

EMC SHALOM INTERNACIONAL

PARASHAH 26 SHEMINI | VA'YIKRA (LEVITICUS) 9:1 – 11:47

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Torah Aliyot

1. 9:1 - 16
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Haftarah: Shemuel Bet / 2Samuel 6:1-7:17
(Ashkenazi); 6:1-19(Sefardi)

Apostolic writings: Mitivityahu/Mathew 7:1 – 9:38

Shemini means eight or (ordinal) eighth
(“*shemîynîy*” שְׁמִינִי H8066).

Commentary overview on “*shemini*”

This portion of the Torah contains many general specifications we may discuss. Due to the fact that the Scriptural time measurement is based on a lunar calendar, the dates of the Feasts (*Moedim*) and of the *weekly parashah* never coincide on the same dates. This year, the most elevated celebration of the Feast of Pesaj (Passover) coincides with *Shemini*. This is interesting in many ways. This “coincidence” has come from the very hand of Yahweh.

Shemini, the eighth day. This is directly connected with the concept of “new beginnings”. The week (שָׁבוּעַ; plural שָׁבָעוֹת) has a cycle of seven days (7); the cycle of the Moedim (מוֹעֲדִים) is also seven, therefore, this gives way for the *new beginning* or *new cycle* at the *shemini* or eighth day. The Feast of Pesaj (Passover) is the first feast of the feast cycle of the Torah. The

message of this parashah is a special *INVITATION* to allow this coming Feast of Pesaj to make us break from the previous cycle of failures, adversities, frustration and anger, and different afflictions and to profit from this event, one of the most spiritually elevated times.

This parashah is in the central book of the Torah: Bereshit-Shemot-**Vayikra**-Bamidbar-Devarim. Besides, a numerological analysis of this parashah reveals a very peculiar detail. There are 304,805 letters, 79,976 words in the Torah arranged in 5,845 *pesukim* (verses). It is worth highlighting that the verse **Vayikra/Leviticus 9:7** is right in the middle of the text of the Torah. In other words, there are two thousand nine-hundred and twenty-two (2,922) verses before and two thousand nine-hundred and twenty-two (2,922) verses after. This makes **Vayikra/Leviticus 9:7** the two thousand nine-hundred and twenty-third verse (2,923rd). “And Moshe said unto Aharon, ‘Go unto the altar, and offer thy sin offering, and thy burnt offering, and *make an atonement for thyself, and for the people*: and offer the offering of the people, and *make an atonement for them; as YAHWEH commanded*.’” This is powerful! HaleluYah!

First Aliyah 9:1-16

9:1 “And it came to pass on the eighth day, that Moshe called Aharon and his sons, and the elders of Yisrael.” –Number eight (8) has a great prophetic and spiritual significance. It is the resulting of adding seven (7, perfection) plus one (1, creation or head); from this, it could be inferred that it denotes a new creation or a new beginning. The Brit Milah (circumcision) is done at the eighth day. At the tevilah, we are united to Mashiaj, hence the word of Rab Shaul are fulfilled: “Therefore if any man be in Mashiaj, he is a new creature: old things are passed away; behold, all things are become new (**Korintyim Bet/2**

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Corinthians 5:17).” This is where we get our new beginning.

We may also consider this new beginning as most important for a sheep that was saved by the Word of the Gospel of Yahshua. The New Beginning commanded by Yahshua for the total redemption and the only way into the Kingdom of Yahweh. “Verily, verily, I say unto thee, ‘Except a man be born of water and of the Ruaj (Spirit), he cannot enter into the kingdom of Yahweh (**Yohanan/John 3:5**).” This is also connected to **Yejezqel/Ezequiel 36:25-27**: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

9:2 And he said unto Aharon, ‘Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before YAHWEH’.” –Now it was Aharon’s turn to offer the sacrifice. Before Aharon was able to offer the sacrifice for the people, he had to make a sacrifice for himself. This teaches us that we cannot demand obedience from others if we are not obedient ourselves. We cannot demand our children not to lie when we lie. Rab Shaul noted: “Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou

Elohim? For the name of Elohim is blasphemed among the Gentiles through you, as it is written (**Romanyim/Romans 2:21-24**).”

9:6 “And Moshe said, ‘This is the thing which YAHWEH commanded that ye should do: and the glory of YAHWEH shall appear unto you’.” –The only way that we shall see the Glory of Yahweh work in us and through us where we are, is by being obedient. “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and *will manifest myself to him* (**Yohanan/John 14:21**).”

