

Shiur L'Yom Sh'lishi¹

[Tuesday's Study]

READINGS: ***Torah Emor:*** **Leviticus 22:1-33**
 Haftarah: **Ezekiel 44:17-19**
 B'rit Chadasha: **I Peter 2:6**

Treat the sacred korbanot-surrogates with respect.

[Leviticus 22:2]

Today's Meditation is Psalm 112:5-10;

This Week's Amidah Prayer Focus is Petition No. 6, *B'racha* [Blessing]

Vayedaber Adonai el-Moshe l'emor - Then the Holy One spoke to Moshe, saying ...
Daber el-Aharon v'el-banav – tell Aharon and his sons ... ***v'yinazeiru mikodeshei***
V'nei-Yisra'el – that they keep separate/not use for common purposes the holy things/holiness
of B'nei Yisrael **Leviticus 22:1-2a.**

The Holy One is the ultimate expert – the absolute *go-to* resource - on the subjects of majesty, glory, splendor, and holiness. In the *ha-Shamayim* Beauty Realm, where He sits, entertains supplicants, and holds court, great waves of majesty, glory, splendor and holiness emanate from Him, spread outward from His Presence, supercharge the atmosphere, and inspire/empower every worshipful activity imaginable - from knowing whispers of '*Kadosh! Kadosh, Kadosh*' [i.e. 'Holy! Holy! Holy!'], to soul-stirring *Barechu*'s [i.e. *Blessed be He Who ...*], to sweet *shirim of profuse thanksgiving*, to crescendo-filled anthems of glorious praise, to heartfelt commitments of '*Here am I, Send Me!*' See **Revelation 4:8; Revelation 5:8-14; Revelation 7:9-12; Revelation 15:2-4; Revelation 19:5-6; and Isaiah 6:3. Selah!**

Ah, but back to our studies in the Kedusha Discourse! The Holy One is not delivering this discourse to the angelic hosts of the *ha-Shamayim* realm. Those hosts already have the King's Majesty/Glory/Splendor/Holiness Protocols well in hand. It is human beings that are out of the loop on the majesty/glory/splendor/holiness front. Our species has been mixing up the *tahor* [KJV 'clean'] and the *tamei* [KJV 'unclean'] with one hand and mixing up the *kadosh* [KJV 'holy'] and the *chol* [KJV 'profane'] with the other hand since the moment Adam ingested the fruit of the tree of the knowledge. The Holy One is calling us back to the glorious mission for which He made man in the first place. See **Genesis 1:26-28, 12:3, and 18:18-19; Exodus 19:3-5, 20:1-17, and 25:8-9; Leviticus 10:10-11; and Deuteronomy 6:4-9.** Before we can begin to walk in that glorious mission, however, we need to break free of the Serpent's umbilical cord of dark energy and keep our heads out of the *tumah* [KJV

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‘uncleanness’] cesspool in which our species has chosen to wallow for far too long.

Kedusha* [KJV ‘holiness’] and *Tumah* [KJV ‘Uncleanness’] **Do Not Mix*

Imagine that you are part of the mixed multitude that accompanied the descendants of Avraham out of Egypt and across the Sea of Reeds. Imagine that you stood arm in arm with your Hebrew brothers to fight off the attack of the Amaleki hordes. Imagine you experienced Matan Ha-Torah right alongside Yehoshua and Kalev. Imagine you now feel more kinship with the Hebrews than you do with the culture of your birth. Imagine you gather with them every morning not merely to go out and gather manna, but also to assemble at the Mish’kan to hear Moshe’s daily download. Imagine marveling at the Moshe’ face shines as he speaks. Imagine the weight of glory you feel accompanying every word he utters. Every person in this great witness throng is passionately beloved of the Holy One. Each is unique. Each is special. Each has a Divinely designed *identity, calling, mission, and destiny*. Each has a special skill set. Each has a special role to play. But the Holy One is training you all to interact and work together. You are all part of the Grand Plan. It is why you were born. It is, for each of you, what life is about. You are being empowered and equipped to quite *transform the world*, one interaction, one conversation, one relationship, one generation, at a time. You are not called to do this alone, but together. You are to do it by being merciful as the Holy One is merciful, being compassionate as He is compassionate; being slow to anger as He is slow to anger; by forgiving sin, iniquity, and rebellion as He forgives sin, iniquity, and rebellion; and by being faithful to the Covenant. You are to do it by loving the Holy One with all your heart, with all your soul, and with all your strength, while simultaneously loving your neighbor and the stranger as you yourself have been loved. You will not – absolutely *cannot* - accomplish this task through arguing theology. You will not – cannot - do it by legislating morality. You will not –cannot – do it by creating institutions or institutional forms of religion. You will do it – if you do it at all – simply by *sh’ma*-ing the Voice of the Holy One, and following His instructions, in the mundane affairs and interactions of life.

