

# EMC SHALOM INTERNATIONAL

## PARASHAH 33 BECHUKOTAI | LEVITICUS 26:3 - 27:34

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### Aliyot from the Torah:

- one.** 26:3-5
- two.** 26:6-9
- 3.** 26:10-46
- Four.** 27:1-15
- 5.** 27:16-21
- 6.** 27:22-28
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**Haftarah:** Yirmeyah (Jeremiah) 16:19 - 17:14

**Brit Hadashah:** Matityah (Matthew) 27:1-28:20

**BEJUKOTAI** It means "By my Statutes".

### Introduction

This chapter contains a general exposition of all the laws revealed to Mosheh by the mouth of Yahweh. It exposes the laws that stipulate the rewards in case of obedience and in turn those that, in a strong tone of warning, determine the punishment on the disobedient soul. While the nation that was conceived in Mitsrayim (Egypt) and was given birth in the desert, followed the Commandments and walked in national obedience, maintained the reverent fear of the Eternal by keeping His holy days and His festivals and not turning to idolatry, all the nation was under the effects of the reward laws. Those great and precious promises, although they relate mainly to the present life, were a prototype of the spiritual blessings, assured by the covenant of grace to all believers through Mashiach Yeshua. This law establishes:

- one.** Abundance in fruits of the earth. Every good gift and every perfect gift descends from Above, from the Father of lights.

- two.** Peace under divine protection. Those who dwell in YHVH live safely.
- 3.** Victory and success in your battles whatever they may be. The Eternal can do it with many or with few.
- Four.** The growth of His people. The obedient people will be fruitful.
- 5.** The favor of Yahweh, who is the source of all good.
- 6.** Signs of His presence in and by His ordinances. The way to have fixed the ordinances of the Eternal among us, is the close adherence to them.
- 7.** The Grace of the Covenant. All the blessings of the Covenant are summed up in the relationship to the Covenant: 'I will be your Elohim and you shall be my people'. Both affirmations are the foundation in his redemption through his anointed one, Yeshúa Ha'Mashiach.

### First aliyah, 26:3-5

**26:3 "If you follow *By My Statutes*, and faithfully observe my commandments."**

– Every blessing rests on the fulfillment of the word, that is, on obedience. The purpose of the law was always to bless us and not save us, it is throughout the Word: ***Vayikra (Leviticus) 18:4-5; Devarim (Deuteronomy) 11:13-15; Devarim (Deuteronomy) 28:1-14; Joshua (Joshua) 23:14-15; Shofetim (Judges) 2:1-2; Tehillim (Psalm) 81:12-16; Yeshayah (Isaiah) 1:19; Yeshayah (Isaiah) 48:18-19; Matityah (Matthew) 7:24-25; Romiyim (Romans) 2:7-10; Hitgalut (Revelation) 22:14***

It is not a simple desire to follow or walk towards them, but a determined desire

to reach them in order to observe them. They observe, from the Hebrew "shimúr" (שִׁמּוּר) of the **Strong #8107** from root #8104 that means observation from keeping.

Moisés Chávez's Biblical Hebrew dictionary allows us to better understand, in relation to the term save, and relates it to those portions of the Bible in which they are used:

**one.** Save, take care of: **Beresheet (Genesis) 2:15; Shmuel Aleph (1 Samuel) 17:20; Esther 2:3**

**two.** Respect, skimp: Shmor nafshó (שָׁמוּר נַפְשׁוֹ) = Respect his life: **Iyov (Job) 2:6.**

**3.** Save, protect: **Tehillim (Psalm) 121:7.**

**Four.** save, keep: **Beresheet (Genesis) 41:35.**

**5.** Keep in mind, keep in mind: **Beresheet (Genesis) 37:11.**

**6.** Observe: Shomer etpíha (שָׁמַר אֶת - פִּיהָ) = I looked at her mouth: **Shmuel Aleph (1 Samuel) 1:12.**

**7.** Hold siege, keep under siege: **Shmuel Bet (2 Samuel) 11:16.**

**8.** Consider: éin li-shmór lemajleqót (לֹא קוֹת אֵין) = without considering their groups: **Divré Hayamin Bet (2 Chronicles) 5:11.**

**9.** Spy, enemy guard: **Shofetim (Judges) 1:24.**

**10.** Stand guard, keep watch: **Nehemiah (Nehemiah) 12:25; Iyov (Job) 10:14.**

**eleven.** Keep, obey, fulfill: Shamrú dérech YHVH = Keep the way of YHVH (דַּרְכֵּי יְהוָה) that is, observe the conduct that is according to the will of Elohim: **Beresheet (Genesis) 18:19; 17:9.**

**12.** to wait, to have the expectation set on

something or someone: **Tehillim (Psalm) 31:7/6.**

**26:4 "I will give them their rains in due season, so that the earth will yield its produce and the trees of the field their fruit."**

– Rain rarely fell in Judea except in two seasons: the early one (first rain in autumn), sowing time; and the latter rain (later in the spring), before the harvest begins. how do you record it **Yirmeyah (Jeremiah) 5:24** They have not said to themselves: "Let us respect Yahweh our Elohim, who gives the rain, the early rain and the latter in its time, who keeps for our benefit the appointed weeks for the harvest" (VIN). This promise represented life, it was as if the Eternal was telling them explicitly: "I guarantee you life and sustenance". These two rains are the main ones in the land of Israel, as it is written in **Devarim**

**(Deuteronomy) 11:12-15** "It is a land that Yahweh your Elohim cares for, on which Yahweh your Elohim always has his eye, from the beginning of the year to the end of the year. So, if you obey the commandments that I command you today, loving Yahweh his Elohim and serving him with all your heart and being, I will grant rain to his land in its season, the former rain and the latter. . You will gather your new grain, your wine and your oil, I will also provide grass in the fields for your cattle, and so you will eat until you are satisfied " (VIN).

**26:5 "Their threshing shall overtake the grape harvest, and their harvest overtake their sowing; they will eat their bread to the full and will dwell safely in the land."**–

The barley harvest in Israel was in mid-April and the wheat harvest about six weeks later, in early June. After the harvests came the grape harvest and the harvesting of fruits towards the end of July. Mosheh taught the people that, as long as they were faithful to YHVH, there would be no idle time between the harvest and the grape harvest, since the production was so great. As the Scripture confirms in **Amos 9:13** "The days will come, says YAHWEH, when the harvest will reach the vintage, and the grapes will ripen

at the time of planting the zera. The mountains will distill sweet wine and all the mountains will be planted."(BKIM).