9:7 “And Moshe said unto Aharon, ‘Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as YAHWEH commanded’.” –This is the middle verse of all the Torah. According to the arrangement of the verses in Hebrew, if we counted the verses, this verse would be right in the middle.

We learn two very profound truths in this verse:

1. First, the allegation of the Kohen Gadol (High Priest) on the people based on his situation. That is, if the Kohen Gadol (High Priest) had sinned, it would be attributed to the people and if on the contrary, he was righteous, his righteousness would be attributed to the people also. That is the case with Adam, his sin was attributed to all mankind. Whereas, we have Yahshua whose righteousness is attributed to us. “But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of Yahweh, and the gift by grace, which is by one

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man, Yahshua HaMashiaj, hath abounded unto many (**Romanyim/Romans 5:15**).”

2. Second, the Kohen Gadol could offer the sacrifice for the people if he was pure before Yahweh. That is why Our Kohen HaGadol (High Priest) is without sin. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (**Ivrim/Hebrews 4:15**).”

Second Aliyah 9:17-23

9:22 “And Aharon lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.” –Once the offerings were presented, Aharon could proceed to blessed the people. We cannot offer what we do not have. We cannot bless others if we are not blessed first. The blessings are the result of being obedient to the Torah. To be able to bless and be of blessings to others, first we must do what Rab Shaul said: “I beseech you therefore, brethren, by the mercies of Yahweh, that ye present your bodies a living sacrifice, holy, acceptable unto Yahweh, which is your reasonable service (**Romanyim/Romans 12:1**).” As the people of Yahweh, that is as Yisrael, we must keep the blessings flowing as a principle of life. “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing (**Kefa Alef/1 Peter 3:9**).”

9:23 “And Moshe and Aharon went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of YAHWEH appeared unto all the people.” –When we enter in the Presence of Yahweh, it is reflected in our lives and in the lives of those around us. We must not expect to see the Glory of Yahweh unless we are first immersed in his Presence.

The Hebrew word for “*glory*” is “*kâbôd*” כְּבוֹד H3519 which means figuratively in a good sense, splendor or copiousness: glorious, gloriously, glory, honor, honorable, royalty, power, richness. We gather from all these that this is an uncontestable manifestation of the power of Yahweh in the midst of His people. This is a truth established by the **Besarot** (Gospel), “For where two or three are gathered together in my name, there am I in the midst of them (**Matityahu/Matthew 18:20**).”

Third Aliyah 9:24-10:11

9:24 “And there came a fire out from before YAHWEH, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” –Our fear of Yahweh is the natural consequence of the Holiness and the Power of Yahweh. A reverent fear (respect, honor) is the beginning of wisdom (**Mishle/Proverbs 9:10a**) and, of course, of the supernatural power of Yahweh in and through us. From this passage we learn that the fire that was ignited on the altar descended from heaven. Yahweh’s fire could never go out. “And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out (**Vayikra/Leviticus 6:12-13**).”

10:1 “And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before YAHWEH, which he commanded them not.” –Though there has been a lot of discussion on the

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transgression of Nadav and Avihu, the truth is that their offering “**strange fire**” consisted basically in that Yahweh had not commanded them to do so.

It is so common in our days to find so many different opinions concerning how to worship Yahweh. One position is: it does not matter what you do as long as you do it for Elohim. Nothing farther from the truth. Yahweh Himself specifies how, where and when. We must refrain from making our own opinions, tastes, and wishes prevail in an act which is not for us to receive. It does not matter how sincere the desire of our heart is, we must worship Him as he has commanded and in the ministry he has ordained us to. When we neglect that we have been called to a specific area of His service for which we have been trained and qualified, the result is a total failure, or even death as in this case. An anonymous quote says: “Nadav and Avihu offered strange fire because there was something strange in their hearts.” For this reason, Rab Shaul urges us to partake of the Lord’s Super –as it is commonly known throughout Christianity- with the correct discernment. “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause, many are weak and sickly among you, and many **sleep (Korintyim Alef/1 Corinthians 11:27-30).**”

10:3 “Then Moshe said unto Aharon, ‘This is it that YAHWEH spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified’. And

Aharon held his peace.” –Let us bear in mind that Yahweh shows His holiness in every person who comes near Him. Therefore, we all must be reverent in His presence. “Follow peace with all men, and holiness, without which no man shall see the Lord (**Ivrim/Hebrews 12:14**).” His Fire and Glory of His Holiness inspire a reverent fear in us that we be presented before Him in all holiness.

