a man executed for blasphemy, and the penalties for murder (death) and for injuring one's fellow or destroying his property (monetary compensation).

(adapted from chabad.org)

## The Messiah in the Torah Portion

The Levitical Laws of this week's Torah portion includes the well known principle of "an eye for an eye and a tooth for a tooth." This concept has been misunderstood by many who fail to understand the passage in context of the whole of Scripture. Yes, the Torah does call for strict justice for sin. The wages of sin is death. This judgment for sin was paid by the Messiah Y'shua and is available to anyone who calls upon His name. The name "Y'shua" is the name of salvation from the punishment

of "an eye for an eye and a tooth for a tooth." This can be seen as the letters that make up the Savior's name are studied.

Hebrew is an amazing language. It resembles hieroglyphics more than it does English, in the sense that each Hebrew letter is full of meaning and symbolism. In English an "a" is an "a" and nothing more. Yet in Hebrew each letter is assigned a number and a word picture based upon ancient scripts. A Hebrew word can be better understood by examining each letter used and comparing how these correspond and relate to each other. For example, there's nothing special about the English word "dog." But in Hebrew, a dog is "kelev." This Hebrew term for dog communicates depth and definition as to what a "kelev" really is. Kelev is a compound word made from two basic Hebrew terms. "Ke" in Hebrew means "as or like." While "lev" is the Hebrew word for "heart." Kelev is a Hebrew word picture showing that a dog is "like the heart" of man. Or a dog is a man's best friend. Wow! (Or is it bow wow?)

It is no surprise then that the name of Savior is also highly symbolic. At the most basic meaning, the Messiah's name is explained when it is given by the angels. "She will give birth to a son, and you are to give him the name Y'shua, because he will save his people from their sins," Matthew 1:21. Clearly, "Y'shua" means salvation. This meaning is further magnified by examining each letter of the Savior's name.

In Hebrew Y'shua is spelled with the letters yod-shin-vav-ayin. Together, these letters powerfully exhibit the Savior's life and ministry. The first letter in the Savior's name is the "yod". The yod is also the first letter in the Divine name of the Father, spelled Yod – Hey – Vav – Hay - YHWH. YHWH is the name given to Moses at the burning bush. This name is to be used by all Bible believers as a "memorial forever," Exodus 3:15. YHWH means "to be." YHWH is and YHWH is His name. However, this name has been hidden behind the English words "LORD" and "GOD" in modern Bibles. Today, people all over the world are rejecting false titles and accepting the true name of the Father. The prophecy of Zephaniah 3:9 is coming true, "For I shall turn unto the peoples a clean lip, so that they all call on the name YHWH, to serve Him." YHWH is restoring the holy Hebrew tongue and the majesty of his name, starting with the yod.

The modern script of the letter yod resembles a coma suspended in the air. The actual Hebrew word "yod" means "arm or hand." The "arm or hand of YHWH" is an idiom repeated time and time again in the Scriptures. This phrase is a picture of strength and power, pointing to Y'shua the Messiah. It was the arm of YHWH that conquered Pharaoh and his army. And the psalmist declared, "You scattered Your enemies with Your mighty arm," 89:10. The arm of YHWH brings deliverance and victory. Whenever you read about the hand or arm of YHWH in the Bible, this is prophetically referring to person of Y'shua.

Another letter in both YHWH and Y'shua's names is the vav. This letter resembles a hook and means "nail." The vav is also the number 6, the number of man. Y'shua came as the Son of Man. He is YHWH in the flesh. What does the vav teach us about Y'shua? Remember that Hebrew letters are pictures and symbols. The connection in these letters is apparent. Y'shua (the yod) came as the son of man (the vav) to offer His life as a sacrifice. His hands (yod) were pierced by a nail (vav) to bring salvation. Y'shua was crucified through his hands and feet, as prophesied in Psalm 22:16 – "The assembly of the wicked have enclosed me. They have pierced my hands and my feet." The letters in Y'shua's name foretell His death. There is no other name given unto man for salvation. But why did he have to die such a cruel death? This question is also answered in His name.