You have been chosen to serve as part of the greatest Diplomatic Corps the world has ever seen. You, like all the others in the Camp, are now in training. You are being taught how to represent the Will and Ways of the Kingdom to the nations.

In the middle of the camp sits the *Mish’kan* - a *tent-within-a-tent structure* that is *patterned after the Throne Room of Heaven*. Upon this structure rests an awesome physical manifestation of the Presence of the Creator of the Universe. In the darkness of night it appears like a roaring, swirling fire; in the daylight hours it appears as a great cloud, billowing smoke. But for an amazing sequence of

miracles you and everyone else in the camp would have lived out your entire lives and died as slaves. But the Creator of Heaven and Earth intervened powerfully on your behalf. Your nightmare is over now. You are now the most blessed human beings on the planet. By virtue of what the Holy One has done, you now have the unfathomable privilege of daily *interacting with* and *drawing strength and wisdom from* the One Avraham knew as *El Shaddai*. Most every day starts with a new download of Divine speech.

Our ‘Allies Through the Looking Glass’

The men who serve in the tent-within-a-tent structure dress in stunning white linen garments - and operate at a whole other level of dedication and holiness. They model the ‘Beautiful Holiness’ of which Avraham, Yitzchak, Ya’akov, Yosef, and Moshe were the forerunners to the rest of the community. The community will in turn model that same ‘Beautiful Holiness’ to the nations. Who are the men in white linen? They are real men, with real lives – but they are also prophetic images. They are our *allies through the looking glass*. Every time we see them we are supposed to envision and let our hearts yearn for Someone Else – Someone far *more glorious*, far *more inspiring*, and far *more holy* than they. When our eyes fall upon them, we are supposed to see right through them – to the great Melchi-Tzedekian Priest of Heaven. These men stand in a portal between worlds – a place where Heaven touches earth and *vice versa*. They stand at the earthly termination of the great staircase Ya’akov saw in his famous dream. Angels ascend and descend upon them. Whatever we see these men doing in the *Mish’kan*, therefore, we are also supposed to look at through the looking glass, as it were, as merely an artist’s rendition of the corresponding eternal, effectual activity occurring – or which has occurred once and for all – in the Greater Courts, involving the Greater Priest, at the other end of the staircase. They are to take their cues from, and pattern their lives after, Him Who Stands Above the Staircase. For now, according to our Bridegroom-King’s betrothal protocols, our assignment is to take our lifestyle and ministry cues from, and pattern our lives after, these allies through the looking glass. They are here to serve as inspiring examples, as mentors, and as personal trainers for us – until we, too, are ready for the enhanced level of consecration, holiness, and service in which they are called to walk. The Ultimate Plan, you see, is for each of us to also serve as inspiring examples, as mentors, and as personal trainers ... for *the people and nations of the world*. As our allies through the looking glass adhere to an extremely high standard of holiness in their daily lives in order to accurately reflect the majesty of the King they serve, so ultimately must we learn to do.

If we, as sons and daughters of Avraham, are to be a people through whom all the families of the earth are blessed, we must learn to carry the *kedusha* of the Holy

One in real contexts, in real ways, in the midst of real conversations and interactions, in the face of real challenges, in every aspect and nuance of real life. How can this possibly be? Ah, Dear Reader – it is *the outworking of the covenant*.