**Obedience brings blessing**. Now the former and latter rain are elements that Elohim uses in a prophetic way, to speak of tracing his will and the path for his people. **Hoshea (Hosea) 6:3**

*"Let us seek obedience to Yahweh, and we will become obedient. His appearing is as sure as the dawn, and he will come to us as rain, as the latter rain that refreshes the earth."*(VIN). Her coming to us is like the former and latter rain. **Yoel (Joel) 2:23**

*Rejoice, children of Tziyon! Rejoice in YAHWEH your Elohim! Because He has given them food; He will give the rain in the fall, and the rain in the spring, as before the early and latter rains - this is what He does first."*(BKIM). Here Yoel (Joel) uses these technical terms to speak of two events which represent the former and latter rain, corresponding to the repentance of the people of Elohim and the coming of the Ruach on all the repentant.

**Jacob (James) 5:7-8***"Therefore, brothers, be patient until the coming of the Master, look, the farmer waits for the precious fruit of the earth, patiently awaiting it until he receives the early rain and the latter rain. You also have patience; strengthen your spirits, because the coming of the Master is near"*(VIN). Both in Yoel (Joel) and here in Yaaqov (Santiago), these phrases are used to speak of that refreshment that the people of Elohim will receive, after suffering and testing.

## Second aliyah, 26:6-9

**26:6** *"I will give them peace on earth and they will lie down without anyone disturbing them; I will give the land respite from the vicious beasts and no sword shall cross your land."*—Security and peace are results of obedience to the Commandments. Where there is no obedience to the Commandments there is no security or peace, as it is written in **Thessaloniqim Aleph (1 Thessalonians) 5:3***When they are saying, "Peace and safety, then destruction*

*it will come upon them suddenly, like labor pains to a woman who is with child, and they will not escape."*(BDLA). It is not political agreements that bring peace and security to the world, but obedience to the Torah .

**26:9** *"I will favor you and make you fruitful and multiply you; and I will keep my Covenant with you."*—Undoubtedly, this is a reference to the glory, which through Mashiach Yeshúa, would be manifested over His people and those who would be grafted by faith in Him. In the same passage, it alludes, therefore, to the Renewed Covenant that Yahweh would establish and that it never could and cannot be broken, as it is written in **Yirmeyah (Jeremiah) 31:31-34***"See, a time is coming, declares Yahweh, when I will make a new alliance with the House of Yisrael and with the House of Yahudah. It will not be like the alliance that I made with their fathers, when I took them by the hand to take them out of the land of Mitsrayim, an alliance that they violated, so that I rejected them - declares Yahweh. But this will be the covenant that I will make with the House of Yisrael after those days - declares Yahweh: I will put my Torah inside them and I will write it on their hearts. Then I will be his Elohim, and they will be my people. They will no longer need to teach each other and say to each other: "Listen to Yahweh"; because all of them will pay attention to me, from the smallest of them to the greatest - declares Yahweh. For I will forgive his iniquity and remember his sin no more."*(VIN).

## Third aliyah, 26:10-46

**26:10** *"You will eat dry grain stored for a long time and you will have to remove the old to make room for the new."*

– This expression refers to the magnitude of the abundance of agricultural products that, as a result of the obedience of the entire nation, they would obtain. The grain would be inexhaustible, that is, it would not run out, even by the time the new crop was ready to be harvested. Thus the Eternal has promised to bless until

overflow. This is equivalent to saying that we will have accumulated blessings, to the point of not being able to differentiate the past from the current one.

**26:11 "I will make my home in their midst and will not despise them."**—The abode, house, meeting place or room that he mentions is an allusion in the first instance to the Temple, because the Tabernacle was already among them. Later, it is an allusion to the body of the Messiah Yeshúa, who would be constituted the Dwelling of Yahweh. As written in **Yochanan (John) 1:14** "The Word became flesh and dwelt among us, and we saw his Shechinah, the Shechinah of the only son of the Father, full of mercy and truth." (BKIM). Finally, it is a reference to the new Jerusalem that will descend on earth after the messianic reign, as it is written in **Hitgalut (Revelation) 21:1-4** "Then I saw a new heaven and a new earth; for the old heaven and the old earth had passed away, and the sea was no longer there. I also saw the Kadosh city, the Yerushalayim on High, descending from YAHWEH's heaven, prepared like a bride, beautifully dressed for her husband. I heard a loud voice from the throne saying: "Look! YAHWEH's Shechinah is with mankind, and He will live with them. They will be His people, and He Himself, YAHWEH with them, will be Their Elohim. He will wipe away every tear of his eyes. There will be no more death; and there will be no more mourning, crying or pain, because the old order has passed" (BKIM). In the Textual Bible version we can read verse **Vayikra (Leviticus) 26:11** "I will set my tabernacle in your midst, and my soul will not abhor you." (BTX3). It not only refers to Yeshúa's abode among men, but also to the coming of the Ruach Ha'Kodesh, since it is through the Ruach that He is in our midst, as the Scripture says in **Yochanan (John) 14:15-17** "If you love me, you will keep my commandments; and I will ask the Father, and the Father will give you another comforting Counselor like Me, the Ruach of Truth, so that he may be with you forever. The world cannot receive him, because it does not see him, nor does it know him. You know him, because he is dwelling

in you and will be united with you" (BKIM). Putting the Tabernacle between them according to **Vaikra (Leviticus)** it was the result of keeping the Commandments.

says in **Yechezqel (Ezekiel) 36:27** "I will put My Ruach within you and cause you to live by my Torah, walk in my ordinances and keep my judgments and do [obey] them." (BKIM); **Yirmeyah (Jeremiah) 31:33** "For this is the Covenant that I will make with the house of Isra'el after those days, says YAHWEH: "I will certainly put my Torah within them and write it on their hearts; I will be their Elohim, and they will be my people" (BKIM). Analyzing these verses, we can say that: **The**

**conversion corresponds to a heart that approaches Elohim seeking to fulfill his Commandments**'. A heart that desires obedience and recognizes that it cannot produce it on its own. Then the miracle happens: the Eternal delivers his Ruach so that it can be achieved and by doing so, then, makes Yeshúa be next to him. Thus the Scripture of Vaikrá (Leviticus) is fulfilled, thus we can have his Tabernacle on us and in us.

**26:12 "I will always be present in your midst: I will be your Elohim and you will be my people."**—This verse reinforces the idea of Elohim's permanence with us as a product of obedience. **Matityah (Matthew) 28:20** "And teach them to obey everything I have commanded you! I will be with you, yes, until the end of the age" (BKIM). Keeping his teachings conditions Yeshúa's permanence with us through his Ruach. The word keep has the same meaning in Greek as it does in Hebrew. In Greek **teréo (τηρέω)** of the **Strong #5083** which means vigil, save, notice, stop, retain, guard, conserve, guard, reserve. That is what we must do if we want to take care of our salvation. **Philippiyim (Philippians) 2:12** "My beloved friends, just as you always obeyed when I was with you, it is much more important that you obey now that I am away from you;

keep seeking your salvation with fear and trembling." (BKIM).