Y'shua came to offer His life as the remedy to sin and death. Whenever you read the term "salvation" in an English Bible, it is almost certainly the name of the Messiah translated from the Hebrew. His name is actually found all throughout the Older Testament. . When the Patriarch Jacob (Ya'acov in

Hebrew) prayed in Genesis 49:18, he actually used the name of the coming Savior. He said, "I have waited for thy salvation / Y'shua." Jacob trusted in Y'shua even before Y'shua was born into this world! In Psalm 62:6, David too proclaims his faith in Y'shua, "He alone is my rock and my Y'shua / salvation, I will not be moved." People living during Older Testament times were redeemed by putting their faith in Y'shua. The sacrificial system did not save anyone. In Hebrews 10:4 we read, "for it is not possible that the blood of bulls and goats could take away sins." Salvation has always been by grace through faith in the salvation of the Almighty.

His very name doesn't just mean salvation, it is salvation! "Neither is there salvation / Y'shua in any other: for there is none other name under heaven given among men, whereby we must be saved," Act 4:12. Y'shua came to save us from our sins and to redeem man from the curse of the law. He did NOT come to remove the Law, or "Torah" in Hebrew. The Torah is the first five books of the Bible. These books explain how a believer is to walk out their faith. Instructions are given in the Torah for every part of life, including how to get along with fellow man and how to properly worship YHWH. Disobedience to the commands in the Torah is called "sin." The Torah explains what sin is. But the Torah is not sin. Romans 7:12, "So then, the Torah is holy, and the commandment is holy, righteous and good." Y'shua didn't come to save us from the Law but from our breaking of the law. He said, "think not that I have come to abolish the Torah or the Prophets," in Matthew Chapter 5. Y'shua paid the price for mankind's Torah breaking. He suffered the curses of our disobedience. The last remaining letters in Y'shua's name show how He conquered the curse of sin. These last two letters in the Messiah's wonderful name are the "ayin" and the "shin." These letters have a special connection, so they will be discussed together. The shin resembles a "w" and is one of the most widely used Hebrew letters. In paleo-Hebrew, the shin was a picture of a tooth. Today the Hebrew word "shin" means "tooth or chewing."

The final letter in the name of Y'shua is the "ayin." In ancient times, this letter was drawn as an eye. In modern Hebrew, the word ayin means "eye." The eye and the tooth, the ayin and the shin, show us the power of sin. Combined, the yod, vav, shin, and ayin show us the power of YHWH.

In the legal world there is a principal called "lex talionis." This form of law says that the punishment must fit the crime. In the Law of Moses, the Torah, punishments are given for different offenses against YHWH or man. The Torah explains in exact terms how a person is to treat their neighbor and worship YHWH. Sin comes when a person one doesn't follow the Torah. "Sin is lawlessness," says 1 John. The punishment for sins, big or small, is separation from YHWH. This is the curse of the Torah. "The wages of sin is death," Romans 6:23. All have sinned and fallen short of the requirements of the Torah. All, that is, except one – Messiah Y'shua. The sinless son of YHWH paid the price for sin and died a sinner's death. The Torah required justice for all of humanity's sin. The Torah mandated an "eye for an eye and a tooth for a tooth."

"If there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise," Exodus 21:23-25. The torah requires an eye for an eye – an ayin for an ayin, and a tooth for a tooth – a shin for a shin. Here the Torah called for "lex talionis," or exact punishment for the crime. The crime is sin. The punishment is death. We are the accused. Y'shua willingly took our punishment and died in our place. Torah justice required by the ayin (eye) and the tooth (shin) was met by the nailed (vav) hand (yod) of Y'shua. Mercy answered justice's call. Y'shua offered His life for us, meeting the demand for an "eye for an eye and a tooth for a tooth." Colossians 2:14 says, that "He Blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." We are told in John 1:17 that the "word was made flesh and dwelt among us." This verse isn't kidding. The word spoken of in this verse must be the Older Testament books. Of course, these books were written in Hebrew. So to paraphrase, "the Hebrew alphabet was made flesh and dwelt

among us." The Living Word came and gave His life as His Name foretells. "But now in Y'shua, you who were once far off have been brought near by His blood," Ephesians 2:13.