The Outworking of the Covenant

Many centuries before the events we read about in today's aliyah of Torah occurred you see, the Creator of Heaven and Earth appeared to a man outside the village of Hebron, under the terebinth trees of Mamre. In the course of time the two cut *a world-changing covenant*. As the sunset approached on the day of covenant cutting, the Most Beautiful Voice ever heard by man said to Avram:

Kecha li eglah meshuleshet v'ez meshuleshet

'Bring for Me a prime heifer, a prime goat,

v'ayl meshulash v'tor v'gozal

a prime ram, a dove and a young pigeon.'

Avram *sh'ma*-ed, and at great cost to himself surrendered each of these to the Holy One. As soon as the sun was set the Holy One 'cut a covenant' with Avram, saying:

L'zar'acha natati et-ha-aretz ha-zot

'To your descendants I have given this land,

minehar Mitzrayim ad-ha-nahar ha-gadol nehar-Perat

from the Egyptian River as far as the great river, the Euphrates;

[Genesis 15:18]

Everything we have read about in Torah since the moment the Holy One spoke the words written in red above to Avram has been part of *the process of the outworking of this covenant*. And so at Mount Sinai, at the brazen altar that sat in the courtyard of the *Mish'kan* the pattern set by Avraham long ago was replicated day after day. Animals and grain, precious oil and frankincense, are brought and burned on the supernatural fire of the brazen altar as part of the covenant re-affirmation protocol. Today's aliyah of Torah is about the special holiness that we are to assign to those surrogates of approach. They too, represent Someone far more glorious than themselves. They, too, are primarily there to serve as *allies through the looking glass*.

The Sanctity of the Dedicated Surrogates Through Which We Make Approach the Holy One at the Mish'kan

Every one of the instructions given by the Holy One in today's aliyah will deal with the *korbanot*-surrogates that are presented on behalf of the descendants of Avram at the *Mish'kan*. Here is how the Holy One begins His instructions of the sons of Aharon as to how to treat the surrogates of covenantal consecration that the sons and daughters of Avraham bring to the *Mish'kan*:

V'yinazeru mikodeshei v'nei-Yisra'el

Nazir [i.e. treat with special consecration] the sacred things of the sons of Israel

v'lo yechaleilu et-shem kodeshi asher hem makdishim li

so that they neither diminish nor lessen the holiness of my Name or of my Holy Things

Ani Adonai

I am the Holy One

[Leviticus 22:2]

What are the 'sacred things' that the Holy One talking about? He is talking about the surrogates of surrender through which the individuals and households of the Redeemed Community approach His Presence and seek healing of one or more of the holes in their soul that have been open and bleeding since the Fall. He is talking about anything that has been brought forward by one of His People as a surrogate of *korban olah* – i.e. any surrender of self-will in favor of the will of the Holy One. He is also talking about anything that has been brought by One of His Redeemed for *korban minchah* – i.e. a surrender of material things to the plan and purposes of the Holy One. He is also talking about anything that has been brought by One of His Chosen Ones for *korban shelem* – i.e. a surrender of offenses and complaints against people or circumstances. He is also talking about anything that has been brought by one of His Prodigal Sons as a surrogate through which to make *korban chatat* – i.e. a surrender of the desire to think, speak, or act in ways that are inconsistent with the Covenant – or through which to make *korban asham* – i.e. a surrender of feelings of self-obsession like guilt, shame, fear of man, fear of rejection, desire to be in control, and/or hope of reward.

That is not all the Holy One is talking about, of course. Also one of His holy things is the lamb we bring for *korban pesach*. He is talking as well about the firstborn of our livestock, and the firstfruits and tithes of our fields, vineyards, and orchards. He is also talking about the oil of anointing. He is also talking about the incense of worship. He is also talking about the salt of the Covenant, about the lamps, wicks, and bowls of the menorah, and about the bread and wine and frankincense of the table.

