

3-Year
Torah Cycle
Parashat #92

אֶמֶר Emor

Leviticus 22-23
Zechariah 14:1-19
Colossians 2:11-23 &
2 Peter 3:10-12

The Torah Portion | Parashat #92
Emor (Reading 2 of 3)

I) Reading the Torah Portion

Now it's time to read the Torah portion. You will get the most out of the Torah portion if you have a disciplined plan for approaching it each week. I suggest the following (although you may want to develop your own plan of attack). Prepare by having a pen and paper ready to take notes or by having your computer ready. Read the Torah portion quickly just to get a bird's-eye view of it and to gain a general understanding of its contents. Then read it again slowly and more contemplatively. As you read it, you should keep track of 1) changes in the main storyline (plots and subplots) of the text, 2)

the introduction of new major themes you have not encountered heretofore and 3) connections to the main themes developed in the Torah portion. Keeping track of the major themes will provide you with thoughts to help you outline the passage later on. Recording changes in the storyline (subplots) will 1) help you more accurately interpret Scripture and 2) see connections to themes that may be repeated in the Haftarah and Apostolic readings.

I strongly recommend that when you study these lessons you have the following tools available. 1) A Bible [all references are based on the NKJV], 2) a printed copy of this lesson, 3) pen and paper [notebook preferred] where you can either write extra notes or complete answers to questions where the lines in this lesson are not enough space to write on, 4) an on-line version of the Bible. I suggest BibleGateway (<https://www.biblegateway.com/>). There are many instances where I will ask you to make a connection to some other passage. The BibleGateway app has an awesome SEARCH feature to find Bible passages. Also, once you find a passage you can use Control-F or Command-F (MAC users) to *find* words, numbers or phrases in the text on display. Lastly, as often as possible ... have a partner studying with you!

II) Outlining the Torah Portion

Now that you have read the Torah portion, it's time to outline it. Try to divide the Torah portion into its major subject divisions. Please limit the outline to no more than seven major headings. Also, try to limit each subject division to a short phrase. In the chart below provide a brief phrase describing each significant change of events in the reading. Outlining will help you develop the skill of "seeing" the themes in the text.

I.	
II.	
III.	
IV.	
V.	
VI.	
VII.	
VIII.	

III) Torah Portion Discussion Questions

I have given you a number of questions to stimulate your thought about the Torah portion reading. My goal is two-fold. First, I want to ask you questions about what the Spirit has shown me are important lessons to learn from the Torah reading. Secondly, I want to help you develop the art of making thematic connections. This skill will develop as you practice, practice, practice. Furthermore, once you see the benefits of making thematic connections, I'm hoping you will believe that the art of making of thematic connections is Adonai's "language."

1. Read through Leviticus 22. What would you say is the primary topic in this chapter?

2. How many times is the word *profane* used in this Torah reading?

3. To whom are the commandments in Leviticus 22:1-3 addressed?

4. In a parallelism, a statement is made twice in an AB AB pattern as seen in Psalm 20:1.

A) **May the LORD**

B) *answer you in the day of trouble*

A') **May the name of the God of Jacob**

B') *defend you*

As you can see, the psalmist made a parallel statement where *May the LORD* is spoken in parallel with *May the name of the God of Jacob*, and *answer you in the day of trouble* is spoken in parallel with *defend you*. Notice how elements B/B' are essentially equivalent in that answering you in the day of trouble is equivalent to defending you, the idea being you have offered a prayer to God that He would defend you. In a parallelism, each element is equivalent in some manner. Therefore, we know that *May the LORD* is equivalent to *May the name of the God of Jacob*. This parallelism is teaching us that the phrase, "the name of the God of Jacob," is simply another way of saying, "the LORD." In other words, this passage has nothing to do with calling out on the literal name of God, i.e., the tetragrammaton YHVH (יהוה). The phrase, "the name of the God of Jacob," is simply a figure of speech meaning God Himself. With that as a background, what is Moses actually saying in Leviticus 20:2 (that they do not profane My holy name *by* what they dedicate to Me: I *am* the LORD)?

5. According to Leviticus 22:2, what act of service to Adonai can be used to profane His name?

6. Thus far, we've learned that we can profane Adonai by what we offer to Him. According to Leviticus 22:9, what does the word *it* mean in "if they profane it?"

