

從古時起，在全世界的猶太會堂會一週一次在安息日讀經，從摩西五經（妥拉）到先知的書（先知書）。本週的內容被給予一個希伯來名，出自於經文內容起頭的字。每週慣例讀經的實例剛好記載在路加福音四章 16 節，耶穌來到拿撒勒的會堂，讀了一段先知書（以賽亞書 61 章）。我們發現每週一次閱讀這些內容，不僅提供我們機會，與世界成千上萬的猶太人來確認神話語的內容，在我們為以色列與猶太人的代禱上，聖靈更時常貼切的啟發具體的內容禱告。

這週的閱讀內容稱為『**說**—對祭司說』

**妥拉: 利未記 21:1-24:23**

**先知書: 以西結書 44:15-31**

這週的閱讀首先是聚焦在祭司服事主時保持潔淨的重要性，以及他們在人民面前所呈現的樣式。他們的工作代表生命與完全，他們不可為死人或是殘疾與不潔的人沾染自己。利未記廿三章描述聖會的細節，就是主給祂子民以色列的『節期』。他們以每週的『**安息日**』為開始，然後到了春天：**逾越節**—吃無酵餅一週，五旬節—獻上初熟的果子。到了秋天：**吹角節**、**贖罪日**與**住棚節**。

我們發現這一章默想的內容，對主在以色列救贖的目的有著特別的亮光，並藉此成為祂對全人類救贖工作的寫照。

馬汀和娜瑪·賽維士（Martin & Norma Sarvis）

於耶路撒冷

从古时起，在全世界的犹太会堂会一周一次在安息日读经，从摩西五经（妥拉）到先知的书（先知书）。本周的内容被给予一个希伯来名，出自于经文内容起头的字。每周惯例读经的实例刚好记载在路加福音四章 16 节，耶稣来到拿撒勒的会堂，读了一段先知书（以赛亚书 61 章）。我们发现每周一次阅读这些内容，不仅提供我们机会，与世界成千上万的犹太人来确认神话语的内容，在我们为以色列与犹太人的代祷上，圣灵更时常贴切的启发具体的内容祷告。

这周的内容称为『**说**—对祭司说』

**妥拉: 利未记 21:1-24:23**

**先知书: 以西结书 44:15-31**

这周的阅读首先是聚焦在祭司服事主时保持洁净的重要性，以及他们在人民面前所呈现的样式。他们的工作代表生命与完全，他们不可为死人或是残疾与不洁的人沾染自己。利未记廿三章描述圣会的细节，就是主给祂子民以色列的『节期』。他们以每周的【安息日】为开始，然后到了春天：**逾越节**—吃无酵饼一周，五旬节—献上初熟的果子。到了秋天：**吹角节、赎罪日与住棚节**。

我们发现这一章默想的内容，对主在以色列救赎的目的有着特别的亮光，并藉此成为祂对全人类救赎工作的写照。

马汀和娜玛·赛维士 (Martin & Norma Sarvis)

于耶路撒冷

### **This week's Torah Portion:**

From ancient times there has been a weekly portion from the first five books of Moses (The Torah) and from the prophets (Haftarah) read on the Sabbath in synagogues around the world. This portion is given a Hebrew name taken from the opening words of the passage. An illustration of this practice appears to have been recorded in Luke 4:16 where Yeshua (Jesus) arrived in the synagogue in Nazareth and was asked to read the portion (Isaiah 61) from the Prophets. We have found that in perusing these weekly readings, not only are we provided opportunity to identify in the context of God's Word with millions of Jewish people around the world, but very often the Holy Spirit will illumine specific passages pertinent that week in our intercession for the Land and people of Israel. All texts are those of English translations of the Scriptures.

The name of the first is "*Emor*" ("Speak"-to the priests):

**TORAH: Leviticus 21:1-24:23**

**HAFTARAH: Ezekiel 44:15-31**

The readings this week focus first upon the importance of priests in being clean in their service to the LORD and in the picture they present before the people. In their work on behalf of life and wholeness, they are not to defile themselves with that which is dead or deformed or impure. Chapter 23 presents in detail the Holy Convocation, the LORD's "appointed times" for His people Israel. They begin with the weekly "*Shabbat*"—then in the Spring: *Passover*, the Week of *Matzot* (Unleavened Bread), the presenting of **First Fruits**, *Shavuot* (the Feast of Weeks/Pentecost); and in the Autumn: *Yom Teruah* (the Day of Blowing the Shofar), *Yom Kippur* (the Day of Atonement) and *Succot* (The Feast of Tabernacles). We find a meditation on the contents of this chapter to be especially enlightening regarding the LORD's redemptive purposes over Israel and from that as a picture of His working in time on behalf of all humankind.

*Martin and Norma Sarvis*  
*Jerusalem*