

EMC SHALOM INTERNATIONAL

PARASHAH 30 KEDOSHIM | LEVITICUS 19:1 - 20:27

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Aliyot from the Torah:

1. 19:1-14
2. 1:1-22
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6. 20:8-22
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8. **Maftir:** 20:25-27



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Haftarah: Amos 9:7-15 (Ashkenazi); Yechezqel (Ezekiel) 20:2-20 (Sephardic)

Brit Hadashah: Matityah (Matthew) 19:1 - 21:46

KEDOSHIM It means "Saints".

First aliyah, 19:1-14

19:1-2 Yahweh spoke to Mosheh saying: Speak to the entire Israelite community and tell them: "You must be *Saints*, because I, Yahweh your Elohim, am holy."

–This passage has an enormous forceful weight in our lives. This affirmation leads us to understand, unequivocally, what our true and only purpose should be: to seek holiness. That is, set apart to fulfill his commandments. Scripture tells us in ***Ivrim (Hebrews) 12:14*** "Keep pursuing Shalom with everyone, and be Kadosh without which no one will see the Lord" (BKIM). It also says in ***Philippiyim Philippians 1:6*** "And I am sure of this: that he who began a good work in you will complete it until it is complete on the Day of Mashiach Yeshua." (BKIM).

Also in ***Kefa Aleph (1 Peter) 2:9*** "But you are a chosen people, the kohanim of the King, a Kadosh nation, a people for YAHWEH to possess! Why? For you to declare the praises of him who called you and brought you out of darkness to his

wonderful light" (BKIM). Also, he says in ***Hitgalut (Revelation) 1:6*** "By Him we are a kingdom, that is, kohanim to YAHWEH His Father, to Him be the Glory and the Dominion forever and ever. Amen" (BKIM). It also says in ***Shemot (Exodus) 19:6*** "And you will be a kingdom of kohanim to me, a nation set apart. These are the words that you have to speak to the children of Yisra'el" (BKIM).

However; "**Because I, Yahweh your Elohim**" Y "**I am YAHWEH your Elohim**", these verses are giving us a clear allusion to the first commandment of the 10 "Words" (devarim) in ***Shemot (Exodus) 20***. In this case, it is verse 2 that we take as the first commandment in which YHVH establishes his personal identity and informs us, imperatively, that He was the one who brought us out of bondage.

19:3 "Each of you must respect your mother and father and observe my Shabbos: I Yahweh am your Elohim." - It is interesting how the need to revere father and mother is united here with that of save established rest days. Here *respect* corresponds to yaré (יָרָא) of the **Strong #3372** which means fear, themes, fear, to fear, to revere. It is the same that is used to speak of the "*fear of God*". Talk about "*awe*" and not out of fear. It is a reverence produced by love and respect. Reverence for parents includes not offending them, not defaming them, not contradicting them, and even protecting and caring for them by providing for all their needs. In the same way, *gsave*, corresponds to shamar; (שָׁמַר) of the **Strong #8104** what does it mean: *fence around, protect, take care of, guard*.

The purpose here is to treat Shabbat the same way we treat our parents, with the same care and even

elder. Shabbat is superior as it represents the Eternal Father YHVH. Keeping Shabbat is honoring Elohim as our Father .

19:4 "Do not turn to idols or make fused deities: I Yahweh am your Elohim."—The root of the word that has been translated as "return" is "paná" (פָּנָה) of the **Strong #6437** which means: face, turn to, look towards. This leaves us with a clear reference and teaches us that we must avoid looking at idols and much more avoid and evade taking photos in centers of idolatry and paganism, no matter how historical and representative the place we are visiting is . Let us be set apart, "holy", as He is HOLY.

19:10 "You shall not search your vineyard, nor gather the fallen fruit of your vineyard; you must leave them for the poor and the foreigner: I Yahweh am their Elohim".—This is part of what Mashiach called "*true religion*", be very attentive to those in need. Yeshua tells us in **Matityah (Matthew) 25:33-46** "*He will put the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand: 'Come, you whom my Father has blessed, take your inheritance, The Kingdom prepared for you from the foundation of the world. Well, I was hungry, and they gave me food; I was thirsty, and they gave me something to drink; I was a stranger, and they welcomed me as a guest; I needed clothes, and they gave them to me; I was sick, and they took care of me; I was in prison, and they visited me. Then those who have kept the Torah will answer: 'Lord, when did we see you hungry and give you food? or thirsty, and we gave you something to drink? When did we see you as a foreigner, and make you our guest; or needing clothes, and we gave it to you? When did we see you sick, or in prison, and visit you? The King will tell them: 'Yes, I assure you that every time you did these things for one of the least important of these brothers of mine, you did them for me!' 'Afterwards he will also speak to those to the left of him saying: 'Get away from me, you who do not keep the Torah! Go to the fire prepared for ha satan and*

their malachim! Because I was hungry, and they did not give me food; thirsty, and they gave me nothing to drink; I was a stranger, and they did not welcome me; needing clothes, and they didn't give it to me; sick and in prison, and they did not visit me.' Then they too will answer: 'Lord, when did we see you hungry, thirsty, a foreigner needing clothes, sick or in prison, and we didn't take care of you?' And He will answer: 'Yes, I assure you! Every time they refused to do it for the least important of these people, they refused to do it for me!' You will go to eternal punishment, but those who kept the Torah will go to eternal life." (BKIM).

19:11 "You shall not steal; they shall not deceive or deceive one another."—Three manifestations of sin:

one. Steal. This is the theft of material objects of any kind or amount. Very different from the one quoted above in the 10 Words (Devarim). **Shemot (Exodus) 20:15** "*You shall not steal*" (VIN), It also refers to the theft of people or "kidnapping".

two. Defraud.