7. Name three ways a priest could profane a sacrifice.

8. According to Leviticus 22:9, which category of Israelites is being addressed when it says, “if they profane it.”
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9. As you can see, Leviticus 22:1-9 pertains to priests. Furthermore, take note of how Leviticus 22:1-9 ended, with a warning about profaning Adonai’s sacrifices. How does the discussion change in Leviticus 22:10-14?
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10. Notice how Leviticus 22:16 ends. What connection do you see between the end of Leviticus 22:1-9 and the end of Leviticus 22:10-16?
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11. What is the primary topic discussed in Leviticus 22:17-33?
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12. What connection can you make concerning how Leviticus 22:17-33 ends compared to the previous two topics Moses discussed?
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13. As you can see, Leviticus 22 is beautifully arranged around the word *profane*. The topic of profaning Adonai’s name begins and ends the entire chapter. Furthermore, two statements about profaning sacrifices are used to separate the chapter into topical units. This is an excellent example of how repeated words/phrases can be used to divide a passage into topical units. Twice in this chapter, it mentions profaning Adonai’s sacrifices. How is that relevant to profaning His name?
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14. Read Leviticus 23:27 (Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD.). What does the phrase “afflict your souls” mean?
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15. If you answered that it means to fast, how would you prove that? Do you have any Scriptural proof? If not, how about this: let’s talk about parallelisms again. Read Isaiah 58:3—‘Why have we fasted,’ *they say*, ‘and You have not seen? *Why* have we afflicted our souls, and You take no notice?’ Please notice the parallel structure below:

A) **‘Why have we fasted,’** they say,

B) *‘and You have not seen?’*

A’) **Why have we afflicted our souls,**

B’) *and You take no notice?’*

Notice the obvious equivalence between B and B’! “You have not seen” is equivalent to “You take no notice.” However, since we are in a parallelism, the Scripture is inviting us to see that, *Why have we fasted*, is equivalent to, *Why have we afflicted our souls*. In other words, *to afflict the soul* is a figure of speech meaning *to fast*. So, as you can see, the Bible quite literally defines *afflicting the soul* as *fasting*. Therefore, Isaiah 58:3 is where we learn that afflicting the soul (Leviticus 23:27) means to fast.

IV) Messiah in the Parsha

In Luke 24:25-27 and 46-47 Yeshua stated that Moses, the Prophets and the Writings all prophesied of His death, burial and resurrection in three days. Therefore, we should expect to see teachings about Yeshua and His role in redemption throughout the Torah. In this section I will ask you questions that will hopefully help you “see” Messiah Yeshua in the Torah portion and sometimes the Haftarah reading as well.

1. According to Leviticus 23:1-2 (And the LORD spoke to Moses, saying, ²“Speak to the children of Israel, and say to them: ‘The feasts of the LORD, which you shall proclaim *to be* holy convocations, these *are* My feasts.’), why is it erroneous to label the feasts as the Jewish feasts?

2. How is Genesis 1:14 (Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years) thematically connected to the Torah portion?

3. According to Colossians 2:16-17 (So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, ¹⁷ which are a shadow of things to come, but the substance is of Christ.), how are we supposed to view feasts/festivals, sabbaths and new moons within their messianic context?

4. Let’s take a look at how Yeshua is the fulfillment of the Sabbath commandment. What is the primary obligation required for honoring the Sabbath?

5. Using Genesis 2:3 as a template, how does it teach us about our sabbath rest?

6. Can you think of one passage from the Tanakh that connects God’s seventh-day rest with our seventh-day rest.

7. Based on passages from the Tanakh, is there a justification for saying that every day is a Sabbath or that we can choose a Sabbath day to our own liking?

8. What other passages in Leviticus 23 reinforce the connection between the concept of a sabbath and the number seven?

9. How does Leviticus 25 reinforce the idea that a seventh day sabbath is important and that we are not free to make adjustments as we would want?

10. When we look at the entire Sabbath concept, by viewing the activities associated with all Sabbath or seventh-day/year celebrations, what else, besides rest, is emphasized by the Sabbath?