Since there is no functioning Mish'kan on earth at present, does that mean that we can ignore these instructions of Torah? Hardly. But to understand why that is so, we need to understand a little more about what the 'holy things' of our Bridegroom-King really are – and how they relate to us today, when WE are the *Mish'kan*, and our very lives are *korbanot*. See **I Corinthians 3:16; II Corinthians 6:16, and Romans 12:1**. What do the surrogates of approach – the *korbanot* described in Torah – really mean? They clearly have no redemptive effect in themselves. They obviously have no power of atonement in their substance. They are just tokens – a series of beautiful prophetic pictures. They are commemorative. They are

celebratory. They are reminders of the cost/collateral damage that our straying from the Divine Purpose and Plan in any particular causes the ecosystem. They are down payments and earnest offerings of return to the Holy One and His Grand Redemptive Plan. They each testify, on our behalf, of our desire to *reaffirm the ancient covenant Avraham made with the Holy One*. They are the vocabulary through which we declare, individually and collectively: *'Here we are, Aramean! We are the seed the Holy One promised you. We are still alive. And we are still walking in the Covenant you made with the Creator of the Universe!'* And the *korbanot* declare that we who bring them have prepared our hearts to take the covenant to the next level – and be transformed into a people that can be a blessing to all the families of the earth as we are called to be.

Remember, this is the *parsha of prophetic messages*. Catch all the prophetic messages you can. In order to do so, as you read the instructions the Holy One gives today regarding the surrogates of *korbanot*, keep in mind the basic principles we have articulated earlier regarding the *kohanim*, the *Mish'kan*, and the *korbanot*, namely:

[1] the *kohanim* were not “clergymen”. They were something unique. They were “friends of the Bride”, the duly appointed chaperones for Betrothal-period interactions between the Bride-to-be [the Redeemed Community] and the Divine Bridegroom; and even more than that, they were prophetic images representing the Great High Priest of Heaven Whom their service was designed to point us.

[2] the *Mish'kan* was not a place of ‘animal sacrifice’, but was a parlor patterned the Throne Room of Heaven. It was built not as a religious shrine but as *the stage for a Divine Passion Play authored by the Holy One* – a passion play in which the Redeemed Community were to be the actors and the world was to be the audience. The purpose of this passion play was *to focus the attention of the children of the Redeemed Community and the people of the world upon the eternal reality of the events which occurred at the Throne Room/Judgment Seat of the Holy One when a Lamb was slain before the foundation of the world*.

[3] the animals, grain, fruits, and other materials brought to the *Mish'kan*'s brazen altar as the members of the Redeemed Community were drawing near to the Holy One, their Divine Bridegroom-to-be, for scheduled Betrothal-period interactions were not “offerings” to a god but were instead prophetic pictures of the heavenly reality that *all mankind ever needs – for sustenance or for relationship with His Creator – was provided in the death of the Lamb slain at the Judgment Seat of the Holy One before the foundation of the world*.

Leviticus 22:1-16 consists primarily of instructions to the *kohanim* [priests], regarding the ‘final act’ of *korbanot* – the last act they perform as part of the process – i.e. the eating of the surrogates brought by the people but not burned in the fire. Since this is not something they are to do for pleasure, or for their regular meal, but something performed as the parting ceremony of a Betrothed bride-Betrothed Bridegroom encounter they have chaperoned, it is something to be done strictly according to protocol. Their partaking of these surrogates was not a matter of personal appetite; it was a matter of royal court protocol.

The second half of today’s aliyah - Leviticus 22:17-33 - consists of instructions given jointly to the *kohanim* and to all the people/tribes the Holy One had redeemed from Egypt regarding the criteria to be used in selecting a surrogate – from the grain, the animals, or otherwise – to represent the presentation of their lives in the passion play of the *Mish’kan*.