3. Lie. This is the true essence of the vile and deceitful man. Quite the contrary, to what the Father expects of us. It is narrated in **Yochanan (John) 1:47** "*Yeshua sees Nathanael coming, and says about him: Behold a true Israelite, in whom there is no guile!*" (BTX3).

The Eternal does not want **let's walk in deception** in any of its manifestations:

one. With deceitful thoughts in our hearts.

two. Deceiving others knowingly taking advantage of their ignorance (beware that this is very common, because we teach deceit and lies, which we receive from others).

3. Coexist in the midst of deception with those who cheat and lie after knowing the truth.

Let's get rid of the hypocrisy. If we understand that the word we receive from Elohim is

true and irrevocable, the least we can do is obey and accept the opportunistic attitude, based on the doctrine that seeks to take advantage of the group where it congregates. Brother, if you understood the truth, it is time to obey it and get out of deception and falsehood .

The Scripture says in **Tehillim (Psalm) 1:1-3** *"Blessed is the man who has not walked in the council of the wicked, and has not been in the way of sinners, nor has he sat with scoffers! His delight is in the Torah of YAHWEH in the Torah of which he meditates day and night. It is like a tree planted by streams of water, it bears fruit in season, its leaves never wither, everything it does prospers"*(BKIM). Deception is something very common, what's more, we arrive full of it on the path of this knowledge. Because we are told in **Yirmeyah (Jeremiah) 17:9** *"The heart is more deceitful than anything else and morally sick. Who will know him?"*(BKIM). It is a sad reality, but the Eternal in his infinite love thus accepts us, cleanses and saves, with the sole purpose of establishing his powerful plan in us. That is why YHVH tells us in **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 his Elohim, and they shall be my people."*(BKIM). This is the most beautiful thing about this story. The Eternal established a way to "RECYCLE US" through his Word, in order to later affirm it over us. **mishle**

(Proverbs) 4:23 *"Above all things guarded, guard your heart, because life flows from it."*(BTX3).

19:12 "You shall not swear falsely by my Name, profaning the Name of your Elohim: I am Yahweh."—Here we see how the prohibition consists in not swearing falsely. It's not just about swearing though. we can analyze **Matityah (Matthew) 5:33-37** *"They also heard that it was said to the ancients: Thou shalt not swear falsely; but you will fulfill your oaths to Yahweh. But I tell them that*

do not swear in any way; nor by the sky, because it is the throne of Yahweh; nor by the earth, because it is the platform of his feet; nor by Yerushalayim, because it is the city of the Great King. You must not swear even by your head, because you cannot make a single hair turn black or white. Let your talk be 'yes' or 'no'. For what goes beyond this comes from evil.(VIN)

We understand that it is about tracing a better path than the oath, of saying yes when it is yes or no when it is no, in order to avoid the judgment of our Elohim if it is decided to swear by sacred things while the oath is false. he says in **Jacob (James) 5:12** *"But above all, my brothers, do not swear, neither by heaven, nor by earth, nor by any other oath. Rather, be your yes, yes; and its not, not; lest they fall under condemnation."*(VIN). Here Yaaqov (James) raises something similar to the words of Yeshúa. In order not to fall under condemnation, there is a clear example of a false oath that was made and the consequence was death, the case of Hananyah (Ananias) and Sapphira, cf. **Maaseh (Acts) 5:1-16**.

19:13 "You shall not disappoint your neighbor. You will not commit theft. The workman's pay will not be in your possession until morning."—Here are three prohibitions on taking or withholding another's money:

- The one who does not pay the salary to the day laborer,
- The one who robs violently in public,
- The one who takes advantage of a favorable position to deceive, outdo and dispossess others.

Yeshúa says that the worker is worthy of his salary: **Luke 10:17** *The seventy returned with joy, saying: "Master, even the demons are subject to us in your name!"*(VIN); **Jacob (James) 5:4** *Look how the wages of the workers who harvested their fields cry out, the one that you have fraudulently withheld. And the cries of those who harvested have reached the ears of Yahweh of Armies* "(VIN). Both passages deal with the same subject.

we see in **Devarim (Deuteronomy) 24:14-15** *Do not abuse a needy and poor worker, whether he is a countryman or a foreigner in one of the communities of your land. You must pay him his salary the same day, before sunset, because he is in need and urgently depends on him; otherwise he will cry out against you and you will incur guilt.* (VIN); **Vayikra (Leviticus) 19:13** *You will not disappoint your neighbor. You will not commit theft. The laborer's pay will not be in your possession until morning.* (VIN). In these two passages what was said is repeated. Any pretext for withholding or postponing payment to the worker is theft. Says the word about the curse for those who steal in **Zekharyah (Zechariah) 5:1-4** *"I looked up again, and saw a scroll flying. He asked, 'What do you see?' And I replied: 'A scroll that flies, twenty cubits long and twenty cubits wide.'" He explained to me: "That is the curse that goes out over the whole country. For everyone who has stolen, as prohibited on one side [of the scroll], has gone unpunished; and everyone who has sworn [falsely], as is forbidden on the other side of it, has gone unpunished [But] I have sent it, declares Yahweh of Hosts, and [the curse] shall come into the house of the thief and into the house of the one who falsely swears by my name, and he will stay inside their houses and consume them to the last board and stone"* (BTX3). Many of us may think that we have never stolen from anyone, however, the reflection must still be greater when saying that we are men and women of Torah. **Malachi (Malachi) 3:8** *"Shall man rob Elohim? Well, you have robbed me! But you say: In what have we robbed you? In tithes and offerings!"* (BTX3).