11. How is the following event which is associated with the splitting of the Red Sea (Exodus 14:13—And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. ¹⁴The LORD will fight for you, and you shall hold your peace.”) connected to the Sabbath?

12. Notice how Moses said, “Stand still, and see the **salvation** of the LORD.” Do you know what Hebrew root word forms the basis for Yeshua’s name? The Hebrew root word (יָשַׁע) forming the basis for Yeshua’s name (יֵשׁוּעַ) is the exact same root used in the word salvation mentioned in Exodus 14:13, תַּשְׁיֵׁץ. See the similarity? In fact Yeshua’s name means salvation! Basically, it is as if Moses is saying, “Stand still and see the Yeshua of Adonai!” Can you tell me exactly what Israel saw after Moses gave his command to stand still?

13. That’s interesting. Their enemy was defeated and Israel did what? Israel did nothing. They rested! Remember, Moses said to stand still! In fact, he admonished them to not say anything! In other words, Adonai accomplished Israel’s great deliverance and salvation all by Himself, without the help of any of them. Thus, another theme associated with the concept of rest is deliverance and salvation. Adonai is teaching Israel that they can rest in His salvation/deliverance. Thus, the seventh-day rest is not just about feasting and wholeness, it is also associated with deliverance from our enemies. When did Yeshua do most of His miracles?

14. What was the nature of most of his miracles?

15. How does Deuteronomy 5:15 (And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.) connect with the last two questions?

16. As you can see, once again deliverance from our enemies is associated with the seventh-day Sabbath. What was the significance of Yeshua’s proclamation in Luke 4:17-19 (And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ¹⁸“The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to *the* poor; He has sent Me to heal the brokenhearted, To proclaim liberty to *the* captives And recovery of sight to *the* blind, To set at liberty those who are oppressed; ¹⁹To proclaim the acceptable year of the LORD.”)?

17. What is Israel’s freedom from Egyptian slavery (Deut 5:15) a prophetic picture of?

V) Making the Connection to the Haftarah Reading

I have listed a number of passages from the Haftarah reading that have thematic connections to the Torah portion. Your job is to find the thematic connections in the Torah portion. Although I may quote an entire verse or two from the Haftarah reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Haftarah verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Zechariah 14:1 (Behold, ***the day of the LORD*** is coming, and your spoil will be divided in your midst.) and Zechariah 14:5d (Thus ***the LORD my God will come***, and all the saints with You.) thematically connected to the Torah portion?

2. How is Zechariah 14:2 (For I will gather all the nations to battle against ***Jerusalem***; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city.) thematically connected to the Torah portion?

3. How is Zechariah 14:2d (But the remnant of the people shall not be ***cut off*** from the city.) thematically connected to the Torah portion?

4. How is Zechariah 14:3 (Then ***the LORD will go forth and fight against those nations***, As He fights in the day of battle.) thematically connected to the Torah portion?

5. How is Zechariah 14:4 (And ***in that day His feet will stand on the Mount of Olives***, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, ***Making*** a very large valley; Half of the mountain shall move toward the north And half of it toward the south.) thematically connected to the Torah portion?

6. How is Zechariah 14:7 (It shall be one day Which is known to the LORD—Neither day nor night. But at ***evening*** time it shall happen ***That*** it will be light.) thematically connected to the Torah portion?

7. How is Zechariah 14:8 (And in that day it shall be ***That*** living ***waters*** shall flow from Jerusalem, Half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur.) thematically connected to the Torah portion?

8. How is Zechariah 14:16 (And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the ***Feast of Tabernacles***.) thematically connected to the Torah portion?