The punishment of "an eye for an eye and a tooth for a tooth" was met by the Messiah. The world is guilty of sin and therefore deserves justice and wrath. Yet a person can be saved from judgment and wrath by trusting in YHWH Y'shua. His life is a living example for us to follow. Have you trusted Y'shua for your salvation? Obedience to the Torah does not save you. Good works do not save you. Jewish lineage does not save you. Church membership does not save you. We are saved by the person and the name of Y'shua! Blessed be His wonderful name!

## **Applying the Portion to Life Today**

If you were to pull out an old cookbook, and try your hand at one of the most complex recipes, you would learn a lesson about this week's Torah sidrah.

Many recipes call for a number of distinct ingredients to be placed into a mixing bowl. Then the instructions call for the cook to "stir the items to uniform consistency." The author of the recipe expects you to fold this stuff together, over and over again, until the individual ingredients are blended so well that every spoonful of the final mixture looks the same. This is "consistency" in cooking terms. Our weekly reading includes the principles of integrity, holiness, and consistency of witness.

Just read the portion titled "Emor" and you'll learn all about the high calling of the priesthood, how to determine the right offerings, when the Biblical holy days are, and how to properly keep them and more. In several particular verses found in our Parasha the essential concept of sanctifying YHWH's name is mentioned. "You shall faithfully observe my commandments: I am YHWH. You shall not profane My holy name, that I may be sanctified in the midst of the Yisraelite people – I YHWH who sanctifies you, who brought you out of the land of Mitzrayim (Egypt) to be your Elohim, I am YHWH," Leviticus/Vayikra 22:31-33. Later the sidrah reads, "And to the Israelite people speak these words: 'If anyone curses his Elohim, he will be held responsible; anyone who blasphemes the name of YHWH must be put to death. The entire assembly must stone him. Whether an alien or native-born, when a person blasphemes HaShem (the Name), he must be put to death,'" Vayikra 24:15-16.

What is really interesting about the above sections is not just what they say, but also what happens to be found between them. Rules on setting apart the blessed name of YHWH are bookends to the specific instructions given about the Biblical feast days of Leviticus 23. Directives on living a worship-filled life are found all around the mitzvot of glorifying the Divine Name. This teaches the reader that YHWH's name is praised and exalted when believers obey YHWH's commands. Yes, YHWH's name is sanctified when people fulfill YHWH's will as revealed in the Torah. His name is cursed when people disobey the Torah.

"The purpose of Yisra'el's existence is to sanctify YHWH's name, that is, to attest to His existence, to publicize His oneness, and to advertise His greatness, by worshipping Him and by keeping His laws. Their failure to do so also has the opposite effect: His name is profaned, that is, His fame is diminished and His reputation tarnished," says the Jewish Study Bible. One of the most important Biblical concepts can be learned in this week's reading – the concept of "Kiddush HaShem" and "chillul HaShem

"Kiddush HaShem" is the Hebrew and rabbinic term for "setting apart the Divine Name." The term "chillul HaShem" means to "profane or disrespect the reputation or name of YHWH." The actions of

every person who claims to follow the Bible either Kiddush HaShem or chillul HaShem. What we do either praises YHWH or profanes YHWH.

The Talmud tells the story of when Simeon b. Shetah bought a donkey from an Arab and his servants were delighted at finding a jewel hanging from its neck. He at once returned the gem to its owner, who cried out, "Blessed be the Elohim of the Jews Who renders His people so scrupulous in their dealings with other men." Simeon's actions led to YHWH's name or reputation being praised and upheld. Simeon's witness proved his character and stressed the foundation of the Torah – to do to your neighbor what you would have done to yourself.

Y'shua our Messiah said that "You shall be my witnesses in Jerusalem, and in all Judea, and Samaria and to the ends of the earth," Acts 1:8. When Y'shua said this He did not say whether our witness would be for or against Him. He just said that we would be His witnesses! Our actions prove who we really are and who we really worship...YHWH or self.