**26:14-15 "But if you do not obey me and observe all these commandments; if they reject my laws and despise my rules, so that they do not observe all my commandments and break my Covenant".**

– If we analyze the key words we will realize more clearly the strength of this verse:

Listen: Shema (שָׁמַע) Strong #8086:

**one.**Hear: *Yeshayah (Isaiah) 1:2.*

**two.**Obey: *Beresheet (Genesis) 11:7.* - Lev shoméa (לִב שָׁמַע) =heart that listens, a mind that understands [*Melakhim Aleph (1 Kings) 3:9*].

Do: Like this (עָשָׂה) Strong #6213:

**one.**Make: *Beresheet (Genesis) 1:7; 3:21.*

**two.**Plant gardens or orchards: *Amos 9:14.*

**3.**Transform: *Yeshayah (Isaiah) 44:17.*

**Four.**Create: *Iyov (Job) 4:17.* The participle is translated as "Maker", in relation to God).

**5.**Produce: ve-hayáh me-róv asót chaláv (לִב וְהָיָה מְרֹב עֲשׂוֹת חָלָאב) = and it will happen that cause of producing so much milk *Yeshayah (Isaiah) 7:22.*

You will disdain: Maás (מָאָס) Strong #3988: **1.**

Discard, despise: to be rejected or discarded, to be repudiated: In *Tehillim (Psalm) 15:4* the RVA translates nim'as (נִמְאָס) as "vile".

Desecrate: Gaal (גָּעַל) Strong #1602:

**one.**Abhor [*Vayikra (Leviticus) 26:11*].

Being defiled: Stop (פָּרַר) Strong #6565: **1.**

Violate a covenant: *Beresheet (Genesis) 17:14.*

**two.**Frustrate, annul, invalidate advice:

*Shmuel Bet (2 Samuel) 15:34.*

In *Qohelet (Ecclesiastes) 12:5*, for the shape פָּרַר see under Hofal:

**one.**Being annulled a tip: *Yeshayah (Isaiah) 8:10.*

**two.**To be invalidated a pact: *Yirmeyah (Jeremiah) 33:21.*

In *Qohelet (Ecclesiastes) 12:5*, rather פָּרַר it is suggested to read תִּפְרָר "will be nullified" (the aphrodisiac effect of the caper).

In short, if we analyze these words and their meanings, we can say that he who stops listening to the Torah with an attitude of obedience to it, and therefore stops having it as the fruit of his works, and despises or discards and even retract from obeying it, it is an abomination; and by abominating it we have as a result that the pact that the Eternal has established with us is broken or violated if we do all these things. as it is written in *Ivrim (Hebrews) 10:26-36* "Because if we deliberately continue to sin after having received knowledge of the truth, there remains no more sacrifice for sins, but a terrifying expectation of judgment, **of raging fire that consumes enemies.** He who ignores the Torah of Moshe, **by the testimony of two or three witnesses he dies without compassion.** Think of all the worst that will be the punishment deserved by someone who has trampled on the Son of YAHWEH, who has treated as something common the **covenant blood** what Kadosh did to him; and that he has insulted the Ruach Hakodesh giver of YAHWEH's mercy! Because the only one we know, he is the one who said: "**Revenge is my responsibility; I will give the payment**", and then said: "**YAHWEH will judge his people** Yisra'el". It is a terrifying thing, to fall into the hands of the living Elohim! But remember the days gone by, when, having received the light, they endured with suffering a great tribulation . Sometimes they were publicly outraged and persecuted, while at other times they remained faithful to those companions who were treated in the same way. Because they shared the sufferings of those who were thrown into prison. Also their belongings were taken away, they accepted it with pleasure because they knew that what they possess is better and would last forever in heaven. So, do not throw away that value that you have, which carries a great reward. For you need patience to stand firm, and

*having done YAHWEH's will, they may receive what He promised.* (BKIM).

**26:16-17** "Instead I will do this to you: "I will send misery upon you, exhaustion and fever, which consumes the eyes and makes the body languish; they will sow their seed for nothing, because their enemies will eat it. I will set my face against you: Your enemies will pursue you, and your adversaries will dominate you. They will flee without anyone chasing them."—Let us observe how the Eternal establishes an additional condemnatory action to the one legally established. He, as author and judge, adds a condemnatory clause on the disobedient attitude of his people. This is about:

**one.** Calamity, which implies paralysis, insecurity, restlessness, soul torment and disorientation.

**two.** Destruction, act of being consumed or worn out and we will all agree that both Yahudáh and Efraim are examples to the world of what YHVH affirmed in this verse, which has as an example of fulfillment what was expressed by the prophets and proverbists. The Israelites did not listen because they did not love the law, but "despised" it, as it is written in **Mikhah (Micah) 3:1-3** *I said, "Listen up, rulers of Yaakov, heads of the House of Yisrael! Because you should know what is right. But you hate the good and love the bad. You have devoured the flesh of my people; they have skinned their skin, and the flesh from their bones, and breaking their bones into pieces, they have cut them as for the pot, as meat in a cauldron"* (VIN). *T* also says in **Mishle (Proverbs) 1:29** "Because they hated knowledge, and did not choose to respect Yahweh." (BKIM).

This sentence does not point, then, to the sins of ignorance or weakness, but to the sinful attitude towards the law imparted by YHVH.

**26:18-20** "And if, with all this, you do not obey me, I will proceed to discipline you seven times more for your sins, and I will break your proud glory. I will make your sky like iron and your earth like copper, so that you will waste your strength for nothing. Your land will not yield its produce, nor will the trees of the country yield their fruit." – "I will add or return to" is what the Hebrew text "iasaf" says, (יָסַף)

**Strong #3254**

**one.** Add: **Shmuel Aleph (1 Samuel) 12:19**

**two.** To do something again **Melakhim Bet (2 Kings) 19:30**. To persist: **Yeshaya (Isaiah) 1:5**

**3.** Do something again, continue: **Beresheet (Genesis) 8:10; 25:1**

It gives the idea that the previous curses will be maintained due to disobedience and these will be added, which are seven times stronger. The word for Seven is polyvalent in its meaning: Seven "sheba" (שֶׁבַע) **Strong #7650**, Swear "shiba" (שִׁבְעָה) **Strong #7651** [**Beresheet (Genesis) 21:23**]. This same word means oath, to make seven or complete, which reaffirms the forcefulness of what was promised. The punishments of the Eternal have the healthy purpose of making us reconsider and correct ourselves. But there is no hope for people who do not take advantage of such corrections, as we are well taught in: **Mishle (Proverbs) 1:24-33** "As you rejected me when I called, and paid no attention when I stretched out my hand, despised all my advice, and would not hear my rebuke, I will laugh at your calamity, and mock when terror comes upon you, when terror comes like disaster, and calamity come like a whirlwind, when trouble and distress come upon you. Then they will call me, but I will not answer; They will look for me, but they will not find me. Because they hated the knowledge, and they did not choose the respect to Yahweh; they rejected my advice, and despised all my rebukes, they will eat the fruit of their ways, and they will be satisfied with their own advice. The tranquility of the inexperienced will kill them, and the complacency of the foolish will destroy them. But whoever listens to me will dwell in safety,

unperturbed by the terror of calamity "(VIN).