***The Instructions of the Holy One Regarding Eating Korbanot:
The Covenant-Sealing Meal Ceremony***

[Leviticus 22:1-16]

As we have discussed previously the Divine Protocol established for interaction between the Redeemed Community and the Holy One during the period of Divine Betrothal that began at Mount Sinai involved *chaperoned interaction only*. The Divine couple was never alone together during the Betrothal period. Chaperones – i.e. the *kohanim* – arranged all the visits, presided over them, and set the agenda. All this had, of course, been agreed in advance at Sinai. It began with the request of the immature Bride-to-be that an intermediary be established [Exodus 20:18-19] to chaperone all Betrothal-period contacts between the Bride-to-be and the Divine Bridegroom. This was accepted by the Holy One, Who knew that *through this protocol He would cause His reluctant Bride-to-be to learn to trust and relate to Him in a way which would fulfill the purposes for which the Betrothal Covenant was established in the first place* – namely the training of the Betrothed Bride to be a pure, spotless Bride who would in the fullness of time bring forth and nurture a Godly seed.

Part of the protocol for each chaperoned interaction at the *Mish’kan* was the ‘covenant-sealing meal’. Not only does the Holy One know that the humans He created love to eat, He also knows that the very act of eating with someone else fosters communion, conversation, and interaction between the parties and leads to increasing knowledge of the other party’s thoughts and ways.

It may help to remember at this point that the Hebrew word our English Bibles translate as ‘offering’ is *korban*, which actually means not an animal sacrifice, but

an *approach*, or *drawing near*. Each and every time *korban* was made it was much more than an ‘offering’ - it was *an interaction between betrothed parties*. And that means that as the surrogate – whether presented for the community of the Redeemed or for an individual within that community – was being consumed by the flames of the *mizbeach* [altar], the betrothed couple met with each other under the smoke-cloud *chuppah* [wedding canopy]. Then, by engaging in a covenant meal after this intimate meeting to ‘seal’ the covenant, the couple *re-affirmed their commitment to the Betrothal covenant*, and acknowledged that there was *shalom* between them.

The Fly in the Ointment

There is *a problem*, however. The problem is that the Holy One does not eat – at least as we eat. He existed before any of the stuff of earth came into being and He is by no means dependent upon any of it for sustenance, for nourishment, for energy, or for pleasure. He is Spirit - not flesh and blood. So in order to complete the covenant re-affirmation in a way that will make each interaction meaningful the Holy One authorizes and deputizes His appointed chaperones – the *kohanim* - *to accept and eat on His behalf, as His agent, the things brought as surrogates of intimate approach by His Bride-to-be*.

The Bride-to-be appeared and acted through a surrogate during the first part of the covenant ceremony; so therefore does the Holy One in the last part of that ceremony. Now do you understand why the *kohanim* were called to live in an advanced state of holiness? They served as ambassadors of Heaven, diplomatic envoys of the King of Glory.

Do Not Confuse the Unburnt Portions of the Korbanot with ‘Priest’s Wages’

The meats, grain, and fruits so eaten are thus not the ‘priest’s wages’. The *kohanim* could not barter or trade these things nor even take them out of the *Mish’kan* to their homes. The eating of these *in the holy place* was not compensation for the priestly service; it was instead *an integral part of the passion play* – the crowning moment of each act, depicting, at the conclusion of the act, the reality of *shalom* between the Holy One and the one(s) who had come for interaction. Hence it was altogether fitting that the Holy One provide detailed instructions for those diplomatic envoys of His Kingdom who would “eat” these covenant meals on His behalf. The message communicated by the eating of the *korbanot* in the *Mish’kan* was too important to leave to the whim of ordinary men.

The family chosen as ‘priests’ were not to consider the *korbanot* as ‘theirs’, or to forget the importance of the covenant meal. So, the Holy One gives them specific

instructions as to the interaction the *mishpachah kohanim* [priestly family] is to have with the *korbanot* that are not consumed on the altar.

The first thing that He tells them is that, though they are a priestly family, they are also members of the Redeemed Community, and need to take ‘time out’ from their priestly duties when their lives intersect with that which is *tamei* – a portal where the spiritual worlds of Darkness and death collides with the Holy One’s kingdom. In this regard the *kohanim* are instructed:

*If anyone of all your seed
throughout your generations approaches the holy things,
which the children of Yisra'el make holy to the Holy One,
having his tumah on him, that will be cut off from before me. I am the Holy One.
"Whoever of the seed of Aharon is a metzora or has an issue;
he is not to eat of the holy things until he is tahor.*

[Leviticus 22:3-4]

The Criteria to Be Used in Selecting Grain, Animals, Etc. to Be Used As Surrogates In the Process of Making Korbanot

Beginning in verse 17 of today’s aliyah the focus shifts from the actions of the *kohanim* in regard to the *korbanot-surrogates* brought to the *Mish'kan* to the actions of the members of the Redeemed Community in selecting *korbanot-surrogates* to begin with.