10:4 “And Moshe called Mishael and Elzaphan, the sons of Uzziel the uncle of Aharon, and said unto them, ‘Come near, carry your brethren from before the sanctuary out of the camp’.” –Aharon as the Kohen Gadol (High Priest) could not be polluted with a dead person for he was in the service of Yahweh. An unclean person could not be in the presence of Yahweh. He witnessed personally how Yahweh had manifested His Glory by judging his sons. That is why Moshe commanded these men, Aharon’s distant relatives, to dispose of the body.

10:6 “And Moshe said unto Aharon, and unto Elazar and unto Ithamar, his sons, ‘Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which YAHWEH hath kindled.” – Aharon and his family were not allowed to mourn for they were in the service before Yahweh and more judgement from Yahweh could befall them. This is yet another evidence of the spiritual influence that the leaders have on the people; the leaders are ordained with an elevated purpose. “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for

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the work of the ministry, for the edifying of the body of Mashiaj (**Efesyim/Ephesians 4:11-12**).”; “And when Yahweh raised them up judges, then Yahweh was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented Yahweh because of their groanings by reason of them that oppressed them and vexed them (**Shoftim/Judges 2:18**).”

10:9-11 “Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Yisrael all the statutes which YAHWEH hath spoken unto them by the hand of Moshe.”

–It is forbidden to drink alcoholic beverages while in the service of Yahweh. The reason for this is that, as ministers of Yahweh, we must discern between holy and unholy, between what pleases Yahweh and what is profane. “And be not drunk with wine, wherein is excess; but be filled with the Spirit (**Efesyim/Ephesians 5:18**).” This passage is in the context of the holiness requirements of the kohanim who served in the temple and it is immediately after the death of the sons of Aharon. This may point to that they might have been drunk when they entered in the presence of Yahweh and that this was the reason why they died. “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; **not given to wine** (**Timoteos Alef/1 Timothy 3:2-3a**).”

Fourth Aliyah 10:12-15

10:14 “And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Yisrael.”

–Only the Kohen Gadol and his family were allowed to eat from the peace offerings on the condition that the place should be (ceremonially) clean. Aside from the tithes and the offerings of the people, they did not have any other economic income. Their level of dedication was so elevated; that they were committed to the service of Yahweh permanently. We learn that when we are in the service of Yahweh, he supplies for all our needs. Besides that, Yahweh promised that he who “delights himself also in Him; he shall give him the desires of his heart (**Tehilim/Psalm 37:4**).”

Fifth Aliyah 10:16-20

10:19-20 “And Aharon said unto Moshe, ‘Behold, this day have they offered their sin offering and their burnt offering before YAHWEH; and such things have befallen me: and if I had eaten the sin offering today, should it have been accepted in the sight of YAHWEH?’ And when Moshe heard that, he was content.” –It is worth noting two aspects of Aharon’s posture by not eating from the portion of the sin offering that was due to him. **First**, the fact that he was in mourning that is, in a state of *aninut*, did not forfeit him from

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eating his due portion of the offering¹. **Second**, this aspect is of major importance because he was in **aninut** and it was almost inevitable that he had shown certain degree of sadness for the death of his sons which was that same day and Aharon knew that he was supposed to have joy before Yahweh when presenting the offering.

Sixth Aliyah 11:1-32

11:2 “Speak unto the children of Yisrael, saying, ‘These are the beasts which ye shall eat among all the beasts that are on the earth.’” –Because we are the children of Yahweh, we are different in all aspects so we must always strive for excellency. Because of this, we must be holy in all the areas of our lives. What we eat is one of them. Today’s Christianity is on the pretense that Yahweh does not care about what we eat. By arguing this, they imply that there is an area in our lives where He does not rule. We must be pleasing in His sight even on what we eat.

11:3 “Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.” –The beasts that can be eaten must have both these characteristics: parted hooves and chew the cud. If any beast fails to have both or just one

of these characteristics is **not apt for human food**.