It also says in **Hitgalut**

**(Revelation) 9:20-21** "The rest of the men who were not killed with these plagues did not even repent of the works of their hands, to stop worshiping demons and images of gold, and silver, and bronze, and stone, and wood, who cannot see, hear, or walk. Neither did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts "(VIN).

- **"I will proceed to discipline them seven more times"**: That is, for a time that is only left to the Eternal's consideration. The number "7" is a complete number that implies perfection, with which Yahweh announces the effectiveness of the punishment, which responds to His reconciling and just purpose.

- **"His proud glory"**: This is the cause of the evil that continues to befall Yahudah and the one that stops the restoration of Ephraim. Where did his pride come from? Didn't he come because of the prosperity that Yahweh gave them? when elohim prospers us we must thank him with all humility. Unfortunately many are exalted. Therefore, to punish them, YHVH tells them that there will be no more prosperity and instead of rain "in due time", their sky will be "like iron"; instead of "the earth will yield its products", it will be "your land like bronze". Their work (ploughing, sowing, cultivating) will be in vain, because "your land will not yield its produce." Today "evangelicalism" sees its seats being emptied and how secularization displaces the testimony of integrity step by step. They wonder if it's due to a lack of vision or a need for new sensational appeal. The Scripture affirms, regarding this, that Ephraim will not bear biblical fruits unless he does Teshuvah, as it is written in **Maaseh (Acts) 3:19** "So repent and convert, so that your sins may be blotted out, so that times of

*refreshment from Yahweh's presence*" (VIN).

**26:21-22** "And if you remain hostile towards me and refuse to obey me, I will proceed to beat you seven times more for your sins. I will unleash wild beasts against you and they will deprive you of your children and destroy your livestock. They will decimate you and your paths will be deserted."—In this third warning He warned them of destruction by wild beasts, tools that the Eternal also has to execute his just judgment, as confirmed in **Devarim (Deuteronomy) 32:24** "Exhausting famine, devastating plague, deadly pestilence, and fanged beasts I will loose against them, with poisonous serpents through the land"(VIN).

**26:23-26** "And if these things fail to discipline me and you remain hostile towards me, I also will remain hostile towards you: for my part I will strike you seven times more for your sins. I will bring a sword against you to take revenge for the Alliance; and if you withdraw to your cities, I will send pestilences among you and deliver you into enemy hands. When I break your loaf of bread, ten women will bake your bread in one oven; they will distribute their bread to them by weight and, even if they eat, they will not be satisfied."—The fourth warning speaks of the "avenging sword" and the "pestilence". As the hostility of the disobedient against the word of the Elohim of Israel increases, they heap more calamities upon themselves. Absence of good health always follows strife and dissension, as does financial scarcity. Remember what was written by the prophet **Yechezqel (Ezekiel) 4:16-17** And he added: "Son of man, I am going to break the supply of bread in Yerushalem; they will eat rationed bread and with anguish, and they will drink water by measure and with horror. This is so that, lacking bread and water, they remain looking at each other, and rot in their iniquity "(VIN).

With every blessing we receive comes a responsibility. Yeshua reminds us in **Luke 12:48b** "... Because to everyone who has been given much, much will be required; and from whom much has been entrusted, more will be asked." (VIN).

**26:28 "I will act against you in angry hostility. I, for my part, will discipline you seven times more for your sins."**—This chapter reminds us **Vayikra (Leviticus) 26:3** that we should run after the word of Elohim. That is why that same word run is now used, but in a negative sense towards us. As we do not run to seek his word to keep it, Elohim will run to us in anger . This is what the Hebrew text says "yasár" (יָסַר) of the **Strong #3256** which means: reprimand, whip, punish, correct, direct, teach, punish, instruct, wash, put. [**Tehillim (Psalm) 94:10; Mishle (Proverb) 9:7**].

It's good to know that it's not just a pointless punishment. Elohim what he seeks is discipline. That is, to make us return to the truth.

**26:29 "They shall eat the flesh of their sons and the flesh of their daughters."**—This prophetic sentence was fulfilled several times in the coming and going of the town. We see it in these two examples: Samaria, **Melakhim Bet (2Kings) 6:28-29**, Jerusalem, **ekah (Lamentations) 2:20; 4:10**; and again, according to the historian Josephus, in the year 70, at the time it was besieged by the Romans.

**26:30 "I will destroy your places of worship and cut down your incense stands and pile your corpses on top of your lifeless fetishes. I will despise them."** – "High places": Places of worship: These were areas used to worship false gods, as we see in **Bemidbar (Numbers) 22:41; Bemidbar (Numbers) 33:52; Devarim (Deuteronomy) 12:2; Jesus (Joshua) 13:17**. These sites were already condemned even before they were erected, as well as their participants, so

that the Eternal not only declares what is to come as a consequence of disobedience to the Torah, but warns of the evils that will come as a result of not establishing it . In this sense, it is valid to alert the idolatrous heart that only a horrendous expectation of judgment awaits him in this time and in the time to come. "I will despise them", expression, both towards idols and towards their worshipers, which is in line with what was prophesied in **Yechezqel (Ezekiel) 6:4-5** "*Their altars will be left desolate, and their incense racks destroyed. I will cause their dead to fall before their idols. I will lay the carcasses of the children of Israel before their idols, and I will scatter their bones around their altars.*" (VIN).

**26:31 "I will lay her cities in ruins, and make her sanctuary desolate, and will not smell her sweet fragrance."**—Here he talks about the destruction of the two temples and all kinds of holy places, as well as study houses . The concept of the destruction of the Temple does not appear for the first time in the Prophets, but here in the Torah of Mosheh, as a small seed. **The prophets do not introduce new concepts, but develop those that are already there, some of them hidden** , in the Torah written by Mosheh. Not only the idols but the cities will be destroyed and laid waste. Thus Yahweh punished the disobedient and will do so again.

**26:32 "I will make the land desolate, so that her enemies who settle in it will be amazed at it".** – An example of compliance with this alert is seen in **Yirmeyah (Jeremiah) 18:16** "*To make their land a desolation, a perpetual boo. Those who pass by will be surprised and shake their heads.*" (BKIM). Desolation and mockery is the pay of the arrogant, rebellious and stubborn, who presumes immunity before the Torah of Yahweh, claiming the benefits of a Messiah, whom they do not even call by his real name and whom they only know as the genius who solves problems, what are they presenting



in the pulpits they attend to placate their egomania.

**26:33 "And I will scatter you among the nations and draw my sword against you. Their land will become a desolation and their cities a ruin."**—The word scatter here has these meanings, in Hebrew "zara" (זר) of the **Strong #2219** What does it mean to separate winnowing, winnowing, spilling, dissipating, scattering, throwing, scrutinizing, scattering, tending. **Tehillim (Psalm) 139:3.** These definitions give the idea that all who do not keep His commandments are sent to the nations to be tested, scrutinized, measured or put into consideration. That is to say, it is a way to test them, to make them return or reconsider to obey the Word.

