

EMC SHALOM INTERNACIONAL

PARASHAH 32 BEHAR | VA'YIKRA (LEVITICUS) 25: 1- 26:2

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Aliyot of the Torah:

1. 25: 1-18
2. 25: 19-28
3. 25: 29-38
4. 25: 39-26:9
5. 26: 10-46
6. 27: 1-15
7. 27: 16-31
8. Maftir: 27: 32-34

Haftarah: Jeremiah 32: 6-27

The Apostolic Writings: Matityahu/Matthew 25: 1 – 26:75

“BeHar” means “On the Mountain”.

First Aliyah 25: 1-13

[Lev 25:1-4 HNV] 1 The LORD spoke to Moshe in Mount Sinai, saying, 2 Speak to the children of Yisra'el, and tell them, When you come into the land which I give you, then shall the land keep a Shabbat to the LORD. 3 Six years you shall sow your field, and six years you shall prune your vineyard, and gather in the fruits of it; 4 but in the seventh year shall be a Shabbat of solemn rest for the land, a Shabbat to the LORD: you shall neither sow your field, nor prune your vineyard.— This passage refers to the Shemitah year; also known as the Sabbatical year for the earth. Alludes to the same Shabbat of the creation, and it points prophetically towards the end of time. Reminding us of YHWH as our creator and sustainer. One of the reasons why Elohim led his people into captivity was for not keeping the established Sabbath days. For not

allowing the land to rest. Today more than ever we see that as a result of not keeping Torah there are diseases. Being in compliance with Torah brings forth healing. As Scripture says in *[Exo 15:26 HNV] 26 and he said, "If you will diligently listen to the voice of the LORD your God, and will do that which is right in his eyes, and will pay attention to his mitzvot, and keep all his statutes, I will put none of the diseases on you, which I have put on the Mitzrim; for I am the LORD who heals you."*

And

[Exo 23:25 HNV] 25 You shall serve the LORD your God, and he will bless your bread and your water, and I will take sickness away from your midst.

[Lev 25:6 HNV] 6 The Shabbat of the land shall be for food for you; for you, and for your servant and for your maid, and for your hired servant and for your stranger, who lives as a foreigner with you..— This is a promise, although we rest we will not lack food and sustenance. The act of resting leads us to establish an attitude of faith towards the Eternal Elohim. Logic tells us that if we don't work then we won't eat. It's like saying we won't be able to survive. But faith tells us that if YHWH establishes it, then He will give us sustenance. And this is the faith that makes the blessings flow.

[Lev 25:8 HNV] 8 You shall number seven Shabbatot of years to you, seven times seven years; and there shall be to you the days of seven Shabbatot of years, even forty-nine years.— The seventh Shemitah is special; because the following year the number 50 is known as the Yovel year (Jubilee).



The seventh Shemitah is special; because the following year the number 50 is known Yovel year (Jubilee). Now, based on the rabbinical rule of Hillel, Gamaliel's father or grandfather, known to all of us as Rab Shaul's teacher, he lived 50 years before Yeshua's arrival. Hillel establishes among many "kal Vajomer", a rule of exegetical interpretation, which consists in assigning the understanding of a small question to a larger question or vice versa. We want to submit the consideration of the following understanding, based on the counting of the Shemitah years (7-year weeks), as the passage clearly states, which said counting began with the foundation from Shemitah (Sabbatical year) to Shemitah (Sabbatical year) and just when completing the 49 years, the following year (year 50) on Yom Kippur is declared jubilee. So if we use the "kal vajomer" we apply this same principle from sabbatical to sabbatical, and it confirms that Bikurim is one day after weekly Shabbat and therefore Shavuot is also after weekly Shabbat, which is relevant to this result and that it is our most reliable proof that this is the correct counting of the omer; it is the resurrection of Mashiach Yeshua,

Mordekhay [Mar 16:1-2 HNV] 1 When the Shabbat was past, Miryam from Magdala, and Miryam the mother of Ya`akov, and Shalomit, bought spices, that they might come and anoint him. 2 Very early on the first day of the week, they came to the tomb when the sun had risen.