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9. How is Zechariah 14:16 (And it shall come to pass that everyone who is left of all the nations which came against Jerusalem ***shall go up from year to year to worship the King, the LORD of hosts***, and to keep the Feast of Tabernacles.) thematically connected to the Torah portion?
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10. How is Zechariah 14:18 (If the family of ***Egypt*** will not come up and enter in, they *shall have* no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.) thematically connected to the Torah portion?
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VI) Making the Connection to the Apostolic Writings

I have listed a number of passages from the Apostolic reading that have thematic connections to the Torah portion. Your job is to find the thematic connections to the Torah portion. Although I may quote an entire verse or two from the Apostolic reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Apostolic verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Colossians 2:11-14 (In Him you were also circumcised with the circumcision made without hands, by putting off ***the body of the sins of the flesh***, by the circumcision of Christ, ¹² buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. ¹³ And you, being ***dead in your trespasses and the uncircumcision of your flesh***, He has made alive together with Him, having forgiven you all ***trespasses***, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.) thematically connected to the Torah portion?
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2. How is Colossians 2:11-14 (In Him you were also ***circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ***, ¹² buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. ¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, ***He has made alive together with Him, having forgiven you all trespasses***, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.) thematically connected to the Torah portion?
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3. How is Colossians 2:14 (having wiped out the ***handwriting of requirements that was against us***, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.) thematically connected to the Torah portion?
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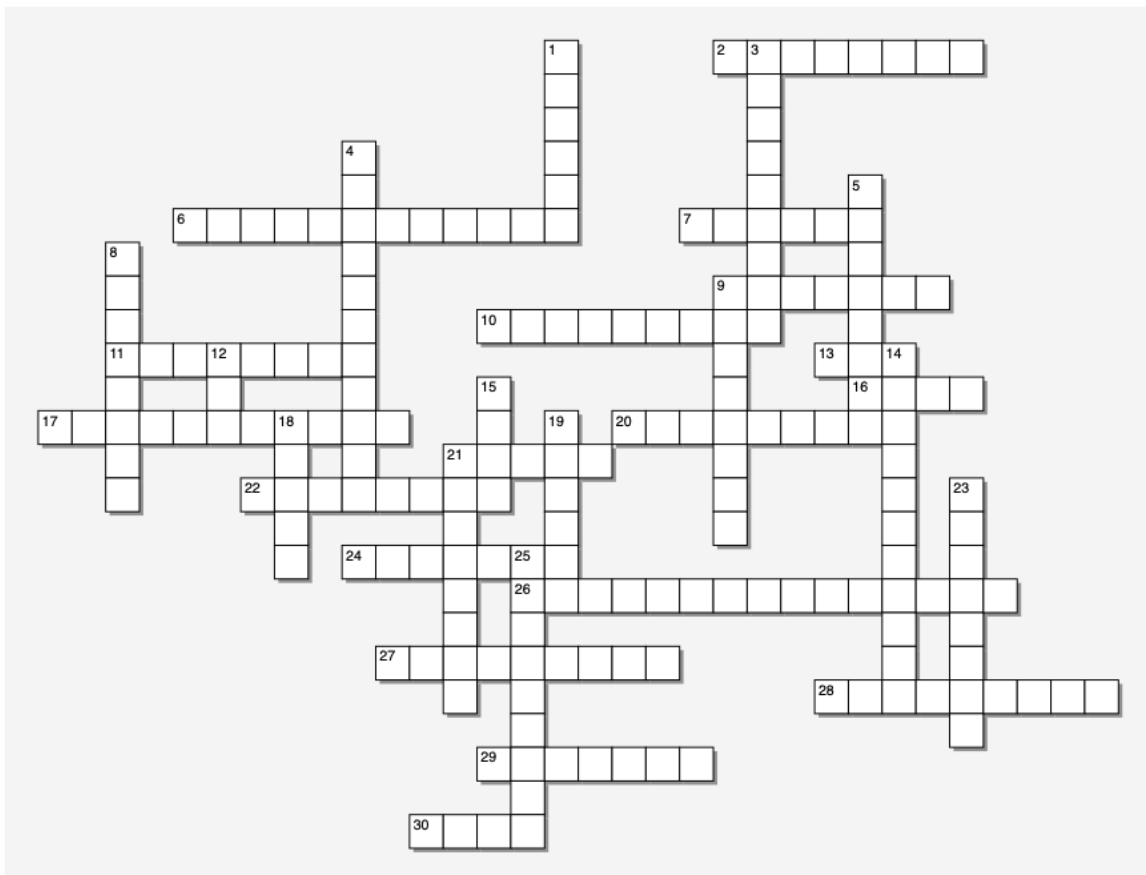
4. How is Colossians 2:16 (So let no one judge you in ***food*** or in drink, or regarding a festival or a new moon or sabbaths) thematically connected to the Torah portion?
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5. How is Colossians 2:16 (So let no one judge you in food or in **drink**, or regarding a festival or a new moon or sabbaths) thematically connected to the Torah portion?
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6. How is Colossians 2:16 (So let no one judge you in food or in drink, or regarding a **festival** or a new moon or sabbaths) thematically connected to the Torah portion?
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7. How is Colossians 2:16 (So let no one judge you in food or in drink, or regarding a festival or a new moon or **sabbaths**) thematically connected to the Torah portion?
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8. How is Colossians 2:19 (and not holding fast to the Head, from whom all the **body**, nourished and knit together by joints and ligaments, grows with the increase *that is* from God.) and Colossians 2:23—These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the **body**, *but are* of no value against the indulgence of the flesh.) thematically connected to the Torah portion?
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9. How is 2 Peter 3:10 (But the **day of the Lord** will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.) and 2 Peter 3:12 (looking for and hastening the coming of the **day of God**, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?) thematically connected to the Torah portion?
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10. How is 2 Peter 3:11-12 (Therefore, since all these things will be dissolved, **what manner of persons ought you to be in holy conduct and godliness**, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?) thematically connected to the Torah portion?
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Basic Facts About Our Lesson