Man is responsible for YHWH's honor in the eyes of the world. When man follows the precepts of the Torah then YHWH is revered. In Judaism the phrase "Kiddush HaShem" denotes more than just respecting the Eternal, it is also the term applied to Jews who are martyred for their faith. The Rabbis have taught that a Jew faced with the strictest of persecutions should sacrifice his life to honor YHWH, to Kiddush HaShem. "Kiddush ha-Shem was declared obligatory in the case of three commandments and a person had to suffer death rather than violate them: idolatry, unchastity (gillui arayot: including incest, adultery, and, under certain circumstances, any infraction of the moral code), and murder (Sanh. 74a). One should violate all other commandments rather than suffer death," says the Encyclopedia Judaica. This of course is the most extreme way to honor YHWH. Not surprisingly though, this is the way the Son of Man honored YHWH. "For YHWH demonstrated his own love for us (glorified His own Name) in this: While we were still sinners, Moshiach died for us," Romans 5:8.

On the other side of this coin is the concept of chillul HaShem or profaning the name of YHWH. To understand this idea better just remember the quote from our weekly Parasha "You shall faithfully observe my commandments: I am YHWH. You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people – I YHWH who sanctifies you, who brought you out of the land of Mitzrayim (Egypt) to be your Elohim, I am YHWH," Leviticus/Vayikra 22:31-33. When a person does not faithfully obey the devar YHWH (word of YHWH) then YHWH's name is profaned or blasphemed. Keep in mind that in Biblical times and the in Biblical culture a name is more than just a name.

According to Biblical tradition, a name communicates power, reputation, character, and authority. A name isn't just something you call someone, it is something you call about someone. Names have meaning and names give definition. To chillul HaShem is to misrepresent YHWH, to tarnish his reputation, and to darken His light to the world. This is similar to when a child is disobedient to the parents' wishes. When word spreads that the child is wild, then those actions "ruin the family name."

There are some Rabbis that teach that to chillul HaShem is to actually speak His name. They teach that the four-lettered Hebrew name of YHWH is too holy to utter, use, or call upon. This teaching is clearly in error and contradictory to the words of the Bible. The Torah tells mankind over and over again to use His name. "Elohim also said to Moshe, "Say to the Israelites, 'YHWH, the mighty one of your fathers--the Elohim of Avraham, the Elohim of Yitz'chak and the Elohim of Ya'acov--has sent me to you.' This is my name forever, the name by which I am to be remembered from generation to generation," Shemot (Exodus) 3:15. The name of Yud-Hey-Wav-Hey is to be used by Yisra'el. To be realistic, NOT using His name is to chillul HaShem. Not using the name of YHWH is in direct violation of one of Ten Commandments. "You shall not misuse the name of YHWH your Elohim, for YHWH will not hold anyone guiltless who misuses his name," Shemot 20:7.

In the Tanakh, Jeremiah/Yermi'yahu the prophet spoke to the nation about profaning the name of YHWH when they broke the Torah to fulfill their own selfish desires, (Yermi'yahu 34:16). Also in Amos 2:7 another prophet condemned sinful actions and immorality as chillul HaShem. These examples prove that what you do either praises the Name of YHWH or profanes the Name of YHWH.

There are so many believers who say they follow the Bible yet their actions prove them to be hypocrites. Too many people say one thing and do another. This type of religion is void of any spiritual power and has become sour to the world. Yes, talk is cheap but what really makes a difference in people's lives is when YHWH's name is praised through faithful trusting obedience. Benjamin Franklin said, "a good example is the best sermon." Who can disagree with that?

The concept of "Kiddush HaShem" and "chillul HaShem" shows the importance of actions and their corresponding reactions. Yisra'el's call as a nation is to be a light to the world. We are to shine the truth always. The direct result of this is YHWH's evangel being spread and His Name being exalted. This occurs when Yisra'el acts like Yisra'el. This is the subject of consistency.