Our Mashiach Yeshúa, is the referenced frame of the compliance with all the feasts; each prophecy points to them and this is the reason why we must be very aware of understanding by experiencing them. They are the rehearsals of the great festival of "The Wedding of the Lamb" and if we not attended the wedding rehearsals, then we will not be part of the ceremonial

courtship, and we will only be sitting at the tables as simple guests. Don't be content with being called "little" in the Kingdom of YHWH

[Mat 5:19 HNV] 19 Whoever, therefore, shall break one of these least mitzvot, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

Let's see how the Shemitah impact history prophetically:

- 1) Jubilees are measurements of YHWH's time.
- 2) During jubilees everything was returned to its original owner. Devarim *[Deu 10:14 HNV] 14 Behold, to the LORD your God belongs heaven and the heaven of heavens, the eretz, with all that is therein.*

[Psa 24:1 HNV] 1 A Psalm by David. The eretz is the LORD's, with its fullness; The world, and those who dwell therein.

- 3) We look forward to a Jubilee year for YHWH where everything will be restored to him. Maaseh *[Act 3:21 HNV] 21 whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of his holy prophets.*

[Lev 25:9-10 HNV] 9 Then shall you send abroad the loud shofar on the tenth day of the seventh month; in Yom Kippur shall you send abroad the shofar throughout all your land. 10 You shall make the fiftieth year holy, and proclaim liberty throughout the land to all the inhabitants of it: it shall be a jubilee to you; and you shall return every man to his possession, and you shall return every man



to his family.— This year was special in every way. Not only was the land given to rest, but the sound of the Shofar was also proclaimed throughout the land. And the wonderful thing was that it was proclaimed on Yom Kippur. This refers to the judgment that YHWH will make on earth. Scripture says in *Hitgalut [Rev 14:6-7 HNV]* *6 I saw an angel flying in mid heaven, having an eternal Good News to proclaim to those who dwell on the eretz, and to every nation, tribe, language, and people. 7 He said with a loud voice, "Fear the Lord, and give him glory; for the hour of his judgment has come. Worship him who made the heaven, the eretz, the sea, and the springs of waters!"*

The trial involves two ideas; first, to judge the unjust and to free the enslaved. Second, the restitution of all lost properties and goods.

[Lev 25:11 HNV] 11 A jubilee shall that fiftieth year be to you: you shall not sow, neither reap that which grows of itself in it, nor gather [the grapes] in it of the undressed vines.— This Jubilee year or Yobel year, was established by the Eternal with purposes of great blessing for his own people, and thus restore the social welfare of his people. This kept a social balance in an admirable way that only YHWH Himself can keep. The Israelite congregation was very aware of these times, to the point of having lost presence and hegemony in the land that the Eternal had given them for violating them. We make this comment, to take responsibility that the Eternal does not forget our faults. The 10 tribes of the North were scattered throughout Assyria, due to the sins inherited from the reign of Solomon and which became effective in the year 722 BC. The Yobels, not keeping the Shabbat of the land: 434 divided 7 = 62 and $400/50 = 8$ ($62 + 8$) 70 years of deportation in Babylon. How horrible it is to fail

YAHWEH However, HE in his infinite goodness provided the Jubilees to forgive, restore, heal, and completely liberate his people from all kinds of debts.

[Isa 61:1-3 HNV] 1 The Spirit of the Lord GOD is on me; because the LORD has anointed me to preach good news to the humble; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening [of the prison] to those who are bound; 2 to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; 3 to appoint to those who mourn in Tziyon, to give to them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that he may be glorified.