**26:40-41 "And they will confess their wickedness and the wickedness of their fathers, with which they transgressed against me, yes, that they were hostile towards me. When I, in turn, have been hostile to them and have driven them into the land of their enemies, then at last their stubborn hearts will be humbled, and they will atone for their wickedness."**—Repentance (Teshuvah) is always the basis of returning to Elohim. This has the following elements:

1. **Confess evil.** Confessing doesn't completely solve the problem. The passage says that when he returns he must confess his sin and that of his predecessors. We must never forget our identity as a people. Sin is individual but affects the collective.
2. **Humble yourself.** It is the opposite of being stubborn. It corresponds to stop persevering in evil.
3. **Atone for sin.** It occurs as a result of humiliation.

We can see it in Scripture: **Mishle (Proverb) 28:13** "He who covers up his faults will not be successful; he who confesses them and forsakes them will find mercy." (VIN). **Romiyim (Romans) 10:10** "because with him

*The heart is believed to obtain justification, and with the mouth confession is made to obtain salvation.* (VIN). **Matityah (Matthew) 18:4** "So, whoever humbles himself like this child, he is the most important in the kingdom of Heaven." (VIN). **Kefa Aleph (1 Peter) 5:6-11** "So humble yourselves under the mighty hand of Yahweh so that he will exalt you in due time. Leave all your concerns to him, he cares about you. Be sober and stay alert. His adversary, the Accuser, like a roaring lion, prowls around looking for someone to devour. Oppose him, firm in the faith, knowing that the same sufferings are being fulfilled among your brothers throughout the world. And when they have suffered for a little while, the Elohim of all grace, who has called them to his eternal glory in Mashiach Yeshua, will himself restore them, establish them, strengthen them and establish them. To him be dominion forever. Amen" (VIN). **Maaseh (Acts) 2:38** Then Shimon said to them: "Repent and immerse each one of you in the Name of Yeshua the Mashiach, so that your sins may be forgiven, and you will receive the gift of the spirit of holiness" (VIN).

**26:42 "Then I will remember my Covenant with Jacob; I will remember my covenant with Yitzchaq and also my covenant with Avraham; and I will remember the earth."**—The pact with the three patriarchs is the basis for Yahweh to act on those who profess the same faith as them, which is confirmed and perpetuated by faith in Mashiach Yeshúa.

**26:43 "For they will forget the land, that it may repay their years of rest by being desolate from them, while they atone for their iniquity; for the good reason that they rejected my rules and despised my laws."**—Here we see that the Covenant that has been made with the Fathers cannot be broken by YHVH. However disobedient the children of Israel may be, He has been faithful and will not break his Covenant; Although many of us have broken his covenant, he remains faithful.

**26:45 "I will remember in their favor the Covenant with their ancients, whom I freed from the land of Mitsrayim in the sight of all nations to be their Elohim: I Yahweh."**—Bearing in mind that the verse refers to YHVH's act of remembrance and the fact that the Renewed Covenant in Moshiach is closely linked to what is commonly known as a state of grace. This requires a deep analysis in this regard:

We must start from the fact that being under grace is one of the essential elements to achieve a new birth and be a participant in the prophetic event cited by **Yechezqel (Ezekiel) 37: The Valley of Dry Bones (Restoration of Israel)**. At first glance, it becomes a bit difficult to find a link between **Romiyim (Romans) 6:14** **Yechezqel (Ezekiel) 37:7-12**. First of all, we must achieve an efficient understanding of the text **Romiyim**

**(Romans) 6:14** "For sin will not rule over you; For you are not under law, but under grace." (BTX3). Let's do a little biblical tour, which is necessary to understand **Romiyim (Romans) 6:14**, effectively clarifying the phrase used by Rabbi Shaul "We are under the covenant of grace". In **Beresheet (Genesis) 15:3-6**, we see how Yahweh gave promise to our father Avraham of multiplication like the stars of heaven, through a son who was to inherit him in Yitsjaq, son of the promise: **Beresheet (Genesis) 17:21**. Yitsjaq, son of the promise given to Avraham had two sons, one named Esaw and the other Yaakov. Yaakov is ratified the promise to inherit the land of Kenaan and be multiplied as the dust of the earth, in addition to being provided with descendants that would extend to the west, east, north and south. **Beresheet (Genesis) 28:13-15**, is one of the basic texts to be able to reconcile **Romiyim (Romans) 6:14** "We are under grace" and **Yechezqel (Ezekiel) 37:7-9** "Restoration of Israel". Also

we find a wide prophetic expression given by Yahweh to Yaakov, which will be divided into three parts to achieve a better understanding:

#### **one. Yaakov owns the land of Kenaan:**

according to **Beresheet (Genesis) 28:13** "And behold, Yahweh was on top of it, who said: "I am Yahweh, the Elohim of Avraham your father, and the Elohim of Yitzchak; I will give the land on which you are lying to you and to your descendants." (BTX3). Yahweh promises Yaakov that he and his offspring will inherit the land of Kenaan. Yaakov has twelve sons, which are the twelve tribes of Israel. Fleeing famine they descend to Mitsrayim. In this land they were reduced to servitude and mistreated for more than four hundred years. Yahweh chooses Mosheh as ruler and liberator of Israel, to be taken out into the desert through miracles and wonders in the land of Mitsrayim. There he is given the Torah (Law) on Mount Sinay. The people agree to obey all the commandments written in the Book of the Law, establishing at this time a Pact between the Creator and the people of Israel according to **Shemot (Exodus) 24:7-8**.

- a. It is extremely important to know that the Torah (Law) is divided into several aspects: Ordinances, statutes, decrees and commandments: **Devarim (Deuteronomy) 11:1** "You shall therefore love Yahweh your Elohim, and you shall keep his ordinances, his statutes, his decrees and his commandments, all the days" (VIN). Following the point of interest for our teaching, we will address the meaning of: Decrees. According to Strong's Dictionary, the Hebrew word that was translated for decree is: "**Mishpat**" (מִשְׁפָּט) of the Strong #4941, what does it mean:

Properly verdict, judicial pronouncement, sentence or formal decree. The Mishpat is that decree law that formulates sentence or sanction, according to the judgment established by Elohim in his Torah. In the Torah there are a variety of transgressions to which different sanctions are applied, depending on the matter, for which it is by formulating a Mishpat. For example in ***Shemot (Exodus) 21:12, 18-19*** *He who fatally strikes a man shall be put to death", "When two men fight and one hits the other with a stone or with his fist, and he does not die but falls to bed – if he then gets up and walks out with his cane , the assailant will be unpunished, except that he will have to pay him for the lost time and his healing."*(VIN). In this case the mishpat (sentence) was: Financially supply the wounded man for the time he was out of work, and have him healed.