19:14 "You shall not insult the deaf, nor cause a stumbling block before the blind. You will respect your Elohim: I am Yahweh".
 –To insult, "calál" in Hebrew (לָלַץ) of the **Strong #7043** which means: lower, relieve, grind, blasphemous, leave, download, despise, contempt, destroy, diminish, debase, (thing) easy, insult, light, lightly, lightness, (thing) light, light, evil, curse, curse, have in little, remove, fast, vile. This gives us a broad idea of what it means to insult. The simple fact of having the underdog in little. Is a

the same thing is to treat it lightly without giving it the treatment it deserves. But we must give it the proper treatment because by doing so we respect Elohim, we do it as if we were doing it to the Eternal. That is the basis of all our obedience. **Qolosiyim (Colossians) 3:23** *"And whatever you do, do it in good spirits as for Yahweh and not for men"* (VIN).

Second Aliyah, 19:15-22

19:15 "You must not make unjust judgment: Do not favor the poor or show deference to the rich; judge your neighbor justly." –This exhortation was not for all the people, but for those who held positions of authority. Those whom the Eternal had placed in positions of eminence to act, speak, do and fairly establish his rulings without any favoritism. This is one reason to know YHVH's righteous judgment described in **Romiyim (Romans) 2:1-3** *"Therefore, you have no excuse, whoever you are that judges; because when you judge another, you are proclaiming judgment against yourself, because you who judge do the same as others. We know that YAHWEH's judgment falls impartially on those who do such things. Do you think this, you mere man, proclaiming judgment on others who do such things, do the same, that you will escape the judgment of YAHWEH?"* (BKIM).

19:16 "Don't go gossiping among your people. Do not neglect your neighbor when he is in danger: I am Yahweh".

– The people of the Eternal are completely forbidden to gossip; Let's remember the previous two parashots regarding the plague of tzaraat. The serious consequences that it brings to the life of those who allow themselves to be dominated by the "Lashon Hara" (bad language). These are displayed in **Mishle (Proverbs) 11:13** *"A gossip reveals secrets of the assembly, but a trustworthy person in the ruach keeps the secret."* (BKIM). **Mishle (Proverbs) 18:8** *"The gossip's words seem soft and*

They penetrate to the depths of being.(BKIM). **Mishle (Proverbs) 26:20**“If there is no wood, the fire goes out; If no one spreads gossip, the fight ceases”(BKIM). Besides, We learn from this passage that we cannot stay quiet in the face of the suffering and needs of the brothers of our people Israel, and even more so when they are in danger. This is physically, but by going to the remez level, Scripture exhorts us to go further and guard against spiritual dangers. Scripture tells us in **Yechezqel (Ezekiel) 3:20-21**“Again, if any righteous man turns from his righteousness and does evil, when I put a stumbling block before him, he will die. Because you did not warn him, he will die for his sin, and his righteous deeds that he had done for him will be disregarded, but his blood I will require at your hand. But if you warn the righteous man not to sin, and he does not sin, he will surely live for having accepted the warning; and you yourself will have delivered your life”(VIN).

19:17-18 “You shall not hate your relative in your heart. Rebuke your relative, but do not incur fault for his sake. You will not take revenge or hold a grudge against your countrymen. He loves your neighbor as yourself; I am Yahweh.”–The issue of hate is a topic that from many perspectives brings great harm to those who harbor it in their hearts. It is, in itself, the cause of great physical ills, up to total paralysis. Yeshúa touched on this point at levels of ethics far superior to those interpreted in his time. Of course, based on the terms of the Torah and his interpretation at the time of his ministry. As narrated in **Matityah (Matthew) 5:43-48**“*You have heard what was said to our fathers, ‘love your neighbor and hate your enemy. But I tell you: Love your enemies; pray for those who persecute you! Then they will become children of their Father in heaven. For He makes the sun shine on good and bad people alike, and He sends rain on the just and the unjust alike. What reward do you have, if you only love those who love you? Tax collectors do that too! And if they are kind only*

with your friends; are they doing something out of the ordinary? Even the Goyim do that! So be perfect, as your Father in heaven is perfect.”(BKIM).

From this point derives the most important and elevated theme of Scripture, as well as the most sacred order of the Eternal for us.

Mordechai (Mark) 12:30-31“*And you shall love Yahweh your Elohim with all your heart, with all your being, with all your mind and with all your strength.*’ The second is this: ‘*You shall love your neighbor as yourself.*’ There is no other commandment greater than these two.” (VIN).

All Scripture maintains its essence and development around the highest principle of the divine plan, which is established, developed and kept under the most beautiful and impressive promises that the human being can conceive and all for LOVE. Rabbi Shaul tells us in **Qorintiyim Aleph (1 Corinthians) 13:1-3**“*I can speak in the tongues of men, and even of malachim; but if I lack love, I have become simply like resounding brass or tinkling cymbal. I can have the gift of prophecy, I can understand the mysteries, know all things, have all the faith, enough to move mountains; but if I don't have love, I am nothing. I can give away everything I own, I can even give my body to be burned; but if I lack love, I am nothing*”(BKIM).

Third aliyah, 19:23-32

19:23 “When they enter the land and plant any tree for food, they will regard its fruit as forbidden. For three years it will be forbidden to them, it must not be eaten.”–The root of the Hebrew word that has been translated as “forbidden” is in Hebrew “arél” (עָרַל) of the **Strong #6188** which means: obstruct, block, close, be uncircumcised, “uncircumcised lips”. see **Shemot (Exodus) 6:12**. The Hebrew text literally says “and you will block its obstruction”, “ve-araltem arlató”, that is, the fruit of that tree you have to prohibit because it is blocked (forbidden) .

