

Leviticus 21 *Emor / Say*

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Introduction

Tzur Yisrael Triennial Parasha 96 (#32.1) ^A

Lev 21:1-24 – Regulations for Priests

Of the priests' mourning

¹ And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: ² But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother. ³ And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. ⁴ But he shall not defile himself, being a chief man among his people, to profane himself. ⁵ They shall not make baldness upon their head,^B neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

Of their holiness

⁶ They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

Of their marriages

⁷ They shall not take a wife that is a whore, or profane; neither shall they take a woman put away

גְרוּשָׁה ^{ge-ru-Shah} ^C from her husband: for he is holy unto his God.

Of their estimation

^A <http://www.ahavta.org/Commentary%20Y-2/Y2-41.htm> Aleph Tav: Lev 21:12, 21, Eze 44:5

^B Nehemiah Gordon points out that the context of shaving the beard first applies to the Kohanim and second it is for when they are in mourning. Also we are commanded in other places of the bible to shave your beard e.g. leprosy Lev 13:29. See comments on Lev 19:27.

This wrapper for this verse, for the purposes of context one could argue is Lev 21:24.

Did Yoseph shaved his beard, see Gen 41:4. Is there a distinction between shaving the beard and shaving the corners of the beard.

^C See Bill-of-Divorce-H3748-keriythuth-H7971-shalached-**H1644-garish**-get, article #881.

⁸Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

Of the high priest's holiness

⁹And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.^D

Of his marriage

¹⁰And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend **יָפָרֵם** ^{yif-Rom} ^E his clothes; ¹¹Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; ¹²Neither shall he go out of the sanctuary, nor profane **אֶת** the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

nor **יִחַלֵּל** ^{ve-Lo} nor **יִלְאֵ** ^{ye-Tze} Neither shall he go out **לֹא** ^{lo} nor **לֹא** ^{ham-mik-Dash} of the sanctuary **הַמִּקְדָּשׁ** ^{u-min} out **וּמִן** ¹²
for the **נֶזֶר** ^{ki} for **כִּי** ^{e-lo-Hav} of his God **אֶלְהָיו** ^{mik-Dash} the sanctuary **מִקְדָּשׁ** ^{et} **אֶת** ^{ye-chal-Lel} profane
is] upon **הַהוּא** ^{a-Ni} I **אֲנִי** ^{a-Lav} and **עָלָיו** ^{e-lo-Hav} of his God **אֶלְהָיו** ^{mish-Chat} of the anointing **מְשַׁחַת** ^{She-men} oil **שֶׁמֶן** ^{Ne-zer} crown
Yah-weh him I [am] the LORD

The virgin wife for the priest

¹³And he shall take a wife in her virginity. ¹⁴A widow **אֶלְמָנָה** ^{'al-ma-Nah}, or a divorced woman **וְגֵרוּשָׁה** ^{u-ge-ru-Shah}, or profane **וְחַלְלָה** ^{va-cha-la-Lah}, or an harlot **זֹנָה** ^{zo-Nah}, **אֶת** ^{'et-}, these shall he not take: but he shall take a virgin **בְּתוּלָה** ^{be-tu-Lah} of his own people to wife **אִשָּׁה** ^{'ish-Shah}. ¹⁵Neither shall he profane **יִחַלֵּל** ^{ye-chal-Lel} ^F his seed among his people: for I the LORD do sanctify him.

The priests that have blemishes must not minister in the sanctuary

¹⁶And the LORD spake unto Moses, saying, ¹⁷Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish,^G let him not approach to offer the bread of his God. ¹⁸For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose **חֲרָם** ^{cha-Rum} ^H, or any thing superfluous, ¹⁹Or a man that is broken-footed, or broken-handed, ²⁰Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; ²¹No man that hath a

^D See Gen_38:24 talks about Judah telling Tamar should be burned not stoned (see Lev_21:9), see comments in Gen_38:24 from Carl & Julie Parker of Sheepfold Gleanings.

^E rendH6533 p̄aram ^{KJC:3} rend, 2 Lev_10:6, Lev_21:10 rent, 1 Lev_13:45

Is *param* an edenic for parameter, i.e. maybe the word here has to do with the parameter/calar/hem of the garment.

Compare to *qara* ^{H7167} which occurs 61 and is also translated rent, rend, retest 55 times.

^F See Word-Study-H2490-chalal-began-profane-pollute-defile, article #441.

^G See In Mat 5:23-24, we can't go to the altar for YHVH if thy brother have ought with you.