Consistency is being the same all the way through. When a recipe calls for "uniform consistency" it means that all of the ingredients are mixed together so well that you can't tell them apart. The milk, eggs, flour, vanilla, water and sugar now form something totally different. For us this means that what we are on the inside should be who we are on the outside. Consistency is a real issue in most congregations because of so many double standards. What about your worship group? What about you? Does what you believe reflect what you do? Do the words you say on Tuesday mirror the words you use on Shabbat? Is your witness for or against the Moshiach? Is your attitude consistent or does it change with the emotions of the day? Do you Kaddish HaShem or chillul HaShem?

## **Portion Points to Ponder**

1. The Hebrew name for this portion is "Emor." What does these mean?
2. Read Ezekiel 44:15-31. How does this relate to the story of Leviticus this week?
3. Consider the words found in Luke 14:12-24. What did you learn from studying this passage?
4. How does this Torah portion speak of the Messiah Y'shua?
5. Describe two ways that you can apply this week's Torah portion to your life.
6. At what point in history does this parasha unfold?
7. Where does this parasha take place geographically? What are the setting and environment?
8. Who are the primary actors in the parasha and what role or roles does each play? What is the significance of each role? Who are the secondary actors and what roles do they play? What is the significance of their roles?
9. What is the overall theme of this parasha? What are the subdivisions, if any?
10. Aharon and his sons as the kohanim/priests were not to contaminate themselves by coming in contact with a dead person. What were the exceptions? What signs of mourning were prohibited to the kohanim? Why? Who were the kohanim prohibited from marrying? Why were the kohanim to remain holy?
11. Why would a person be defiled through a dead body?
12. What dead person was the Cohen HaGadol/ High Priest allowed to come near? What two signs of mourning could the Cohen HaGadol not display? Where was he to remain during the funeral of a relative? What two qualifications were required of his wife? Why?

13. What was the general rule that disqualified a son of Aharon from serving as a kohen? Why? What benefit of the kohanim could he share in? What two things was he expressly prohibited from doing? Why?
14. How does this portion reinforce the New Testament idea that teachers are held to a higher standard?
15. What was the general rule regarding a kohen who was tamei (contaminated/unclean) coming into contact with the offerings to YHWH? What was the punishment for violating this rule? What was the food of the kohanim and what were they prohibited from eating? Why? What persons were prohibited from eating of the holy things and what persons were allowed to do so? What was one to do who inadvertently ate of the holy things?
16. Consider what Paul wrote in 1 Corinthians 11:23-32 about Y'shua's last supper. Describe the parallels between the holy food of the kohanim, Y'shua, believers in him and their ability to partake of the holy food of YHWH when qualified according to 1 Corinthians 6:19-20. What parallels do you see to the Kiddush - eating challah and drinking the fruit of the vine each week?
17. What is the penalty for offering sacrifices while being ritually unclean?
18. What were the characteristics of the animals brought as an olah (elevation/burnt) offering? What were the characteristics of the animals brought as a shlamim (peace) offering? What was the minimum age for an animal to be acceptable as an offering to YHWH? What parallels do you find between these offerings and their characteristics and Y'shua HaMoshiach as described by 1 Peter 1:18-21?
19. How does the strict principle of offering the best animal for a sacrifice speak to you about giving your best to YHWH? Did YHWH accept second best or did he always want the unblemished offerings?
20. What two-part instructions did Moshe give regarding his holy name? Who does he declare himself to be? How does this relate to the purpose of Bnei Yisrael and its existence? What do the Sages teach is the primary privilege and responsibility of every Israelite and how is that accomplished? What did Y'shua teach in Matthew 5:13-20 regarding the purpose of the children of Israel and those who would believe in him? How long did he say that the Torah, the loving instructions of our Father, would last?
21. How does a person profane the name of YHWH today?
22. How does the setting of the sun act as a type of cleaning for uncleanness?
23. Leviticus 23 gives the feasts of YHWH. List these worship days and explain the significance of each one.
24. What is the very first weekly feast that is mentioned in this Torah portion? Can a person choose their own Sabbath day or is it set from creation?
25. Are the events in Leviticus 23 only for the Jewish people? Are these "Jewish feasts?"
26. When exactly does Passover begin? Is the Aviv barley applicable today?
27. How long is the feat of unleavened bread?
28. What was the first of the moadim (appointed times/seasons) of YHWH listed in this parasha? What two ways of observance were ordained and what prohibition?
29. What is the second of the moadim listed here and when was it to be celebrated? \
30. What festival followed immediately thereafter and for how long?
31. What was done on the first day and the seventh day and what was prohibited?
32. What was to be brought from the first harvest and to whom? What did he do with it? What other offerings were brought at this time? How long a period transpired between this observance and the next of the moadim? What was it called and why?
33. What offerings were to be brought to the kohanim and what did they do with them? What else did the people do on this day and what were they prohibited from doing. For how long was this to be celebrated? What prohibition did YHWH place upon the harvest of the land and why? What was the fifth moadim to be celebrated? When? In what two ways? With what prohibition? With what offering?