This crossword puzzle will cover basic facts about the Torah portion, Haftarah reading and Apostolic readings. The answers are based on the text from the New King James Version of the Bible and may contain phrases as well as individual words.

Parashat 92 (3-Year Torah Cycle) Leviticus 22-23 Restoration of Torah Ministries (Based on NKJV)



Across

- 2. Pesach
- 6. gatherings
- 7. types
- 9. immaculate
- 10. later
- 11. ejection
- 13. child
- 16. close
- 17. houses
- 20. houses
- 21. currency

Down

- 1. huts
- 3. set
- 4. filth
- 5. crawling
- 8. gathering
- 9. announce
- 12. star
- 14. relatives
- 15. destitute
- 18. number
- 19. yeast

(clues continued on next page)

Across

- 22. stranger
- 24. celebrate
- 26. mistakenly
- 27. lovely
- 28. emission
- 29. scorched
- 30. sanctified

Down

- 21. remembrance
- 23. sundown
- 25. ordinary

VIII) Practical Application

Let's get practical. The study of the Word is not complete until we are encouraged to think, speak and act differently. Our study of the Word should always involve personal application of the text to our lives. As I've heard it said before, Adonai's Word needs to go from our head to our hearts and then to our hands. Our lifelong journey is to become like our master, Yeshua, and this is only accomplished as we faithfully apply His Word to every aspect of our lives.

Discipling Our Children

What have you learned from this week's Torah study that you can teach your children?

- Write down what you learned that can and/or should be discussed with your children? Perhaps they need to know some of the facts covered in the crossword puzzle?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed bad habits or thought patterns in your children's lives?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed good habits or thought patterns that your children need to be encouraged or strengthened in and grow in obedience to?
 - _____
 - _____
 - _____
- Write down anything you learned that can be a topic of prayer for you and your children this week or permanently?
 - _____
 - _____
 - _____

Discipling One Another

Think about what you've studied in this week's lesson.

- Write down anything you learned that impacted you the most?
 - _____
 - _____

- _____
- Write down anything you learned that revealed bad habits or thought patterns you need to stop?
- _____
- _____
- _____
- Write down anything you learned that revealed good habits or thought patterns you need to be encouraged or strengthened in and grow in obedience to?
- _____
- _____
- _____
- Write down anything you learned that can be a topic of prayer for yourself, your family, your worship community, your neighborhood, the world or Adonai's people at large?
- _____
- _____
- _____

Just focus on one thing and talk to an accountability partner about it. Determine what you can DO over the next week (or more) in order to put what you've learned into practice. Make a commitment to someone else that you are going to seek to put some aspect of this week's lesson into practice.