11:8 “Of their flesh shall ye not eat, and their carcasses shall ye not touch; they are unclean to you.” –The prohibition is to eat their flesh (meat) and to touch their corpses for the uncleanness comes from being in contact with dead animals not with living ones. Touching (being in contact with) any kind dead bodies or corpses makes us unclean.²

11:9 “These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.” –The aquatic animals, that can be eaten, are required to have these two characteristics: they must have fins and scales. When either one or both of these characteristics are missing, they cannot be eaten. The shellfish cannot be eaten, whether from river or from sea, cannot be eaten if they do not have fins and scales.

11:10 “And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.” –These kind of animals are unclean and an abomination unto Yahweh. If we eat them, not only do we result

1 The terms of mourning (**aninut**) prescribed by the Torah included seven close relatives: father, mother, son, daughter, brother, sister, spouse. Therefore, a kohen could be in mourning, **aninut** for any of these family members. Explanatory note 120 of the commentaries by Rashí on Vayikra 10:19-20 by Aryeh Coffman. Page 153. (Note of Translator).

2 To be in contact with a human corpse provokes a more severe spiritual contamination than touching the corpse of an unclean animal. A human corpse causes spiritual contamination for seven days while the corpse of an unclean animal makes a person unclean for one day. Explanatory note 162, page 160 of the commentaries by Rashí on Vayikra 11:8 by Aryeh Coffman. (Note of Translator).

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unclean but also we become an abomination³ onto Yahweh.

11:13-14 “And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospry, and the vulture, and the kite after his kind.” –The fowls that feed from corpses or unclean animals cannot be eaten neither the rest of their sub species.

11:24 “And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.” –The state of uncleanness lasted for the duration of the day. This means that when the new day started, after the immersion in a mikveh, the state of uncleanness was removed. This state of *tumah* separates us from Yahweh, so, we must make sure not to break this ordinance and tempt Yahweh.

11:25 “And whosoever beareth ought of the carcass of them shall wash his clothes, and be unclean until the even.” –Carrying or touching the corpse of these animals was a source of pollution for the clothes also and it

³ Abomination is the translation of the Hebrew word “*sheqets*” (שֶׁקֶטֶץ H8263) which means; filth, that is, (*figuratively and specifically*) an idolatrous object: abominable (abomination). It derives from “*shâqats*” שִׁקַּץ H8262 which is a primitive root; to be filthy, that is, (intensively) to loathe, pollute: abhor, make abominable, have in abomination, detest, detest utterly. Therefore, it is an abomination because it is in fact regarded as an idolatrous object or idol. Idols were held as filthy and unclean. (Note of Translator).

was required that the clothes be washed to remove the state of uncleanness.

Seventh Aliyah 11:33-47

11:39 “And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.” –If these animals that were allowed to be eaten died, the person who touched the corpse or ate the flesh of it or carried it (**11:40**) is considered in state of טָמֵא “tamé”. Therefore, they had to wash their clothes and they were unclean until the end of the day.⁴

11:43 “Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.” –Here, Yahweh is commanding us to be pure in all areas of our lives. It would not be too intelligent to defile ourselves with what we eat. His is the earth, the fullness thereof, and the dwellers there in (**Tehilim/Psalm 24:1**) so we must be confident that He shall provide for our food.

11:44 “For I am YAHWEH your Elohim: ye shall therefore sanctify yourselves, and ye

⁴ According to Rashí on his commentaries on Vayikra 11:25, in order to be purified of a contamination resulting from touching a corpse, the immersion in a mikveh was sufficient. However, the contamination resulting from carrying a corpse is more severe. Purification requires the immersion and also the washing of the clothes. It is worth noting that the mere ingestion of the flesh (meat) is what contaminates the person even if that person did not touch the corpse of the animal. Explanatory note 262-263 of the commentaries by Rashí on Vayikra 11:39-40 by Aryeh Coffman. (Note of Translator).

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shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.” –The commandment for Yahweh’s people is to be holy as He is holy. It is very peculiar that Yahweh is talking about holiness in reference to food. We gather that the area of food is also part of holiness thus we must be holy in what we eat.

11:45 “For I am YAHWEH that bringeth you up out of the land of Mitzrayim, to be your Elohim: ye shall therefore be holy, for I am holy.” –The fact alone that Yahweh took our Fathers out of the house of bondage in Mitzrayim was reason enough to observe His Torah. The people were liberated to be a holy nation. What we eat either increases or decreases our holiness. Besides, there are great benefits for our health in observing these instructions.

