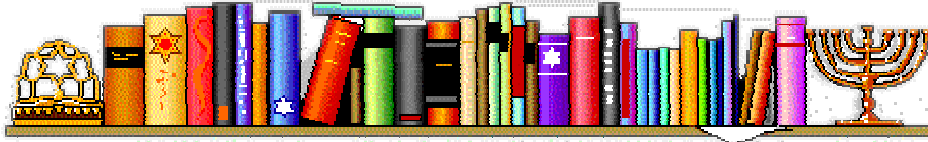


# Tree of Life Messianic Ministries

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**Message 5-9-09**  
**Emor-Say**  
**Leviticus 21:1-24:23**  
**Ezekiel 44:15-31**  
**Matthew 5:38-47**

## **Introduction**

This week's portion contains legislation for Aaron, his sons, and future generations of priests, and also for the people as a whole.

## **Leviticus 24:20-22**

**20** `fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him. **21** `And whoever kills an animal shall restore it; but whoever kills a man shall be put to death. **22** `You shall have the same Torah for the sojourner and for one from your own country; for I *am* the LORD your God."

In verse 2 where do we see the love we are supposed to have for one another? It would seem that this is equal measure for equal measure. Is there mercy evident here or forgiveness? Or is it possible that the Almighty is trying to teach us something else here? In verse 22 we see that the law or Torah will be the same for everyone. For those who choose to join or dwell in Israel they are obligated to follow the law of the land which is Torah.

Is this passage an example of how there is one set of rules for everyone? Is the Holy One of Israel trying to teach us respect for His Torah and that He now sets the tone for how Israel is to live?

**John 13:34** A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

**John 13:35** By this all people will know that you are my disciples, if you have love for one another."

**Romans 13:8** Owe no one anything, except to love each other, for the one who loves another has fulfilled the Torah.

The overriding message is we are to love one another and by doing this we will have fulfilled the Torah. Yeshua tells us in John-Yochanan 13:34 that He has given us a new commandment yet love has always been part of the Torah.

**2537** **καινός** kainos {kahee-nos'}

**Meaning:** new, as respects form, recently made, fresh, recent, unused, unworn, as respects substance, of a new kind, unprecedented, novel, uncommon, unheard of

I would believe that the best usage here would be “*of a new kind*” which gives the impression that it is not entirely new but that some type of change has come that causes it to now be seen in a different light. Love now seems to be the most important aspect of the Torah, yet, most Rabbis from Yeshua’s day and before and after taught that in loving the Almighty with all of your heart, mind, and strength and loving your neighbor as yourself, you have fulfilled the Torah. Love has always been about faith and through that faith action taken by the individual or the group. To have faith without action is to have nothing but to have faith with action is everything? Faith is love in action, whether towards the Holy One or towards your fellow man.

So, while the rules have been laid down for us throughout the Torah here in verse 20 we seem a culmination of sorts in the command of an “*eye for an eye*”. That should make us pause before we step out and do something we will regret later. This would also seem to be at odds with love versus vengeance? How do we reconcile this against the love and forgiveness Messiah teaches and what the Torah has to say?

I believe that love is the most important aspect of who we are and what we can be. While we are told that the Holy One ordered men, women, children, and animals killed when the Israelites entered the Promised Land, or that He is a jealous God, that He gets angry and is wrathful, how do we deal with that? It would appear to be in opposition to what Yeshua taught?

**2 Samuel 19:5** Then Joab came into the house to the king and said, "You have today covered with shame the faces of all your servants, who have this day saved your life and the lives of your sons and your daughters and the lives of your wives and your concubines, **6** because you love those who hate you and hate those who love you. For you have made it clear today that commanders and servants are nothing to you, for today I know that if Absalom were alive and all of us were dead today, then you would be pleased.

**Matthew 5:44** But I say to you, love your enemies and pray for those who persecute you.

In 2 Samuel Joab goes in and gives David a dressing down because David was mourning the loss of his son Absalom, who had rebelled against David and tried to take his throne and his kingdom. Joab tells the king that he loves his enemies more than those who remained loyal to him. Yeshua says we are to love our enemies. I find this to be the exact opposite of what Joab had told David.

Did Yeshua bring new insights into the Torah of His Father? There are times when Yeshua made Torah harder, as in the case of thinking of adultery.

**Matthew 5:27** "You have heard that it was said, 'You shall not commit adultery.' **28** But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

We are told we are to take control of our tongues but we must also take control of our thoughts. If you even think about committing adultery you have already done it even if you never carry through with the physical act. This is why we must conform ourselves to Messiah. He is the Master of all there is including the physical and the spiritual. Our thoughts float between both worlds bringing us into conflict with one or the other. Does this mean we cannot think about something we would like to have? There is a difference between what we would like to have and what we actually need. The Holy One knows what we need. We must learn to accept what He gives us and be thankful for what we have.

### **Ezekiel 44:15-18**

**15** "But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood," says the Lord GOD. **16** "They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge. **17** "And it shall be, whenever they enter the gates of the inner court, that they shall put on linen garments; no wool shall come upon them while they minister within the gates of the inner court or within the house. **18** "They shall have linen turbans on their heads and linen trousers on their bodies; they shall not clothe themselves with *anything that causes sweat*.

Do you see that in order to be able to minister to the Holy One of Israel the priests of old needed to change into linen garments. Wool garments were not acceptable to the Almighty.