This prohibition would remind them that the earth and all its fruit belong to YHVH. The word "uncircumcised" is equivalent to "unclean"; some forbidden thing was like "unclean" or "uncircumcised".

19:24 "In the fourth year all their harvest must be set apart for festive rejoicing before Yahweh."—This fruit of the fourth year was considered the second holy tithe and was to be eaten in Israel.

19:26 "They shall not eat anything with its blood. They shall not practice divination or omens."—Here the eating of blood is related to divination and sorcery. This act was and continues to be totally prohibited as it corresponds to a pagan practice, because by doing it we become equal to those who do it. Some say that they eat blood, but that they are not sorcerers; likewise eating blood is forbidden. As the Scripture says in *Devarim (Deuteronomy) 12:23-24* *"just be careful not to eat the blood, because the blood is the life, and you will not eat the blood with the meat. Do not eat it, but pour it on the ground like water."* (BKIM). Not eating blood is one of the things that validates the new convert in his beginnings of faith . as it is written in *Maaseh (Acts) 15:19-21* *"For which I judge that it is not necessary to worry the Gentiles who convert to Yahweh, but that it be written to them that they separate themselves from the contaminations of idols, of fornication, of what is strangled and of blood. Because since ancient times Mosheh has in every city those who proclaim him in the synagogues, where every Shabbath is read "* (VIN). Eating blood is related to many pagan practices. Diviners and sorcerers use it for sacrifices and drink from it when they enter their trances or to give entrance to demons into their lives.

19:27 "You must not round the edges of your hair, nor destroy the edges of your beard."—One must first understand this verse in the context in which it is found. Both before and after he is talking about idolatrous pagan practices, eating blood or rounding the

edges of the hair because they corresponded to pagan practices that we should not imitate today.

Let's look at the word from the Hebrew through Strong's.

- **you must not round the edges.** Pea (פֶּאָה) of the Strong #6285 feminine of Strong #6311 what does it mean *mouth* in a figurative sense, district, corner, side, part, tip, nook, temple.
- **in your heads.** Rosh (רֹאשׁ) of the Strong #7218 from an unused root meaning to shake, quiver, shake; the head (as it is most easily shaken), either literally or figuratively (in many applications, of place, time, rank, etc.): - high, arm, header, head, captain, capital, caudillo, census, top, begin, beginning, company, crown, neck, account, summit, apex, front, director,
- _____ above, _____ crossroads,
lofty, _____ entry, _____ squadron,
excellent, extreme, fine, governor, chief,
command, moment, number, first, main,
prince, principle, tip, reason, sovereign,
sum, troop, veil.
- **nor destroy.** Shakjât (שָׁחַת) of the Strong #7843 primary root; *decay*, ie (caus.) *spoil* (literally or figuratively): - corrupt, corruption, corrupting, damage, harm, demolish, depraved, tear down, undo, waste, wrecker, make destruction, destroyer, destroy, devastate, drive out, madden, mar, wounder, kill, marauder, prowl, lose, rot, break, ruin, pour, violate.
- **the edges.** peá (פֶּאָה) of the Strong #6285 feminine of #6311; properly mouth in a figurative sense, ie *address*, *region*, *tip*: - district, corner, side, part, tip, nook, temple. **of his beard**;

Let's see other versions of *Vayikra (Leviticus) 19:27*:

- ***Messianic Israelite Kadosh Version:*** *"Do not round your hair at the temples or*

- *mar the edges of your beard"*
- **Jerusalem University version:** "Do not shave your hair round, nor cut the edges of your beard."
- **Textual Version 3rd Edition:** "You shall not tonsure your crown, nor damage the tip of your beard."

The word used for head is the one that offers the culminating detail. What should not be rounded is the edge of the capital or the top of the head (the forehead), since this part is a sign of authority. For this reason, this word also means: "veil". **Yeshayah (Isaiah) 29:10** "Because Yahweh has cast upon you a spirit of deep sleep, and has closed your eyes -to the prophets-; and he has covered their heads -the seers- "(VIN). This veil did not allow them to read or understand and it is the word that corresponds to **Qorintiyim Aleph (1 Corinthians) 11:7** "The man must not cover up the head, because he is the image and the glory of Elohim; but the woman is the glory of the man"(VIN). In other words: the man must not wear a veil over his head, he must not cover his authority (forehead) with a feminine garment that represents subjection, as well as the edges of his beard

What is that border? Beard in Hebrew "zacán" (זָכָן) of the **Strong #2206** from **#2204** ; which means bearded (as indicating age): - beard, jaw. The edges of the jaw should not be rounded off or completely destroyed. They should not shave or shave completely . The sages have interpreted it as cutting flush with the skin around the beard. Here is a detail that we can miss: The forehead is the top of the head and the chin is considered the bottom of it. The edge you are referring to is the edge of the jaw. In Scripture the jawbone is a symbol of authority. The word beard in Hebrew is related to elder, so these elements correspond to symbols of wisdom and authority. Taking by the jaw for example corresponds to a domain signal. The man has two areas on his head that express his authority. Their

forehead and beard. That's why the marks are made in that place .

Also, there is a mark that is placed on the believer's forehead. The mark indicates domain or delivery to another authority. There is a deep prophetic aspect in this definition, since it refers to the two signs that are established on the foreheads of men. Those of Elohim for the elect of him. **Devarim (Deuteronomy) 11:18** "Therefore print these words of mine on your very heart: bind them as a sign on your hand and let them serve as a symbol on your forehead"(VIN). What shows us that the Torah is a sign on our forehead. She governs us, cf. **Devarim (Deuteronomy) 6:8** "Tie them as a sign on your hand and let them serve as a symbol on your forehead "(VIN).