^H See Word-Study-H2764-cherem-devoted-to-destruction-H2763-charam, article #187.

blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; **את** he shall not come¹ nigh to offer the bread of his God.

of אֶהְרֹן *miz-Ze-ra* of the seed מִזֶּרַע *Mum* that hath a blemish מֹם *bo* בּוֹ *-a-Sher* who אִישׁ *ish* No man אִישׁ *-kol* all manner כָּל²¹
 made by אֲשִׁי *-et* אֶת־ *le-hak-Riv* to offer לְהַקְרִיב *yig-Gash* shall come nigh יִגַּשׁ *lo* not לֹא *hak-ko-Hen* the priest הַכֹּהֵן *a-ha-Ron* Aaron
 of his אֱלֹהָיו *Le-chem* the bread לֶחֶם *et* אֶת־ *bo* בּוֹ *mum* he hath a blemish מֹם *Yah-weh* of the LORD יְהוָה *ish-Shei* fire
le-hak-Riv to offer לְהַקְרִיב *yig-Gash* he shall not come nigh יִגַּשׁ *lo* not לֹא *e-lo-Hav* God

²²He shall eat the bread of his God, both of the most holy, and of the holy. ²³Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them. ²⁴And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.^J

¹There is no Strong's number for this word *bo*. which is spelled Bet, Vav Holem. The Hebrew word that means come, go etc. is transliterated as *bo*^{H935} and it is spelled *Bet, Vav Holem, Aleph*. which is the same letters but with the Aleph appended to the end. The next letter in the verse is the Standalone Aleph Tav which, of course, starts with the Aleph.

Joh 6:53-54 ⁵³ Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ⁵⁴ Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

^J Per my comments on Lev 21:1 regarding context, one could argue that the children of Israel may not have to do that which the Kohanim is required, but I argue that it could be interpreted that the rest of the people know this so as to keep the Kohanim in check.

Eze 44 1- haftorah The East Gate Assigned Only to the Prince; Ordinances for the Levites

The east gate assigned only to the prince

¹Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

²Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

³It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

The priests reprov'd for polluting the sanctuary

⁴Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

⁵And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears **את** all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

of אָדָם -ben unto me Son בֶּן-יְהוָה And the LORD יְהוָה e-Lai about אֵלַי vai-Yo-mer said וַיֹּאמֶר ⁵
with thine וּבְאֵזְנֶיךָ ve-'ei-Nei-cha with thine eyes בְּעֵינֶיךָ u-re-'Eh and behold וּרְאֵה lib-be-Cha well לְבָבְךָ sim mark שִׁים a-Dam man
all that I מְדַבֵּר a-Ni I אֲנִי a-Sher that אֲשֶׁר kol all כֹּל et אֵת she-Ma and hear שָׁמַע u-ve-'a-ze-Nei-cha ears
of the יְהוָה -beit of the house בֵּית-יְהוָה chuk-Kot unto thee concerning all the ordinances חֻקֹּת le-chol all לְכָל o-Tach אֶתְּךָ me-dab-Ber say
the entering לְמַבּוֹא lib-be-Cha well לְבָבְךָ thereof and mark וְשַׁמְתָּ to-ro-Tav bullock תּוֹרֹתוֹ u-le-chol all וְלְכָל-יְהוָה LORD
ham-mik-Dash of the sanctuary הַמִּקְדָּשׁ mo-tza-'Ei with every going forth מוֹצְאֵי be-Chol all בְּכָל hab-Ba-yit of the house הַבַּיִת lim-Vo in

⁶And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

⁷In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

⁸And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.^K

Idolaters incapable of the priests office

⁹Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

¹⁰And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

^K Israel has delegated their authority (charge) on to others, which is a sin in and of itself. They are not zealots for their birthright.

¹¹ Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

¹² Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

¹³ And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

¹⁴ But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

The sons of Zadok are accepted thereto

¹⁵ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

¹⁶ They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

Ordinances for the priests

¹⁷ And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

¹⁸ They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

¹⁹ And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

²⁰ Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

²¹ Neither shall any priest drink wine, when they enter into the inner court.

²² Neither ^L shall they take for their wives a widow, nor her that is put away וגרושה ^{u·ge·ru·Shah}: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

²³ And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

^L TSK: Neither: This was prohibited only to the high priest under the law; but is here extended to all the priests, perhaps to intimate the superior sanctity of the times to which it refers.

CB Notes: Neither shall they, &c. Reference to Pentateuch (Lev_21:14). App-92.

²⁴ And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

²⁵ And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

²⁶ And after he is cleansed, they shall reckon unto him seven days.

²⁷ And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

²⁸ And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

²⁹ They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs.

³⁰ And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

³¹ The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

1 Ti 3:1-16 ^{chapter 3} *brit* Bishops and Deacons

How bishops, deacons, and their wives should be qualified;

¹This is a true saying, If a man desire the office of a bishop, he desireth a good work. ²A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴One that ruleth well his own house, having his children in subjection with all gravity; ⁵(For if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. ⁷Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. ⁸Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; ⁹Holding the mystery of the faith in a pure conscience. ¹⁰And let these also first be proved; then let them use the office of a deacon, being found blameless. ¹¹Even so must their wives be grave, not slanderers, sober, faithful in all things. ¹²Let the deacons be the husbands of one wife, ruling their children and their own houses well. ¹³For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

and to what end Paul wrote to Timothy of these things.

¹⁴These things write I unto thee, hoping to come unto thee shortly:

Of the church, and the blessed truth therein taught and professed.

¹⁵ But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. ¹⁶ And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.