ANSWER KEY

Outlining the Torah Portion

- I. Leviticus 22:1-16—Prohibitions Concerning Who Can Eat of the Offerings
- II. Leviticus 22:17-33—Laws Defining Acceptable and Unacceptable Offerings
- III. Leviticus 23:1-3—Introduction of the Feasts and Sabbath
- IV. Leviticus 23:4-8—The Passover (Pesach/Chag HaMatzot)
- V. Leviticus 23:9-14—The Day of the Omer Wave Offering
- VI. Leviticus 23:15-22—The Feast of Weeks (Shavuot)
- VII. Leviticus 23:23-25—The Feast of Trumpets (Yom Teruah)
- VIII. Leviticus 23:26-32—The Day of Atonement (Yom Kippur)
- IX. Leviticus 23:33-44—The Feast of Tabernacles (Sukkot)

Torah Portion Discussion Questions Answers

1. Things that profane Adonai's name during the sacrificial service.
2. Four times.
3. They are addressed to the priesthood. Leviticus 22:1-2—Then the LORD spoke to Moses, saying, ² "**Speak to Aaron and his sons**, that they separate themselves from the holy things of the children of Israel, and that they do not profane My holy name *by* what they dedicate to Me: I *am* the LORD.
4. He is saying that Israel is not to profane **God Himself** by the things they dedicate (offer) to Him!
5. Leviticus 22:2—"Speak to Aaron and his sons, that they separate themselves from the holy things of the children of Israel, and that they do not profane My holy name **by what they dedicate to Me**: I *am* the LORD." We can profane His name by what we offer to Him as a sacrifice.
6. It refers to the sacrifices. The priests were not to profane the sacrifices.
7. Answers:
 - A. If a priest was a leper.
 - B. If a priest had a discharge.
 - C. If a priest had touched a corpse, etc.
8. The priests
9. Now the topic is who can eat from an offering made to Adonai.

10. Leviticus 22:15 ends similarly to Leviticus 22:1-9 when Moses makes a second statement about profaning the sacrifices. It appears that the priests can profane Adonai's sacrifices under certain circumstances. Furthermore, other people can profane Adonai's sacrifices under certain circumstances.
11. This section pertains to the quality of the sacrifices brought to Adonai. Only the best animals were to be used as sacrifices to Adonai.
12. This section also ends with a statement concerning profanation. However, this time, as in Leviticus 22:2, it mentions profaning Adonai's name instead of profaning the sacrifice.
13. When we profane a sacrifice to Adonai, it's the same as profaning His name.
14. I'll give you the answer momentarily.
15. Yes or No

Messiah in the Parsha

1. Because Adonai calls them the feasts of the LORD, so they are **HIS FEASTS**.
2. Leviticus 23:4-5—"These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. ⁵On the fourteenth *day* of the first month at twilight *is* the LORD's Passover." This passage is just one example of how the feasts of Adonai are determined by the sun and the moon. The phrase *appointed times* in Leviticus 23:4-5 comes from the Hebrew word מועד (moed), translated as feasts. The Hebrew root word, מנח, is the exact same word used in Genesis 1:14 (וּלְמוֹעֲדֵי) that is translated as seasons. So, quite literally, Genesis 1:14 implies the following: and let them be for signs and **feasts**, and for days and years.
3. It says the feasts are a shadow of another reality, Yeshua. Furthermore, it states that Yeshua is the substance to which these celebrations point. In other words, the feasts, new moons, sabbaths, etc., are prophetic passages teaching us about the redemptive work of Yeshua our Messiah.
4. A person ceases from work and rests.
5. God created the heavens and earth in six days and rested on the seventh. This is a pattern for His children: work for six days followed by a cessation of work on the seventh day. There is a time to create, a time to work and a time to devote your energy to building, filling up, organizing, working, setting things in place, caring for things, being creative for necessity's sake, etc. But then there is a day we set aside to come away from the demands of life, troubles, responsibilities, etc. On that day, we set aside time to rest from all our labors.
6. Exodus 20:8-11—"Remember the Sabbath day, to keep it holy. ⁹Six days you shall labor and do all your work, ¹⁰but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. ¹¹For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.
7. That is impossible. The Scriptures make it abundantly clear that the Sabbath is a day that occurs after a period of six days.
8. Answers:
 - A. The Sabbath after seven days.
 - B. The Sabbath on the seventh day of unleavened bread.
 - C. The counting of seven Sabbaths until Shavuot (the feast of weeks).
 - D. The day of rest on the first day of seventh month. It is interesting that there are six months followed by a Sabbath rest on the first day of the seventh month, the Day of Trumpets.
 - E. The seven days of feasting in the celebration of the Feast of Tabernacles.
9. Answers:
 - A. Israel was to work the land for six years but let it rest on the seventh year.
 - B. Similar to the Feast of Weeks, Israel was supposed to allow for seven sabbaths of years to pass before enjoying a Jubilee year (Yovel).
 - C. The resting associated with each sabbatical year and especially the rest associated with the Jubilee Sabbath.
10. The connection between the feasts of Adonai and the seventh-day Sabbath is unmistakable. The Sabbath and/or seventh-day celebrations associated with the feasts, the sabbatical years and the Jubilees all