Elohim's name is His mark on us. **Hitgalut (Revelation) 7:3**

Saying: "Do not harm the earth, nor the sea, nor the trees, until we mark with a seal the forehead of the servants of our Elohim!"(VIN); **Hitgalut (Revelation) 9:4** "And they were told not to harm the grass of the earth or any green thing or any tree, but only those men who do not have the seal of Elohim on their foreheads."(VIN); **Hitgalut (Revelation) 20:4** "And I saw thrones; and they sat on them, and it was granted to them to execute judgment. And I saw those sacrificed alive because of the testimony of Yeshúa and because of the word of Yahweh. They had not paid homage to the beast or his image, nor had they received his mark on their foreheads or on their hands. They came back to life and reigned with Mashiach for a thousand years."(VIN); **Hitgalut (Revelation) 22:4** "They will see his face, and his name will be on their foreheads."(VIN).

It is our mark of holiness. **Shemot (Exodus) 28:36-38** Make a front of pure gold and engrave on it the seal inscription: "Consecrated to Yahweh". Suspend it from a blue cord, so that it is fixed to the turban; it will stay on the front of the turban. It will remain on Aaron's forehead, so that Aaron bears any sin arising from the holy things that the Israelites consecrate, from any of their

sacred donations, will be on their forehead at all times, to gain acceptance for them before Yahweh. (VIN).

And that of the anti-Messiah: the beast that represents ha-Satan. The mark of his name. ***Hitgalut (Revelation) 14:11*** *"The smoke of their torment goes up forever and ever. And they have no rest day or night, those who pay homage to the beast and his image, nor anyone who receives the mark of his name."* (VIN).

19:28 "Neither make wounds in his flesh for the dead, nor imprint any mark: I am Yahweh."—This verse clarifies the previous one, telling us the reason why we should not shave those parts of the body. The Scripture says in ***Devarim (Deuteronomy) 14:1*** *"You are children of Yahweh your Elohim. They must not injure themselves or shave the front of their heads for the dead."* (VIN). Shaving in these areas is not a sin in itself, unless it is linked to a pagan practice. It is clear that any cult related to the dead is penalized by Scripture.

19:29 "Do not degrade your daughter by making her a harlot, lest the land fall into prostitution and the land be filled with depravity."—Do not degrade, "kjalál" (לָלַךְ) of the **Strong #2490**, properly *punch out*, ie (by implication) *hurt, dissolve*; figuratively *profane* (to a person, place, or thing), break (one's word), start (as if by "opening a wedge"); denominative (of **H2485**) *play* (the flute):—afflict, sully, sing, begin, to pollute, create, degrade, dishonor, enjoy, kick out, start, undertake, debase, be hurt, hurt, humiliate, filthy, arrive, stain, kill, forget, first, profane, break, ringer, violate.

Here we see two things.

The first is that when a woman prostitutes herself, the design given by Elohim is broken within her. She becomes unclean. Many women who have been prostituting themselves in the past and come to faith in Yeshúa find it hard to be faithful because they need

break that curse. They must beg Elohim to restore the original design that was broken in them.

The word for harlot is "zaná" (זָנָה) of the **Strong #2181** of the primary root adulterate, [very well fed and therefore *rampan*]; *commit adultery* (usually from women, and less often from simple fornication, rarely from involuntary rapture); figuratively

commit idolatry and it means: adulterate, separate, cease, commit fornication, leave, fornication, fornicate, fornicator, unfaithful, go, prostitute, harlot. It may be an indication of being carriers of leading our children, both to adultery and idolatry, which is what the passage is talking about.

And the second is that we see how sin affects the earth. The curse of the sin of adultery is serious and affects the created order, because YHVH's relationship with his people is that of a husband and wife, which must be imitated by us, as Rabbi Shaul affirms in ***Ephesiyim (Ephesians) 5:24-33*** *"So, as the community is subject to Moshiaich, in the same way the wives are subject to their husbands in everything. Husbands, love your wives, just as Mashiach loved the assembly and gave himself up for it, in order to sanctify it, having purified it with the washing of water with the word, to present it to himself as a glorious community, without spot or wrinkle or any such thing, but be holy and without fault. Similarly, husbands should love their wives as their own bodies. He who loves his wife loves himself. Because no one ever hated his own body; rather, he sustains and cares for it, just as Mashiach does for the community, because we are members of his body. For this reason a man will leave his father and his mother and be united to his wife, and the two will become one flesh. Great is this mystery but I say it with respect to Mashiach and the community. Therefore let each of you love his wife as himself, and let the wife respect her husband."* (VIN).

19:30 "You will observe my Shabbos and venerate my sanctuary: I am Yahweh."

– Observing the Shabbatot (Shabbat in plural), is at the height of the commandment to guard against falling into idolatry, since with Shabbat we recognize Elohim as our Creator and Sustainer; which is the opposite of giving in to idolatry.

19:31 "Do not turn to ghosts or question familiar spirits, to defile yourself with them: I Yahweh am your Elohim."

–Ghosts in Hebrew "ob" (אוב) of the **Strong #178** the same as #1 (apparently using the idea of *babble* parent's name); properly *bubble*, ie *wineskin* for water (because of its hollow sound); hence, magician (ventriloquist, like from a jar) meaning: divination, fortune teller, enchanter, conjure up spirits, conjurer of spirits, ghost, dead, wineskin. No person who evokes spirits should be consulted by us who are the people of Elohim.