*ish ish mibeit Yisra'el umin ha-ger b'Yisra'el
If any person, whether of the family of Israel or a foreigner in the midst of Israel*

*asher yak'riv korbano l'chol-nidreyhem
makes approach with anything*

*ul'chol-nidvotam asher-yakrivu l'Adonai l'olah
that can be presented to the Holy One as an olah,*

*L'retzonchem tamim zachar b'bakar baksavim uva'izim
to be acceptable it must be a whole/well/wholesome male from the cattle, sheep or goats.*

*Kol asher-bo mum lo takrivu ki-lo l'ratzon yihyeh lachem
Do not present any blemished animal, since it will not be accepted for you.*

[Leviticus 22:17-20]

In this section of our aliyah the Holy One makes it necessary for anyone who is contemplating approaching Him through a *korban-surrogate* (an animal, or sheaf of grain, or other produce, which a person chose as a surrogate and presented at the altar of the Holy One in substitution for himself) to *become personally involved with the korban he had selected*. How does the Holy One accomplish this? By requiring the physical inspection of the animal for the kind of “defects”, “spots”, and “blemishes” which would render a *kohen* [priest] *tamei*.

Just as a *kohen* [priest] could not arrange the *korbanot* on the altar of the Holy One if he was in a ‘blemished’ state, so an animal which an Israelite brought to the altar as a substitute for himself must not be in a blemished state, else it would [a] dishonor the Holy One and [b] miss the mark of the deep, intimate level of interaction and communication the one making *korban* was attempting to achieve – the announcement to the world that a perfect Lamb without defect had been slain before the foundation of the world at the Judgment Seat of the Holy One (of which the earthly *Mish’kan* was only a scale model and stage).

Kiddush HaShem [*Sanctification of the Name/the Holy One*]

I have said that the main theme of this week’s parsha is ‘prophetic messages’. If that is so the primary subtheme of this week’s parsha has to be *the sanctification of the Holy One’s name*. A bride should highly revere her bridegroom’s name. After all, part of her bridal mission is to *carry that name, publish it, represent all that it stands for, and bring honor to it by speaking and behaving before men in a manner worthy of it*.

The specifics of the sanctification-of-His-Name subtheme are laid out in the closing verses of today’s aliyah, as follows:

V’lo techaleilu et-shem kodshi

You must not desecrate My holy name.

V’nik’dashti betoch b’nei Yisra’el²

I will be sanctified among the sons and daughters of Israel.

Ani Andoni m’kadisheichem

I am the Holy One [and] who makes you holy

Hamotzi etchem me’eretz Mitzrayim liheyot lachem l’Elohim Ani Adonai

I have brought you out to Egypt to be your God. I am the Holy One.

[Leviticus 22:32-33]

We are called upon to understand and take to heart that the sanctification of our Divine Bridegroom’s Name - in life as well as in death – is one of the highest callings and most important tasks of the redeemed of the Holy One. Sanctification of the Name of our Bridegroom is *mission-critical*. The sages of Israel interpret this as a positive *commandment*, applicable to everyone, to dedicate himself or herself ‘to enhance the reputation of God and His Torah’ in the world. ***Sefer HaMitzvot, Positive 9***. With every breath, with every word, with every deed, with every step we take, we are to make *Kiddush HaShem*. That is one of the primary reasons we have been redeemed. It is one of the main reasons we *have been designated and are presently being preserved* as a people distinct from all other peoples of the earth – and why we can know that we will never, ever be forsaken.

² The Chofetz Chaim taught that the most severe sin is that of *desecrating the Holy One’s Holy Name*.

As Yeshua taught, we are to live so that people see our *mitzvot* and glorify our Father in Heaven.