This was a comment from Matthew Henry:

Concerning their clothes; they must wear *linen garments* when they *went in to minister* or do any service in the inner court, or in the sanctuary, and nothing that was *woolen*, because it would *cause sweat*, v. 17, 18. They must dress themselves cool, that they might go the more readily about their work; and they had the more need to do so because they were to attend the altars, which had constant fires upon them. And they must dress themselves clean and sweet, and avoid everything that was sweaty and filthy, to signify the purity of mind with which the service of God is to be attended to. Sweat came in with sin and was part of the curse. *In the sweat of thy face shalt thou eat bread*. Clothes came in with sin, coats of skins did; and therefore the priests must use as little and as light clothing as possible, and not such as caused sweat. When they had finished their service they must change their clothes again, and lay up their linen garments in the chambers appointed for that purpose, v. 19, as before, ch. 42:14. They must not go among the people with their holy garments on, lest they should imagine themselves sanctified by the touch of them; or, *They shall sanctify the people*, that is (as it is explained, ch. 42:14), they shall *approach to those things which are for the people*, in their ordinary *garments*.

Linen is considered to be pure by the Holy One. Perhaps this is why we were told in the Torah about mixing wool and linen together? Could this represent the holy and the profane? Maybe the

Almighty used this as a teaching tool along with food and other things? Creation could be one big teaching tool from the Almighty. He created us so He could fellowship with Him and with one another. He called us out from the world after it had been corrupted by our first parents Adam and Chava. Every generation since then has been called out. In Noah's generation only Noah was considered to be righteous in his generation.

**Genesis 7:1** Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.

Seven others were saved based on the righteousness of Noah. No one else survived the flood that killed off the rest of mankind and the animals that dwelled upon the except for those the Almighty called into the Ark. Despite Noah being righteous he was not the one who received the covenant of the Holy One. This would come to one of his descendants and his sons, Abraham to Isaac to Jacob and to his twelve sons who brought into being the Children of Israel.

**Psalms 14:5** There they are in great terror, for God is with the generation of the righteous.

Those of us who know the Messiah and have received redemption from the Holy One of Israel need never fear our Redeemer. Because our Redeemer lives so do we! We are priests of the Holy One today. We must separate ourselves from the things of this world that would cause us to go astray from the Almighty. We must keep away from the profane and yearn for the holy. The holy ways bring us closer to Him, the profane distances us from Him. My friends, if I would only have one prayer left it would be that all of you could find redemption in the shed blood of the Lamb of the Father – Yeshua.

**Matthew 5:38-47**

**38** "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' [Exo. 21:24, Lev. 24:20, Deu. 19:21] **39** "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. **40** "If anyone wants to sue you and take your shirt, let him have your coat also. **41** "Whoever forces you to go one mile, go with him two. **42** "Give to him who asks of you, and do not turn away from him who wants to borrow from you. **43** "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR [Lev. 19:18, Deu. 23:3-6] and hate your enemy.' **44** "But I say to you, love your enemies and pray for those who persecute you, **45** so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. **46** "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? **47** "If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same?"

Do you see how Yeshua changes what the Torah says? Or is it that He carries the Torah to its logical conclusion of love? Love is the healer of all things. When you turn to the legalism in the Torah you distance yourself from that love. When you talk against your fellow man you distance yourself from His love. When you gossip you are separating yourself from Him. Love is the end of all things because love is the Holy One of Israel. The essence of the Almighty is love. It was by this love that all things were created. Through this love He gave us a glimpse of Himself by sending His Son into the world.

**John 15:13** Greater love has no one than this, that someone lay down his life for his friends.

**1 John 3:16** By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.

He laid down His life for us showing us what true love really is. We think we know the meaning of love but we don't. We only have an idea. Lately I have been thinking about the love of the Holy One and what that really means. As I have been drawn into more of an active prayer ministry because of people in our congregation's, my wife and I, have had the honor and privilege of praying over every prayer request that comes to us, whether from those in our congregation's or outside of them.

We pray over each one before sending them out to our prayer team or before posting them on our Prayer Wall at our website. If you have a prayer request you would like us to pray for please send it to [prayer@etz-chayim.org](mailto:prayer@etz-chayim.org) and if you would like to pray for the prayer requests we have posted at our website please go to [www.etz-chayim.org/prayer/prayer-wall.htm](http://www.etz-chayim.org/prayer/prayer-wall.htm). When you pray for others you become aware that no matter what your problems may be someone else is in worse shape than you. Please do not take this the wrong way. I am not saying that someone you might be praying for is worse off than you. What I am saying is that when you take the time to pray for others suddenly your problems don't seem so heavy.

The Holy One is surrounded by a covering of His glory or *kavod*. This may be the Shechinah we read about in the Word. The holiness we see used in other parts of the Bible come from the Hebrew word *kodesh*. *Kavod* may be something unique to Him. It is believed that the reason that Adam and Chava did not know they were naked was because they were clothed in the *kavod* of the Holy One. When they sinned the Glory of the Holy One left them and they knew they were naked. Imagine what things might have been like had they never eaten of the fruit of the Tree of the Knowledge of Good and Evil?

***Kind – the word has a familiar ring. It has another meaning, also familiar – kind as in kin – “related to.” It is easier to be kind when we remember that you and I are kin, and akin.***

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*Ardelle Brody [[abrody@mchsi.com](mailto:abrody@mchsi.com)](posted on Mordecai's website along with his Torah commentary-an excellent woman's perspective)*

May the Lord bless you and yours... *Mordecai Silver*

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