19:32 "You shall stand before the old man and show deference to the old man; you will respect your Elohim: I am Yahweh".-

The act of getting up in front of a person when they arrive is a sign of honor and recognition. By doing so we show respect to Elohim. Not honoring the elder is disrespectful to Elohim. The word for elder here in this version is "zaquén" (זקן) of the **Strong #2205** from **#2204** what does it mean *old*: old man, *ayo*, advanced age, old age, old. He is not talking about a leader but about an elderly person, whether he is a leader or not.

Respect Elohim. Here the word to respect is "yaré" (ירא) of the **Strong #3372** as primary root; *fear*; morally *reverecausive* *frighten* and it means: intimidate, amazing, frighten, thing, frighten, frightening, stupendous, formidable, fact, wonder, marvelous, fear, presence, reverence, reverence, fear, fearful, fearful, dread, terrible, tremendous.

There is a relationship and a comparison between these two bows. When it comes to

old man when we get up we must "hadár" (הדר) of the **Strong #1921** as primary root; *swell* (literally or figuratively, actively or passively); by implication *favor or honor*, *behaughty* or *proud* which means: praise, please, distinguish, honor, crooked place, respect. We must do the same with YHVH, praise, please, distinguish, honor, respect. By doing this we are standing up in his presence to show respect.

Fourth aliyah, 19:33-36**19:33-34 "When a foreigner resides with you in your land, you will not harm him. The foreigner residing with you will be for you as one of your citizens; you will love him as yourselves, because you were strangers in the land of Mitsrayim: I Yahweh am your Elohim".-**

The Israelites were to encourage foreigners to settle among them, so that they would be brought to the knowledge of Torah and the worship of the true Elohim. This was the way and lifestyle of our father Avraham. And for such purposes they were commanded not to treat them as strangers, but as friends. They themselves, having been foreigners in Mitsrayim by the will of the Eternal, were initially received with kindness and hospitality. In the same way they should be returning good for good. The Scripture says in **Shemot (Exodus) 22:21** "You cannot harm or oppress a foreigner who lives with you, because you yourself were a foreigner in the land of Egypt." (BKIM). In addition, his ministry demanded them, as he says **Jesus (Joshua) 4:24** "So that all the peoples of the earth may know that the hand of YHVH is mighty, so that you may fear YHVH your God every day." (BDLA). **Yeshayah (Isaiah) 49:6** He has said: "It is a great thing that you are my servant to establish the tribes of Ya'akov and recover the dispersion of Yisra'el. I have given you as a Covenant to a people, I will also make you a light for the nations so that my salvation may spread to the ends of the earth

land"(BKIM). This word should remind us that we should not have differences between us. Whether or not we are the blood lineage of Israel is not what is important. What matters is that we have been washed by the blood of the lamb Yeshua. In Him we are made people of Elohim .

Fifth aliyah, 20:1-7

20:3 "And I will set my face against that man and cut him off from among his people, for giving of his offspring to Molech and thus profaning my sanctuary and profaning my holy Name."—The contemporary understanding of this passage applies to all those who claim to believe in the Elohim of Israel and publicly confess to follow the biblical guidelines, but deliver and consecrate their own children to virgins, saints and other spiritual entities, which in turn are venerated and worshiped in the broad religious syncretism of this time. It is notorious that many of us receive names, not because of the potential to hold one or the other, but because of the promise that one of our parents has made in their ignorance to the deities that they knew or that their religious custom gave them. The same applies to those who use the fashionable artist or singer, no matter what dishonorable lifestyle he or she practices, and thus hand over their children to said spiritual burden. The writing says in **Jacob (James) 4:4** "*Adulterers and adulteresses! Do you not know that love for the world is hatred towards YAHWEH? Anyone who wants to be a friend of the world makes himself an enemy of YAHWEH!*"(BKIM). **Yochanan Aleph (1 John) 2:15** "*Do not love the world or the things of the world. If anyone loves the world, the love of the Father is not in him.*"(BKIM). **Romiyim (Romans) 1:32** "*They know very well the righteous decree of YAHWEH, that those who do such things deserve death; despite this, not only do they continue to do them, but they applaud others who do the same*"(BKIM).

But it is much more unfortunate, families that have already known the Way to the truth, return to the paths of idolatry, the

paganism and worldly life. **Ivrim (Hebrews) 10:26-28** "*Because if we continue sinning willfully after having received the knowledge of the truth, there is no longer any sacrifice for sin, but a fearful expectation of judgment and burning fire that will consume the adversaries. He who violates the law of Moses, by the testimony of two or three witnesses, dies irretrievably.*" (BTX3).

20:6 "And if any person turns to ghosts and familiar spirits and goes astray after them, I will set my face against that person and cut him off from among his people."—The spiritualist practice and everything occult, even in our civilized cultured and advanced societies, is still present as in those times. The trap of ha-Satán, according to the bad inclination of man, continues in force deceiving every naive, simple soul and lack of understanding of the Scriptures. **Yochanan (John) 8:44** "*You are from your father the Accuser, and you want to fulfill your father's wishes. He has been a murderer from the beginning and has not been based on the truth, because there is no truth in him. When he speaks lies, he speaks of his own, because he is a liar and the father of lies.*" (VIN).

Let us remember that these practices are what cause the expulsion of the territories by the Eternal. **Devarim (Deuteronomy) 18:12** "*For whoever does these things is detestable to YAHWEH, and because of these abominations YAHWEH your Elohim is driving them out before you.*"(BKIM).