11:46-47 “This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.” –It is good to be able to make a difference between clean and unclean. If we apply this to all the areas of our lives, our spiritual lives shall be greatly elevated. (**Vayikra 19:2, 20:8**). Sheliaj Kefa says that we must not fashion ourselves according to the former lusts, not seeking the unclean but seeking holiness. (**Kefa Alef/1 Peter 1:14-16**). For many, though, Yahweh has changed the holiness

standards. If this were true, what was holy in the First Covenant, it is not holy now. So then, what certainty do I have that what is holy today will continue to be holy tomorrow? If what it is sin today, tomorrow it is not, Yahweh Himself changes and contradicts His own Word. Let us not deceive ourselves, Yahweh does not change. He is faithful to fulfill His promises. **Tehilim/Psalm 119:89; Yeshayahu/Isaiah 40:8; Malachi 3:6; Matiyahu/Matthew 5:17-20; Kefa Alef/1 Peter 1:25.**

Conclusions

The consecration ceremony provides the pattern that Yahweh is demanding from us as His kohanim. (**Hitgalut/Revelations 1:6**). In order to be ordained to the holy **Kehunah** (Priest Office) to get forgiveness is the first thing followed by the pursuit for perfection. The consecration ceremony took seven (7) days because this number represents the spiritual values that are like weapons in the hands of man. After the consecration was effective, they did not stand idle but started the service immediately because there was much to be done. (**Timoteos Bet/ 2 Timothy 4:5**).

This parashah is particularly significant because it teaches us that we are meant to be a blessing to others. (**Bamidbar/Numbers 6:22-27**). The blessing of the people by the Kohen Gadol ushered in the Glory of Yahweh. Sadly, today many are not even being a blessing in their own homes ignoring that we are bearers of Yahweh’s Glory.

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Matityahu/Matthew 10:13; Maaseh Sheliajim/Acts 3:25-26; Romanyim/Romans 12:14; Efesyim/Ephesians 1:3.

This is not empty rhetoric: we are the bearers of blessings to others when we have a life of obedience. The most important issue of this parashah is **HOLINESS**. Let us seek holiness for those who practice it, they shall stand out more.

In this parashah, we find the commandments one-hundred forty-nine to the one-hundred sixty-fifth:

149. Prohibition for the kohanim to enter the Tabernacle with long hair. **Vayikra 10:6.**
150. Prohibition for the kohanim to enter the Tabernacle with torn clothes. **Vayikra 10:6.**
151. Prohibition for the kohanim to leave the Tabernacle during service of the sacrifices. **Vayikra 10:7.**
152. Prohibition for the kohanim to enter the Tabernacle in state of inebriation and the prohibition to anyone to rule on a legal matter in state of inebriation. **Vayikra 10:9.**
153. Precept to examine the beats to see if they meet the requirements to be kosher. **Vayikra 11:2-3.**
154. Prohibition to eat an animal that is not kosher. **Vayikra 11:4-7.**
155. Precept to examine the fish to see if they meet the requirements to be kosher. **Vayikra 11:9.**
156. Prohibition to eat fish that are not kosher. **Vayikra 11:11.**
157. Prohibition to eat birds that are not kosher. **Vayikra 11:13.**
158. Precept to examine the locusts to see if they meet the requirements to be kosher. **Vayikra 11:21.**
159. Precept of **tumah** of the eight creeping things (**sherets**) described by the Torah. **Vayikra 11:29.**
160. Precept to refrain from beverages and food that are **tameh**. **Vayikra 11:34.**
161. Precept of the kosher animal that died (**nevelah**). **Vayikra 11:39.**
162. Prohibition to eat the creeping things (**sherets**). **Vayikra 11:41.**
163. Prohibition to eat small insect of the grains and fruits. **Vayikra 11:42.**
164. Prohibition to eat impure creatures that are in the water. **Vayikra 11:43.**
165. Prohibition to eat insects resulting from the decaying or rotting of food or objects. **Vayikra 11:44.**

End of the Parasha

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Ketril Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6**

EMC SHALOM INTERNACIONAL
PARASHAH 26 SHEMINI | VA'YIKRA (LEVITICUS) 9:1 – 11:47

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and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1**; **Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365.

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it 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 Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this

document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry.

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It is allowing us to go to greater excellence SHALOM LEKULAM.



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