- emphasize a time of resting, feasting, enjoyment, laughter, joy, family, strengthening relationships, freedom, wholeness, blessing, fulness, etc. In other words, the idea of the Sabbath is not just about rest.
11. The Sabbath is a time when you rest from your labors. Moses commanded Israel to stand still, in other words, cease from all activity, i.e., rest!
 12. They saw their enemy defeated.
 13. He did most of His miracles on the Sabbath!
 14. They were acts of deliverance, where people were set free from various illnesses and bondages. In other words, they were delivered from their enemies.
 15. The last two questions pertained to Adonai's people being delivered from illness, bondage, enemies, etc. Deuteronomy 5:15 specifically mentions Israel's deliverance from slavery and associates it with the Sabbath!
 16. He was proclaiming a year of Jubilee, when all would be set free.
 17. It is a prophetic picture of humanity being set free from the bondage of sin. Just as Israel was in helpless bondage to their Egyptian taskmasters, so likewise, we were in bondage to the devil, bound in sin. Just as Adonai came and rescued Israel from Egyptian bondage, so did He rescue us from slavery to sin. Matthew 1:21—"And she will bring forth a Son, and you shall call His name Jesus [salvation], for He will save His people from their sins."

Haftarah Connection Answers

1. Leviticus 23:24—"Speak to the children of Israel, saying: '***In the seventh month, on the first day of the month***, you shall have a sabbath-*rest*, a memorial ***of blowing of trumpets***, a holy convocation.' " We know that Yeshua is returning during one of the fall feasts, probably either Yom Teruah (Feast of Trumpets) or Yom Kippur (Day of Atonement), as we read in Matthew 24:30-31—Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with ***a great sound of a trumpet***, and they will gather together His elect from the four winds, from one end of heaven to the other. Also, I Corinthians 15:51-52—Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—⁵² in a moment, in the twinkling of an eye, at ***the last trumpet***. ***For the trumpet will sound***, and the dead will be raised incorruptible, and we shall be changed.
2. Leviticus 23:10—"Speak to the children of Israel, and say to them: 'When you come into the ***land*** which I give to you, and reap its harvest, then ***you shall bring a sheaf of the firstfruits of your harvest to the priest***.'" Of course we know the offerings of the children of Israel were brought to the temple which was in Jerusalem.
3. Leviticus 22:3—Say to them: 'Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the LORD, while he has uncleanness upon him, that person shall be ***cut off*** from My presence: I *am* the LORD. Also, Leviticus 23:29—For any person who is not afflicted *in soul* on that same day shall be ***cut off*** from his people.
4. Leviticus 22:30—And any person who does any work on that same day, ***that person I will destroy from among his people***. Also, the two verses above that speak about cutting off a person are connected as well (Leviticus 22:3 and 23:29).
5. See answer 1 above. Also, Acts 1:11—who also said, "Men of Galilee, why do you stand gazing up into heaven? ***This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven***."
6. Leviticus 22:6—the person who has touched any such thing shall be unclean until ***evening***, and shall not eat the holy offerings unless he washes his body with water. Also, Leviticus 23:32—"It *shall be* to you a sabbath of *solemn* rest, and you shall afflict your souls; on the ninth day of the month at ***evening***, from ***evening to evening***, you shall celebrate your sabbath."
7. Leviticus 22:6—the person who has touched any such thing shall be unclean until evening, and shall not eat the holy *offerings* unless he washes his body with ***water***.
8. Leviticus 23:34—"Speak to the children of Israel, saying: 'The fifteenth day of this seventh month *shall be* the ***Feast of Tabernacles*** for seven days to the LORD.' "
9. Leviticus 23:17—You shall ***bring from your dwellings*** two wave *loaves* of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. *They are* the firstfruits to the LORD. Leviticus 23:40—