After forty years in the desert, the Almighty raises up Yahoshua (Joshua) in order to conquer the promised land. After a period of great battles, the people finally possess the land of Kenaan, fulfilling the portion of Scripture in which he promises Yaakov: ***beresheet***

***(Genesis) 28:13b*** "...The land you are lying on I will give to you and your offspring(VIN).

**two. Yaakov is multiplied and scattered throughout the earth : *Beresheet***

***(Genesis) 28:14***. In verse 14, the promise of multiplication appears as the dust of the earth and the prophetic announcement of the dispersion of Yaakov's descendants over the face of the earth to the east, west, north and south. being

in the land of Kenaan, the nation goes through a period of anguish and affliction as a result of its disobedience . Yahweh raised up judges, delivering them from the hands of his enemies. He was moved with mercy by the groaning of his people because of those who oppressed and afflicted them:

***Shofetim (Judges) 2:15-18***. Years later they name Shaul king, who was the first king of Israel. David as Shaul's successor reigns with justice and equity over the entire nation. He achieves political, social and religious stability over the entire country. Shlomoh (Solomon) takes the place of David his father once he dies and reigns forty years in Israel. Shlomoh's heart was not perfect with Yahweh his Elohim because of his many wives who led him astray after other gods. His disobedience carries great consequences and the nation is divided into two kingdoms after his death: ***Melakhim Aleph (1Kings) 11***. Quickly begins a period of apostasy and corruption throughout the town, an example of this we see in what is expressed in the ***Tehillim (Psalm) 14:1-3***. *"The fool thinks: "Yahweh does not care." They have been corrupted, they practice detestable things, there is no one who does good. Yahweh looks down from heaven at human beings to see if there is any understanding, someone who seeks Yahweh. But all have deviated, they have all been corrupted; there is no one who does good, there is not even one."*(VIN). This event ushers in a stage of tragic events that finally ends in the dispersion of the twelve tribes of Israel over the four corners of the earth, giving prophetic fulfillment of the portion of ~~*(Genesis)*~~ ***28:14***. Next, the people fall under the condemnation and judgment of Elohim, Israel invalidating the covenant made on Mount Sinai, as the prophet wrote ***Yirmeyah (Jeremiah) 11:9-10***.

Israel invalidates the covenant by transgressing the law given in the desert.

Knowing that sanctions (mishpat) are applied to any infraction of the Torah (Law), we can conclude that the nation of Israel falls under the judgment of Elohim. The same Torah (Law) that served to give life to everyone who obeyed it, was now in charge of sentencing all the people to death because of their transgressions , since the decree (mishpat) was the one that dictated it that way. This fact is taught by Rab Shaul in his letter to the **Romiyim (Romans) 3:19** 'But we know that whatever the Torah says, it says to those who are under [the condemnation of] the Torah, so that every mouth may be silenced, and the whole world may be convicted before Elohim.' (VIN)

### 3. Yaakov's return to the Promised Land: **Beresheet (Genesis)**

**28:15.** This portion announces that after they were scattered, they would return to the Promised Land (Land of Kenaan). The people were scattered among the nations fulfilling a sentence (mishpat) issued by the same Torah (Law). A logical question arises. How could Yahweh return the people to their inheritance in Kenaan, if they were all under judgment? Just by Grace (Unmerited Favor) . Elohim draws up a plan of redemption for his people, renewing the Covenant made at Sinay with which they would achieve remission of sins. The Renewed Covenant is that the House of Israel and the House of Yahudáh would have the law in their minds and in their hearts to put it into action, as stated by the prophet in **Yirmeyah (Jeremiah) 31:31-33**. This is the sample, that the New Covenant only consists in depositing the same Law that was written in a book: **Shemot (Exodus) 24:7**, in our minds and hearts: **Yirmeyah (Jeremiah) 31:33**" Look,

*A time is coming, declares Yahweh, when I will make a new alliance with the House of Yisrael and with the House of Yahudah. It will not be like the alliance that I made with their fathers, when I took them by the hand to lead them out of the land of Egypt, an alliance that they violated, so that I rejected them. Yahweh declares. But this will be the alliance that I will make with the House of Yisrael after those days – declares Yahweh: I will put my Torah inside them and I will write it on their hearts. Then I will be his Elohim, and they will be my people.* (VIN).

Grace is the unmerited favor that Elohim gives to the nation of Israel to be able to renew His covenant in order to achieve forgiveness of sins. In this way we understand the need for a Savior and Redeemer Messiah: **Matityah (Matthew) 1:21** "And she will give birth to a son, and you shall call his name Yeshua, for he will save his people from their sins." (VIN).

when making a agreement between the texts **Ivrim (Hebrews) 9:13-15; Maaseh (Acts) 13:38-39; Qolosiym (Colossians) 2:13-14** , the redemptive essence of Yeshúa our Mashiach is clearly evident. We see how Yeshúa is the mediator of the Renewed Covenant, erroneously called the New Testament, offering his blood for the redemption of sins. These three texts have a very interesting common factor:

- a. The remission of the transgressions that were under the first covenant: **Ivrim (Hebrews) 9:15**
- b. By the law of Mosheh one cannot be justified: **Maaseh (Acts) 13:39**
- c. Nullifying the Act of Decrees (Mishpat) that was against us: **Qolosiym (Colossians) 2:14**

Of course, there was an Act of Decrees against us in the law of

Mosheh, by which we could not be justified. This was the one that condemned us to death because of the transgressions in the First Covenant.

Once this interesting biblical journey has been made, evidencing the wonders and portents of the Eternal, His perfect plan of salvation and redemption, we can now correctly understand the text of ***Romiyim (Romans) 6:14***. If we were under the Law, we would clearly be in death, since the same Law sentences us to it in line with the Mishpat, because of our past sins. Through Grace, the decrees that were against us (Mishpat that condemned us) are annulled and we are justified from the transgressions of the First Covenant. Grace is a new opportunity that Elohim gives His people Israel, to return to the Torah, to His commandments, instructions and precepts through the Renewal of His Covenant, seeing Grace not as a license for the foreigner, that is, the natural, strut about as immune to the Commandment. It is necessary to remember that the purpose of the Eternal is: ***Yirmeyah (Jeremiah) 31:33b*** "I will put my Torah inside him and write it on his heart." (VIN).

With this perspective of the text in ***Romiyim (Romans) 6:14***, we will be able to link Grace with the Restoration of Israel, easily understanding that a restoration of this nation is impossible, without the unmerited favor (Grace) that Yahweh provided for it to return to the Torah (Law). Through his Son, Yeshúa Ha'Mashiach, Israel can be justified from all the sins of death committed in the First Covenant. In this way we can be participants in the event prophesied by ***Yechezqel (Ezekiel) 37:7-12***. Fulfilling ***Beresheet (Genesis) 28:15a*** "I will protect you wherever you go and I will bring you back to this land" (VIN).