Sixth aliyah, 20:8-22

20:21 "If a man marries his brother's wife, it is indecency. It is the nudity of his brother that he has discovered; They will be childless."—Yochanan the immerser reprimanded Herod in his time for the infraction of this law, who lived with his brother's wife. For this reason Yochanan lost his life cf.

Matityah (Matthew) 14:3-11 "Beheading of Yohanan the Immerser.

20:22 "Faithfully observe all my laws and all my regulations, so that the land where I am taking you to settle may not vomit you out."

–This verse alerts us to a terrible danger caused by disobedience and that is expulsion from the Earth. Scripture warns us **Hitgalut (Revelation) 3:15-22** "I know your works, that you are neither cold nor hot. You'd better be hot or cold! So, because you are lukewarm, and neither hot nor cold, I'm going to vomit you out of my mouth . Since you say: "I am rich; I have become rich and I have no need", and you do not know that you are wretched, miserable, poor, blind and naked, I advise you to buy from me gold refined by fire so that you make you rich, and white garments so that you can dress so that the shame of your nakedness is not revealed, and eye salve to anoint your eyes so that you can see. "I rebuke and discipline everyone I love. So be zealous and repent. Look, I am at the door and I knock; If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. To him who overcomes, I will grant him to sit with me on my throne; just as I also have overcome and sat down with my Father on his throne. He who has an ear, hear what the spirit says to the communities"(VIN).

There is a land that has been given to us, from which we can be thrown out because of our falsehood and because we have not been genuine in our conversion. By being disobedient we are spewed out of the New Jerusalem as Elohim's people were in the past.

Seventh aliyah, 20:23-27

20:26 "You will be holy to me, because I Yahweh am holy, and I have separated you from other peoples to be mine."–Here we see a direct relationship between obedience and closeness to YAHVEH. Many of us will be able to fill our mouths and puff out our chests saying that we love YAHVEH and that "HE IS WITH

US". However, He left only one way to verify such closeness and intimate relationship between Him and us: **the obedience** . Our closeness to the Eternal depends on a true relationship of love between us and Him and not the other way around. Yeshua tells us in **Yochanan (John) 14:15, 21** "If you love me, you will keep my commandments."(VIN) "Everyone who has my commandments and keeps them is the one who loves me, and whoever loves me will be loved by my Father, and I will love him and reveal myself to him."(BKIM).

20:27 "A man or woman who is a medium or spiritist among them shall be put to death; they will execute them with stones –their guilt of him will be upon them":-This chapter ends with a sin that is punishable by physical death. In **Vayikra (Leviticus) 20:6** It talks about being cut off from the people, but now it talks about physical death. What is the difference? The word cut used in the verse of **Vayikra (Leviticus) 20:6** "And if any person turns to spiritualists and familiar spirits and goes astray after them, I will set my face against that person and cut him off from among his people."(VIN), corresponds to "karat" (כָּרַת) of the **Strong #3772** with primary root; *cut off* (sever, slice, separate); by implication *destroy* either *consume*; specifically *covenant* (ie make an alliance or agreement, origin by cutting meat and passing between the pieces):- end, alliance, amputate, separate, snatch, erase, celebrate, arrange, cutter, cut, tear down, disappear, undo, destroy, divide, exterminate , extinguish, miss, end, till, chew, kill, die, agree, lose, perish, put, break, remove, raer, cut down. It corresponds to the annulment of the pact that has been made with that person.

And the sin is to become or serve "paná" (פָּנָה) of the **Strong #6437** with primary root; *to turn , flip*; by implication *deal*, ie *Appear, look at*, etc. which means: walk, depart, attend, sweep, search, fall, clarify, consider, take care of, decline, vacate, throw, direct, go, gather, clean, march, look, change, seem, prepare, follow, see, return , turn, lie down This sin had already been prohibited before: **Vayikra (Leviticus) 19:4** "Do not turn to idols or make

molten deities: I Yahweh am your Elohim" (VIN). It is for those who turn to indulge in idolatry or admire it in any way. But in **Vayikra (Leviticus) 20:27** "A man or woman who is a medium or spiritualist among them will be put to death; they will execute them with stones, the guilt of him will be on them" (VIN). He speaks of being a practitioner of idolatry and becoming a stumbling block in the midst of Elohim's people.

Conclusions:

Holiness is something that is highlighted in this parashah. Above all, something that draws attention is how it is linked to the land of the people of Elohim. Holiness is what guarantees a wonderful relationship with our Adon, it even guarantees permanence within the pact. There are levels of corruption that are not accepted and end in an expulsion, cutting off or annulment of the pact with Elohim for those who they did not really decide to give their lives and submit them to a genuine conversion : **Vayikra (Leviticus) 11:44** "Because I am Yahweh your Elohim: you will consecrate yourselves and be holy, because I am holy. They will not become impure by means of some reptile that dies on the earth" (VIN); **Vayikra (Leviticus) 20:26** "You will be consecrated to me, because I, Yahweh, am holy and I have separated you from other peoples so that you may be mine." (VIN). **Kefa Aleph (1 Peter) 1:16-17** "Because it is written: Be holy, because I am holy. And if you invoke as Father the One who judges according to the work of each one without distinction of persons, conduct yourselves with respect all the time of his pilgrimage" (VIN). **Ivrim (Hebrews) 10:26-31** "Because if we continue to sin willfully, after having received the knowledge of the truth, there is no longer any sacrifice for sin, but a fearful expectation of judgment and burning fire that will devour the adversaries. Anyone who rejects Mosheh's Torah dies mercilessly on the testimony of two or three witnesses. How much greater punishment

Do you think he deserves who has trampled on the Son of Elohim, and has considered of little importance the blood of the covenant by which he was sanctified and has insulted the spirit of grace? Because we know the one who has said: "Vengeance is mine; I will give the retribution". And again: "Yahweh will judge his people." It is a fearful thing to fall into the hands of the living Elohim!" (VIN).