34. What was the sixth moadim to be celebrated? When? In what 3 ways? With what prohibition? For what purpose? With what consequence for violation? For how long was this to be celebrated?
35. How many days are counted to Shavuot? When does the counting begin? Does Shavuot have to always be on a Sunday?
36. What was the final moadim to be celebrated? When and for how long a period? What were the people to do and not do on the first day and the eighth day? What offering was brought to YHWH? What four species were used to rejoice before YHWH at Sukkot? For how long a period was this instruction to apply? What was its purpose?
37. How does Leviticus 23:22 correlate with the festivals of YHWH?
38. When is the seventh month of the Biblical calendar?
39. What does it mean to "deny yourself" on Yom Kippur?
40. When according to Leviticus 23:22 does the fast of Yom Kippur begin?
41. What does it mean to "live in booths" for seven days?
42. What was used to kindle the menorah and who was responsible for doing so? What special food item was offered to YHWH, where and with what additional ingredient? How often was it changed? To whom did it belong and what did they do with it?
43. What kind of oil was used in the menorah?
44. Explain the 12 loaves of bread of the Temple. Did this stay fresh for seven days? What does the showbread symbolize?
45. In what two ways did the young Israelite offend the name of YHWH? What did YHWH instruct Moshe to do to him? What further instruction did YHWH give Bnei Yisrael through Moshe? What did Y'shua say about one who blasphemes against the Ruach HaKodesh / Holy Spirit?
46. In Leviticus 24:10-16 the Torah describes how the son of an Israelite blasphemed the name of YHWH. Is this the unpardonable sin?
47. How is blasphemy of YHWH's name equal to taking the life of another person?
48. What statements did Y'shua make (as recorded in Yochanan) that were self pronouncements of his divinity? Why were the Judeans outraged and wanted to stone him? From these episodes, what is the general rule of Judaism regarding HaShem (literally, the name) YHWH? What was done to the blasphemer?
49. What punishment was to be imposed upon one who struck and killed another human? What punishment was imposed upon one who struck and killed an animal? What was required of one who inflicted a wound on his fellow? Is this to be understood literally or as requiring restitution? What categories of persons were covered by these instructions?
50. In this Parasha we find the command, "You should count for yourselves, beginning with the day after the day of rest when you bring the Omer waving offering. Seven weeks shall be (counted and) completed until the day after the seventh week - fifty days." (Leviticus 23:15-16) What does this mean? How do you count the omer?
51. Moses gave YHWH's message to Pharaoh on several occasions saying, "Let my people go so that they may serve Me." The Hebrew people indeed were allowed to "go" on Passover, but that was only half of what YHWH said through Moses. The freedom they received lacked a clear purpose until they were given the Torah on Mount Sinai on Shavuot. How was their emancipation in itself only a means to an end? What role did the seven weeks from Passover to Shavuot play in preparing the people to receive the Torah?
52. How are Passover and Shavuot different in terms of the former being "passive" on the part of the people (YHWH miraculously did everything) and the latter being "active" in that the acceptance of the Torah established a covenant between two active participants?
53. How does the transition from Passover to Shavuot reflect a path begun in emotional certainty, followed by intellectual doubt, and ending in intellectual clarity? How does this intellectual clarity (based in knowledge of Torah) enable a person to love YHWH at a different level? How

did this impact the Israelites as "one people," and how does this impact a group or community today?