We then observe how the bones passed from death to life, death when they were condemned to it by means of the Law (Mishpat) and life by means of Grace (Unmerited Opportunity through Yeshúa Ha'Mashiach) that Elohim gives His people to return to the Torah. Corroborating the above, we find in ***Romiyim (Romans) 6:23*** "***Cause the wages of sin is death, but the gift of Elohim is eternal life in Mashiach Yeshua our Master***" (VIN).

Why is sin death? Answer: The same Law (Mishpat), sentenced the people to death for having invalidated the Covenant with Yahweh.

What is the gift given by Elohim, which leads us to eternal life through Yeshua? Answer: the gift is: 'The unmerited favor that Elohim provides to his people', giving us the opportunity to return to Torah through Yeshúa (Grace). So to be under Grace is to be under Yeshua's Covenant.

#### Fourth aliyah, 27:1-15

**27:1-15** Yahweh spoke to Mosheh, saying: **Speak to the Yisraelite people and tell them: "When someone makes an explicit vow to Yahweh for the equivalent of a human being, the following scale will apply: If it is a male from twenty to sixty years of age, the equivalent is fifty silver shekels for the weight of the sanctuary; if he is a female, the equivalent is thirty shekels. If the age is between five and twenty years, the equivalent is twenty shekels for a male and ten shekels for a female. If the age is from one month to five years, the equivalent for a male is five silver shekels, and the equivalent for a female is three silver shekels. If the age is sixty years or more, the equivalent is fifteen shekels for a male and ten shekels for a female. But if someone cannot afford the equivalent, they will present it to the priest, and the priest shall appraise it; the**

**priest will assess it according to what the voter can afford. If [the vow has to do with] any animal that may be brought as an offering to Yahweh, any that may be so given will be consecrated to Yahweh. One cannot exchange, or substitute another for it, be it good for bad, or bad for good; if one substitutes one animal for another, the one offered in vow and its substitute will both be consecrated. If [the vow has to do with] any unclean animal that cannot be brought as an offering to Yahweh, they will present the animal before the priest, and the priest will appraise it. Whether high or low, any appraisal made by the priest will remain; and if he wishes to redeem it, he must add a fifth to his appraisal. If someone consecrates his house to Yahweh, the priest will appraise it. Be it low or high, as the priest rates it, so he will stay;**— This chapter is about votes. There are many discussions about his appearance in this place. However, it does serve its purpose here at the end of this law book. The vows appear in various parts of the book of *Vaikra (Leviticus)*. Now, when man makes vows, he has the responsibility to fulfill them. This chapter explains how man can fulfill, even having done so in emotional and critical moments.

In the (v.1-13), zeal for the Service of the Eternal prompted the true worshipers of His people, on some occasions, to consecrate themselves or their children to the service of YHVH at a higher level, in His Holy Place for life . Some persons thus consecrated could be employed as assistants in the Tabernacle or in the Temple; in general, they had to be redeemed at a price that thus represented the cost for their soul. I tell you beloved, it is good to be jealously affected and generously disposed for the service of the Eternal, but the matter must be well thought out and prudence must guide us as to what we do; otherwise the votes

haste and hesitation in doing them could dishonor Yahweh, disturbing our soul preventing us from achieving what we desired and causing cooling by disappointment. **The promises made to the Eternal must have their fulfillment as their sole purpose.**

If the poor person (v.8) As in the case of sacrifices, there are special provisions to help the poor. The priest must set a value within the possibility of the person. The v.9-13 try votes that include animals. There are two kinds of animals mentioned here: the clean and the unclean. That is, those who serve for sacrifices and those who do not. the pure animals (v.9-10) They are the ones that are already separated for the Eternal and consumption by His children. Once a man chooses the animal for sacrifice, he cannot exchange it for an inferior animal. The v10 it says that if the person makes changes, he has to offer both as a fine.

unclean animals (v.11-13) they are the ones that are not accepted as sacrifices. They cannot be used in the sacrifice, however, the man can give them to the priest for a value set by him. If he wants to redeem them he has to add a fifth of their value (v.13). Follow the consecration of houses and lands to Yahweh (v.14-24). Home (v.14-15) it is a reference to the houses in the walled cities. These houses are not part of your sacred heritage (see 25:29-31). The priest sets the value and the person can pass it on to the priest or can redeem it for the fixed price, plus one-fifth of the original price. (v.12).

The field of his possession is something else. The value will be set according to the number of years remaining until the Yovel (Jubilee) year. If the field is not redeemed by its original owner and passes to another, in the Yovel year the property passes to the priest as property consecrated to YHVH.

The word confiscated from (v.21) it is "kjerem" (כְּרֵם), It translates as 'anathema' of the stone

**#2764**, indicating that a thing consecrated to Ha'Shem cannot be returned. This word indicates a consecrated thing to die. It can be an animal or a person. If they are material things or animals, they belong to Elohim and cannot be rescued (**v.28**). If he is a person, he has to die (**v.29**). The person under anathema is someone who 'is under sentence of death'. He may be a person condemned by law or he may be an enemy captured in war. As the case of **Melakhim Aleph (1 Kings) 20:42**: Ben Hadad was a person under anathema, to die as an enemy of YHVH and his people. Ahab saved the life of that man against the instructions of the Eternal. The wages of sin is death (state of anathema) so we were, but we accept the gift of YHVH, Mashiach Yeshúa, who gives us eternal life and walk in obedience in the Commandment.

#### Fifth aliyah, 27:16-25

**27:16-25** "If anyone consecrates to Yahweh any land that he owns, his appraisal will be according to the seed he requires: fifty silver shekels for each omer of barley seed. If he consecrates his land shortly before the jubilee year, his assessment remains. But if he consecrates his land after the jubilee, the priest shall reckon the price according to the years remaining until the year of the jubilee, and his assessment shall be reduced; and if he who consecrated his house wishes to redeem it, he must add one-fifth to the sum for which it was appraised, and it shall pass to him. But if he does not redeem the land, and the land is sold to another, it will no longer be redeemable: When he is released in the jubilee, the land will be consecrated to Yahweh, as proscribed land; becomes the property of the priest. If he consecrates to Yahweh land that he bought, which is not land owned by him, the priest will compute the proportional appraisal until the year of jubilee, and will pay the appraisal until that day, a sacred donation to Yahweh. In the year of jubilee the earth will again be of that

**from whom it was purchased, whose property it is. All appraisals will be made by the weight of the sanctuary, whose shekel is worth twenty gerahs."**—Our houses, lands, cattle and all our substance must be used for the glory of the Eternal.It is acceptable to Him that a portion be given to sustain His worship and further His cause. But Elohim does not approve an extreme degree of dedication to the point that it ruins his family, this does not please the Eternal .