And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and **you shall rejoice before the LORD your God for seven days**. The children of Israel were required to make Aliyah, or go up to Jerusalem three times a year to celebrate the pilgrimage festivals of Adonai—on Passover (Pesach), the Feast of Weeks (Shavuot) and the Feast of Tabernacles (Sukkot).

10. Leviticus 22:33—“who brought you out of the land of **Egypt**, to be your God: *I am the LORD.*” Also Leviticus 23:43—“that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of **Egypt**: *I am the LORD your God.*”

Apostolic Reading Answers

1. Leviticus 22:3-5—Say to them: ‘Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the LORD, **while he has uncleanness upon him**, that person shall be cut off from My presence: *I am the LORD.*’⁴ ‘Whatever man of the descendants of Aaron, who is a leper or has a discharge, shall not eat the holy offerings until he is clean. And whoever touches anything made **unclean** by a corpse, or a man who has had an emission of semen,⁵ or whoever touches any creeping thing by which he would be made **unclean**, or any person by whom he would become **unclean**, whatever his **uncleanness** may be—⁶ the person who has touched any such thing shall be **unclean** until evening, and shall not eat the holy *offerings* unless he washes his body with water. There is an obvious parallel between sin and the uncleanness that is described in this Torah portion.
2. Leviticus 22:5—or whoever touches any creeping thing by which he would be made unclean, or any person by whom he would become unclean, whatever his uncleanness may be—⁶ the person who has touched any such thing shall be unclean until evening, and shall not eat the holy *offerings* unless he **washes his body with water**.
3. Leviticus 22:3—Say to them: ‘**Whoever** of all your descendants throughout your generations, who **goes near the holy things** which the children of Israel dedicate **to the LORD, while he has uncleanness upon him, that person shall be cut off from My presence**: *I am the LORD.*’ Ezekiel 18:20a states, “The soul who sins shall die,” and Romans 6:23 states, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” What a mercy that we learn in Isaiah 53:5-6—But *He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.* ⁶ All we like sheep have gone astray; We have turned, every one, to his own way; And *the LORD has laid on Him the iniquity of us all.* Adonai is a merciful God!
4. Leviticus 22:7—And when the sun goes down he shall be clean; and afterward he may **eat the holy offerings, because it is his food**.
5. Leviticus 23:13—Its grain offering *shall be* two-tenths of an *ephah* of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its **drink** offering *shall be* of wine, one-fourth of a hin. The drink offering is mentioned three times in this Torah portion.
6. Leviticus 23 describes the feasts of Adonai. The word **festival** can also be translated as a feast day or holy day.
7. Leviticus 23:3—‘Six days shall work be done, but the seventh day is a **Sabbath** of solemn rest, a holy convocation. You shall do no work *on it*; it is the **Sabbath** of the LORD in all your dwellings.’
8. Leviticus 22:6—the person who has touched any such thing shall be unclean until evening, and shall not eat the holy *offerings* unless he washes his **body** with water.
9. Refer to the Haftarah Connections answer 1 for this answer.
10. Leviticus 22:31-32—“Therefore **you shall keep My commandments, and perform them**: *I am the LORD.*”³² You shall not profane My holy name, but I will be hallowed among the children of Israel. ***I am the LORD who sanctifies you,***³³ who brought you out of the land of Egypt, to be your God: *I am the LORD.*” When we obey the commandments of Adonai we are sanctified—set apart and holy to our heavenly Father. Living a sanctified life is important, as we know the day of Yeshua’s return is soon! Each day brings us closer to His glorious appearance! 1 Peter 1:13-16—Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; ¹⁴ **as obedient children, not conforming yourselves to the former lusts as in your ignorance;** ¹⁵ **but as He who called you is holy, you also be holy in all your conduct,** ¹⁶ **because it is written, “Be holy, for I am holy.”**