This Parasha contains commandments 212 to 262 of the 613:

- 212. Command to fear father and mother, Vayikra (Leviticus) 19:3.
- 213. Prohibition of addressing an idol in thought or word, Vayikra (Leviticus) 19:4.
- 214. Prohibition of making an idol for oneself or for another, Vayikra (Leviticus) 19:4.
- 215. Prohibition of eating the meat remains of an offering, Vayikra (Leviticus) 19:6-8.
- 216. Precept to leave for the poor the corner of a crop field [peá], without harvesting it, Vaikrá (Leviticus) 19:10.
- 217. Prohibition of harvesting a field to its corners [peah], Vayikra (Leviticus) 19:9.
- 218. Precept to leave the ears that fall [léket] to the poor at the time of harvesting, Vaikrá (Leviticus) 19:10.
- 219. Prohibition of gathering the ears that fall [léket] at the time of harvest, Vayikra (Leviticus) 19:9.
- 220. Precept to leave the poor a part of the vineyard without harvesting, Vaikrá (Leviticus) 19:10.
- 221. Prohibition of harvesting all the fruit of the vineyard, Vayikra (Leviticus) 19:10.
- 222. Precept to leave the grapes that fall [peret] to the poor at the time of harvest, Vayikra (Leviticus) 19:10.
- 223. Prohibition of gathering grapes that fell [péret] at harvest time, Vayikra (Leviticus) 19:10.

224. Prohibition of stealing, Vayikra (Leviticus) 19:11.

225. Prohibition of denying its owner any object that is in our possession, Vaikrá (Leviticus) 19:11.

226. Prohibition of swearing on false testimony concerning an object of value, Vayikra (Leviticus) 19:11.

227. Prohibition of false swearing, Vayikra (Leviticus) 19:12.

228. Prohibition of retaining any object belonging to another person, Vayikra (Leviticus) 19:13.

229. The prohibition of assault [robbing with violence], Vayikra (Leviticus) 19:13.

230. Prohibition of withholding a worker's pay, Vayikra (Leviticus) 19:13.

231. Prohibition of cursing a Jew, whether male or female, Vayikra (Leviticus) 19:14.

232. Prohibition of giving harmful advice to another, causing him to err, Vayikra (Leviticus) 19:14.

233. Prohibition for a judge to pervert judgment, Vayikra (Leviticus) 19:15.

234. Prohibition for a judge to honor a prominent person during a trial, Vayikra (Leviticus) 19:15.

235. Precept to the judge to judge correctly, Vayikra (Leviticus) 19:15.

236. Prohibition of speaking ill of a Jew, Vayikra (Leviticus) 19:16.

237. Prohibition of not helping a Jew when he is in danger, Vayikra (Leviticus) 19:16.

238. Prohibition of hating a Jewish brother, Vayikra (Leviticus) 19:17.

239. The command to admonish a Jew when he acts wrongly, Vayikra (Leviticus) 19:17.

240. Prohibition of shaming a Jew, Vayikra (Leviticus) 19:17.

241. Prohibition of taking revenge, Vayikra (Leviticus) 19:18.

242. Prohibition of holding a grudge, Vayikra (Leviticus) 19:18.

243. Precept to love one's neighbor, Vayikra (Leviticus) 19:18.

244. Prohibition of crossing two animals of different species, Vaikrá (Leviticus) 19:19.

245. Prohibition of sowing two kinds of seeds together, Vayikra (Leviticus) 19:19.

246. Prohibition of eating the fruits of a tree the first three years, Vayikra (Leviticus) 19:23.

247. Precept regarding the fruit of a tree in the fourth year, Vayikra (Leviticus) 19:23-24.

248. Prohibition of eating or drinking in the manner of a glutton or a drunkard, Vayikra (Leviticus) 19:26.

249. Prohibition of heeding omens, Vayikra (Leviticus) 19:26.

250. Prohibition of making divinatory forecasts, Vayikra (Leviticus) 19:26.

251. Prohibition of shaving the extremities of the hair of the head, Vayikra (Leviticus) 19:27.

252. Prohibition of shaving the ends of the beard, Vayikra (Leviticus) 19:27.

253. Prohibition of getting tattoos, Vayikra (Leviticus) 19:28.

254. Command to fear the Sanctuary, Vayikra (Leviticus) 19:24.

255. Prohibition of practicing spiritism of ov [medium], Vayikra (Leviticus) 19:31.

256. Prohibition of practicing spiritism of yidoní [medium], Vaikrá (Leviticus) 19:31.

257. Precept to honor the Sages, Vayikra (Leviticus) 19:32.

258. Prohibition of cheating with any kind of measure, Vayikra (Leviticus) 19:35.

259. Precept that the scales, weights and measures are correct, *Vaikrá (Leviticus) 19:36.*

260. Prohibition of cursing one's father or mother, *Vayikra (Leviticus) 20:9.*

261. Precept for the Court of Justice [*beit din*] to burn a deserving person, *Vayikra (Leviticus) 20:14.*

262. Prohibition of following the customs of the *emorim [gentiles]*, *Vayikra (Leviticus) 20:23.*

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**) they proclaimed with only one purpose: to restore the Kingdom of Yisrael. **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 EFRAYIM"**.

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.: This document is discussed weekly live and direct in our online classes, every Shabbat from 9:00 am to 12:30 pm (Eastern US Time) through [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 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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