54. In Leviticus 23:22 we read, "And when you reap the harvest of your land, you shall not wholly reap the corner of your field; and the gleanings of your harvest you shall not gather; for the poor and the stranger you shall leave them (the corners and the gleaning)." Why is the owner commanded to leave the corners and gleanings rather than being commanded to gather the produce and give it to the poor? How does this action help maintain the dignity of the recipient? What does it teach the giver?
55. The priests were given a prominent role in the service to the Temple. With this role came many spiritual benefits that the common people did not receive. How were these privileges balanced by additional responsibility, accountability and a higher level of discipline? What does this teach us about working toward "spiritual greatness?"
56. The festivals of YHWH, which you shall proclaim them to be holy convocations, these are My festivals. (23:2) Is not the word "them" superfluous?
57. Except for his relative that is closest to him, to his mother, and to his father [shall he defile himself]... [The High Priest] shall not come near any dead person; for his father or his mother he shall not defile himself (21:2,11). Why in the case of the High Priest, who is forbidden to become impure for anyone, does the Torah first cite the father and then the mother, while for the regular priest, who is permitted to become impure for certain relatives, the mother is mentioned first?
58. Which male descendants of Aharon are exempt from the prohibition against contacting a dead body?
59. Does a kohen/priest have an option regarding becoming ritually defiled when his unmarried sister passes away?
60. How does one honor a kohen/priest?
61. How does the Torah restrict the kohen gadol / High Priest with regard to mourning?
62. The Torah states in verse 22:3 that one who "approaches holy objects" while in a state of tumah (impurity) is penalized with excision. What does the Torah mean by "approaches"?
63. Who in the household of a kohen may eat terumah/offerings?
64. If the daughter of a kohen marries a "zar" she may no longer eat terumah offerings. What is a zar?
65. May a person slaughter an animal and its father on the same day?
66. How does the Torah define "profaning" the Name of YHWH?
67. Apart from Shabbat, how many days are there during the year about which the Torah says that work is forbidden?
68. How big is an omer?
69. On what day do we begin to "count the omer"?
70. Why do we begin counting the omer at night?
71. How does the omer differ from other offerings?
72. The blowing of the shofar on the Feast of Trumpets is called a "zichron teruah" (sound of remembrance). For what is it a reminder?
73. What is unusual about the wood of the etrog tree used during Sukkot?
74. Who was the father of the blasphemer?
75. What is the penalty for intentionally wounding one's parent?
76. The priests were not allowed to defile themselves by coming in contact with dead bodies. What were the exceptions to this rule?
77. Whom is a priest forbidden to marry?
78. What is the first holy day mentioned in the parasha?
79. Which holiday takes place in the first month?
80. When a farmer reaped his harvest, he was required to leave certain portions for the poor. What were they?
81. Besides the poor, for whom were the corner and the gleanings left?

82. Who was purported to be the father of the blasphemer? What was his mother's name and of which tribe was she?
83. Who decreed the punishment for the blasphemer, and who carried it out?
84. In this parasha there is a famous saying used today for punishment; an eye for eye, a tooth for tooth, and what else? What exactly does this expression mean?
85. Could Israel treat foreigners, sojourners, or illegal aliens differently than natural born Hebrews?
86. Upon coming into the land and reaping the harvest, we are commanded to take the first fruits of the harvest to the priest for a wave offering. This was the harvest of what?
87. According to Ezekiel in this week's haftarah, when the priests come into the inner court, what was the fabric of their clothes, and what physical condition were they to avoid at all costs?
88. What did you learn from this Open Bible study?

The Open Bible is a teaching series written by Daniel Rendelman of Emet Ministries. Find more teachings, audio messages, videos, and music at [www.emetministries.com](http://www.emetministries.com).

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