The Anti-Thesis of Sanctification

The positive instruction of *Kiddush Adonai* is directly tied to and always associated with a corresponding negative instruction – *i.e.* a prohibition against *desecrating* or *profaning*³ the Holy One's name. *Profaning* the Name of the Bridegroom is the *exact opposite of sanctifying It*. Adam and Chava provide a perfect example of what it means to profane the Name of the Holy One. How did they profane His Name? By not *sh'ma*-ing and *sh'mar*-ing the Holy One's loving instructions as to what was and what was not to be food for them. First, Chava let the Serpent induce her to question the Holy One's *motives* in defining the fruit of the tree of knowledge as 'non-food' as well as the *wisdom* of His instructions in that regard. Then Adam had the opportunity to *Kiddush Adonai* by refuting the Serpent's arguments and refusing the fruit in question on the grounds that the Holy One said it was not to be considered 'food' - but he refused to do so and thereby himself committed the sin of *t'chalal Adonai* [desecration/profanation of the Name, Character, Attributes, Purposes, and Agenda of the Holy One].

But how do we profane the Holy One's Name today, you ask? Alas, it is easier – and more common – than you might think. Any attitude, thought, word, behavior pattern or action flowing from us that does not sanctify the Holy One's Name in effect does the opposite - it profanes or desecrates it. If we who bear His Name allow ourselves to be offended at or angry toward someone with whom He is not offended toward whom He is not angry, we misrepresent His Name. If we who bear His Name allow ourselves to speak negative things about someone over whom He wishes to speak life, healing, and restoration, we desecrate and profane His Name. Moreover, anything we think, do, or say that *glorifies or draws attention to ourselves, or to any man, woman, organization, government, philosophy, or religion instead of to Him* profanes and desecrates His Name. The Holy One does not – should not be expected to - share the glory to which He is due with anyone or any institution or organization. He alone is the Bridegroom. He alone is worthy.

There is a reason the Holy One does not and should not be expected to share His Glory with anyone. It is not because He is egotistical, selfish, or self-centered. Since it was through Adam and Chava's desecration of His Name – man's *t'chalal Adonai* – in the Garden that sin entered the world, it must be through man's

³ The Hebrew verb so translated by our English Bibles is ***techalal***, *tav, chet, lamed, lamed*, a derivative form of ***chalal***. Please see the discussion in Monday's aliyah of parsha ***Emor*** for a fuller explanation of this verb.

glorification of Him – *i.e.* man’s *Kiddush Adonai* – that the world is to be redeemed from the Fall. It is not His ego that is involved; it is the redemption of Creation.

Questions For Today’s Study

1. Each of us who has become a New Creation through having an encounter with Mashiach needs to discover for himself what it means to sanctify our Divine Bridegroom’s name, and what it means to profane His Name. Our new identity, given to us as *kedoshim*, holy ones, is to sanctify our Redeemer in the eyes of our families, friends, acquaintances, business associates, and enemies. We are encouraged to learn to recognize what (and who) profanes the Holy One’s name, and to distance ourselves from any kind of attitude, speech, conduct, or dealing (and anyone) that [1] “profanes” the Holy One’s name or [2] sanctifies something other than the Holy One’s name.

[A] In Strong’s and Gesenius look up the verb translated as “profane” in this chapter. Write the word in Hebrew letters with vowel points; then describe the Hebraic word picture presented by that word.

[B] What do you think it means, in your life, to “*profane*” the name of The Holy One?

[C] How would a *kohen*’s mishandling of the *korbanot* brought by the people “profane” God’s name?

[D] What do you think it means to “sanctify” the name of the Holy One?

2. What is to happen to a priest who participates in the Tabernacle communal system when he is *tamei*? What do you think a priest could eat when he was *tamei*?

3. With regard to Leviticus 22:17-33:

[A] List the groups to whom the Moshe was to ‘*emor*’ [speak, proclaim, announce, prophesy, declare] the instructions contained within this section of today’s aliyah.

[B] The instructions necessitating an inspection of each animal brought as a *korban* were specifically said to be applicable not just to natural descendants of Ya’akov, but also to “foreigners”. Why do you think a “foreigner” would bring a *korban* to the *Mish’kan*?