#### Sixth aliyah, 27:22-28

**27:28** "But of all that anyone possesses, whether it be man or beast or land of his own, nothing that he has proscribed for Yahweh can be sold or redeemed! everything proscribed is totally consecrated to Yahweh".—Yahweh highly values the things and people that are dedicated to him if they come with a devoted heart. For this reason they are elevated to the highest level of sanctity and can only be used by priests. What was consecrated to the Eternal is distinguished. Consecrated things are extremely holy for the Eternal and are not taken or applied for other purposes, as previously stated. Whatever the products with which they benefit, we must honor Elohim with the tithe. Thus it is recognized that the Elohim of Israel is the owner of his land, that He is the giver of His fruits and that we are his tenants and we depend only on Him. favor in His continuity. We are taught to honor the Eternal with all that we are and have.

#### Seventh aliyah, 27:29-34

**27:30** "All tithes from the land, whether seed from the ground or fruit from the trees, are Yahweh's; they are dedicated to Yahweh".—This is the first time that 'the giving of the tithe as a direct commandment' is mentioned. . However, the tithe is a principle that comes from the

beginning of Creation at the time when man could not eat from all the trees he worked. Part of the work is not eaten, but given to Yahweh, since it is consecrated to Him. **This text shows us that the tithe really belongs to Elohim. It is not that man gives the tithe as an offering, but simply gives Yahweh what is Yahweh's.**

This text teaches us that the tithe of all the produce of the land belongs to Yahweh. This does not mean that you have to give a tithe of everything that is in the field, but of everything that the owner harvests from his field or from his trees.

**27:32 "All the tithes of the herd or flock, everything that passes under the shepherd's rod, every tenth, will be dedicated to Yahweh."**—The Chumash offers on this text the idea that it speaks of the tithe of animals for the festivities. The animals are passed through a narrow opening and the tenth is touched with a stick (staff) smeared with paint marking it as maaser (tithe). This was done at each birth of the animal.

### Conclusions

This study highlights two terms: blessing and curse.

Yeshua summed up the subject of blessings and curses in: ***Matityah (Matthew) 6:33*** *"Rather, seek first the kingdom of Elohim and his righteousness, and all these things will be added to you"*(VIN).

**Elohim's justice is expressed in his law. The justice of every kingdom is found in its law**. The act of decrees that was contrary to us was abolished on the cross. Rabbi Shaul says it in ***Qolosiym (Colossians) 2:14*** *"He did this by canceling the accusation that the legal ordinances made us, and that condemned us, when he took it out of the way by nailing it to his tree"* (VIN).

When we came to Yeshúa all the infractions of the law that weighed on

us, were cancelled. **Every curse is revoked by the power of the blood of our Lamb and Savior Yeshua.**

When we come to Elohim through the sacrifice of the Messiah, **our lives are plagued by sin and its consequences weigh on us like curses; our bodies deteriorated by years of eating what the Lord does not like, our homes destroyed by discarding the family altar, which Elohim established since the beginning of time, on Shabbat**, **denominations that claim to have life, but the paganism that is in the midst of them is taken as more important than the Word itself.** All these things brought a spiritual coldness, which is only revoked with the return to obedience to the Torah, to His Statutes and Commandments in Yeshúa HaMashiach. Let's do inner healing.

### ***In this parasha you will find commandments 350 - 361 of the 613***

*350. Precept that an individual who took a vow to consecrate the assessment of his person must surrender the amount of that assessment, Vayikra (Leviticus) 27:2*

*351. Prohibition of exchanging animals destined for an offering, Vayikra (Leviticus) 27:10*

*352. Precept that if the animals are exchanged for offering, the two animals will be consecrated, Vayikra (Leviticus) 27:10*

*353. Command that the individual who made a vow to consecrate the evaluation of an animal pay the amount determined by the kohen, Vayikra (Leviticus) 27:11-12*

*354. Command that the individual who made a vow to consecrate the evaluation of a house pay the amount determined by the kohen plus a fifth, if he wishes to redeem it, Vayikra (Leviticus) 27:14*



355. Command that the individual who made a vow to consecrate the evaluation of a field pay the amount determined by the kohen, Vayikra (Leviticus) 27:16

356. Prohibition of exchanging consecrated animals from one offering to another, Vayikra (Leviticus) 27:26

357. Command that something declared as *jerem* (forbidden property) must be given to the kohen, Vayikra (Leviticus) 27:28

358. Prohibition of selling a land declared as *jerem*, but must be delivered to the kohen, Vayikra (Leviticus) 27:28

359. Prohibition of redeeming a land declared as *Jerem*, Vayikra (Leviticus) 27:28

360. The command to give the tithe of permissible domestic animals every year, Vayikra (Leviticus) 27:32

361. Prohibition of selling the tithe of domestic animals allowed, but must be eaten in Yerushalayim, Vayikra (Leviticus) 27:33

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**End of Parsha.**

Our comments obey the doctrine established in **EMC SHALOM INTERNATIONAL** What **Hebrew Roots Ministry** and they are pillars that we defend and expose in the preaching of the Only Gospel that the first emissaries (**shlichim-apostles**) proclaimed with a single purpose: Restore the Kingdom of Israel. **Maaseh (Acts) 1:6** and addressed to the recipients established in **Yaakov (James) 1:1** **Kefa Aleph (1 Peter) 1:1** "THE LOST HOUSE OF ISRAEL".

Rabbi Shaúl (Shaliaj Pablo) himself, emissary par excellence for all the Gentiles, knew beforehand that his focus of outreach was only the **twelve scattered tribes** calls "**Lost sheep of the house of Israel**" [Melo Ha Goyim]: The righteous among the nations." **Maaseh (Acts) 26:7**. *It is the fulfillment of this same promise that our **twelve tribes** they hope to obtain, resolutely doing their acts of worship night and day; despite this, it is in connection with this hope, his Majesty, that I am accused today by the Jews!*

**P.S..** East document it is commented weekly live streaming of our online classes every Shabbat from 9:00 am to 12:30 pm ET via [zoom.com](https://zoom.us) and the ID to enter the channel **EMC SHALOM INTERNATIONAL** it is: **ID 4637031177**

Our only wish through this material is that you and yours be more than blessed by a superior understanding of the Scriptures; moving from the subjective message of today and almost mystical, to the objective of the message, with greater idiomatic certainty and wrapped in its respective cultural environment, thus giving us the greatest interpretive solidity of the texts.

All believers in the Elohim of the Bible have a common denominator and a single desire, which is to establish a "**revival**" so powerful that it brings the presence of The King of kings and establishes his Kingdom once and for all; but it

The only thing that will bring this to the congregation of the saints of Israel is "THE BIBLICAL STORY", the return to the foundation and the initial form of the **HEBREW FAITH**.

This document, as well as the Torah class of each Shabbat, corresponds to knowing the spiritual history of a people: "**ISRAEL**" and to live with the knowledge that we are the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry. It is allowing us to go with greater excellence.

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SHALOM LEKULAM!



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