[C] What types or classes of *korban* could not have a defect?

[D] What specific “defects” was each *korban* to be inspected for (that is, what specific “defects” would disqualify it)?

[E] Why could an animal not be used for a *korban* until it was at least 8 days old? [Hint: Remember, the *korban* was a substitute for the man bringing it. What happened to him on the eighth day, and how did his cause his status to change?]

[F] What do you think was the reason the Holy One instructed that ***korbanot***

of thanksgiving had to all be eaten the day they were brought to the Mish'kan (no “doggie bags” or “leftovers”)?

[G] How do you think it would “profane” the Holy One’s name if people brought **korbanot** that were blemished? [Before you answer, read Malachi 1:6-14].

[H] If Mashiach had not been perfect, without spot or blemish, could His death as a surrogate for us have been accepted by the Holy One?

4. In today’s haftarah reading [Ezekiel 44:17-19] the Holy One begins to give the prophet instructions about a “new priesthood” which would function in the future Temple. In these verses the Holy One gives instructions about the wearing of priestly garments. The fabric that is to be worn by priests after the order of Tzadok is *linen*, symbolizing purity. Wool fabrics, which cause perspiration in warm climates such as Israel, are to be avoided.

*It will come to pass that when they enter in at the gates of the inner court
they are to be clothed with linen garments; and no wool is to come on them while they minister
in the gates of the inner court, and within.
They are to have linen turbans on their heads,
and are to have linen breeches on their loins;
they are not to gird themselves with [anything that causes] sweat.
When they go forth into the outer court,
even into the outer court to the people,
they are to put off their garments in which they minister,
and lay them in the holy chambers; and they are to put on other garments,
that they not sanctify the people with their garments.*

[A] Of what material are the priest’s garments to be made?

[B] What material may they not wear in performing their duties?

[C] When are the priests not to wear the priestly garments? Why?

5. In the B’rit Chadasha reading for today *Kefa* [called “Peter”] quotes the prophet *Yeshayahu* [Isaiah] concerning a “precious cornerstone”.

*Because it is contained in Scripture,
"Behold, I lay in Tziyon a chief cornerstone, elect, precious:
He who believes in him will not be disappointed."*

[I Peter 2:6, quoting Isaiah 28:16]

[A] Read the entire chapter of Yeshayahu in which this quote is found. What were the circumstances of the Holy One’s people and the world when Yeshayahu spoke the words Kefa quotes?

[B] What do you think the meaning of the words was when they were spoken by Yeshayahu -in the circumstances that existed at that time?

[C] A “cornerstone” is a boundary marker - it marks the end of one person’s property and the beginning of another’s property. In other words, it shows the point at which one “kingdom” is separated from another “kingdom”. Kefa says

that he who trusts in Yeshua as a “cornerstone” will not be ashamed, or put to flight. What do you think he means?

[D] Yeshua is pictured as a “stone” or “rock” in several passages. What kind of stone/rock is He in:

- i. Psalm 118?
- ii. Isaiah 8?
- iii. Daniel 2?
- iv. 1 Corinthians 10:4?

*May all the Redeemed of the Holy One learn to sanctify His Holy Name,
in thought, attitude, speech, dress, appetite and deed, in life and in death;*

*May the Torah - as lived out and demonstrated by Maschiach -
be accepted by all His Redeemed as the cornerstone of the Kingdom;
and may His people learn to never profane His Name.*

The Rabbi's son

Meditation for Today's Study

Psalm 112:5-10

*It is well with the man who deals graciously and lends.
He will maintain his cause in judgment.
For he will never be shaken. The righteous will be remembered forever.*

*He will not be afraid of evil news.
His heart is steadfast, trusting in the Holy One.
His heart is established. He will not be afraid in the end,
when he sees his adversaries.*

*He has dispersed, he has given to the poor.
His righteousness endures forever. His horn will be exalted with honor.*

*The wicked man will see it and be grieved.
He will gnash with his teeth and melt away.
The desire of the wicked will perish.*