These words are aligned with the words from Yeshua in Luke *[Luk 4:17-19 HNV] 17 The book of the prophet Yesha'yahu was handed to him. He opened the book, and found the place where it was written, 18 "The Spirit of the Lord is on me, Because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, To proclaim release to the captives, Recovering of sight to the blind, To deliver those who are crushed, 19 And to proclaim the acceptable year of the Lord."*

Second Aliyah 25: 14-18

[Lev 25:14-18 HNV] 14 If you sell anything to your neighbor, or buy of your neighbor's hand, you shall not wrong one another. 15 According to the number of years after the jubilee you shall buy of your neighbor, [and] according to the number of years of the crops he shall sell to you. 16 According to



the length of the years you shall increase the price of it, and according to the shortness of the years you shall diminish the price of it; for the number of the crops does he sell to you. 17 You shall not wrong one another; but you shall fear your God: for I am the LORD your God. 18 Therefore you shall do my statutes, and keep my ordinances and do them; and you shall dwell in the land in safety. - This refers to the topic of finances. In other words, YHWH tells us to be fair in doing business. [Pro 16:11 HNV] 11 Honest balances and scales are the LORD's; All the weights in the bag are his work. And also [Pro 20:23 HNV] 23 The LORD detests differing weights, And dishonest scales are not pleasing.

WE MUST NOT DECEIVE OUR NEIGHBOR

The justice in these types of businesses is found in the fact that the price of the land was not given by the land itself, but in the crops that would be obtained from it. We must remember that scripture tells us in [Psa 24:1 HNV] 1 A Psalm by David. *The eretz is the LORD's, with its fullness; The world, and those who dwell therein.* Therefore by selling the crop and not the land, we are acknowledging the Lordship of the Most High over our lives AND OVER ALL THAT WE OWN. Scripture reminds us in the greatest commandment found in Devarim [Deu 6:5 HNV] 5 and you shall love the LORD your God with all your heart, and with all your soul, and with all your might.

Safety and security is a direct result of obedience. We must not forget, that because of the bad systematic way of living, the pagan nations were expelled from the territories that were given to Yisra'El DEVARIM [Deu 18:12-14 HNV] 12 For whoever does these things is an abomination to the LORD: and because of these

abominations the LORD your God does drive them out from before you. 13 You shall be perfect with the LORD your God. 14 For these nations, that you shall dispossess, listen to those who practice sorcery, and to diviners; but as for you, the LORD your God has not allowed you so to do.

This is the only objective of the commandment: to be SET APART; that is, sanctify us. Rab. Shaul was not wrong to affirm in ROMIYIM [Rom 7:12 HNV] 12 Therefore the law indeed is holy, and the mitzvah holy, and righteous, and good. There is a no reason to contradict his words of divine inspiration and endorsed by the Tanak (The first covenant).

Sadly, Christianity is hanging on to verses that are interpreted under the hermeneutical and exegetical perspectives of a modern and western theology of the new covenant (a document that is originally Eastern, Hebrew and ancient). THIS IS A HORRIFIC MISTAKE BELOVED.

The words established in the new covenant are late or mediate words (not immediate). In the year 60 AD of our era, there is an indication of its writing, from then on until 135 AD. There is historical information that tells us that the new covenant was collected. Making it simple to understand that whenever it was said "The scriptures" in the new covenant, it was referring to the scriptures that existed in those times; The TANAK (the old covenant), giving us clarity and allowing us to only rely on the TANAK to achieve objectivity in biblical interpretation.

In addition to being interesting, the study of the use of TANAK for understanding the new covenant is of great importance to us. We say this for the following reasons:



1. It provides a greater understanding of the TANAK: Although the books of the TANAK deserve to be studied by themselves, as documents that narrate the divine relation of the Old Covenant, their true meaning can only be discovered through the interpretation provided in the new covenant. One of the distinctive claims of Christianity is that the new covenant books provide the correct interpretation of the TANAK, based on both, Mashiach's teaching and on the inspiration of the Ruah HaKodesh. Thus, to understand correctly the old covenant, we have to know the new covenant, and in particular, the way in which the authors of the new covenant interpreted the TANAK.
2. It provides us a better understanding of the new covenant: Since the new covenant was written in light of the TANAK, and on the basis of divine revelation, the 27 books of the new covenant cannot be understood apart from an investigation of the old covenant. Therefore, a study of the way in which the authors of the new covenant interpreted the old covenant will give us a better understanding of the new covenant. Commenting on the importance of knowing the rabbinical literature of the first century, Alejandro Díez Macho states: "Without the information such works provide, neither is it possible to understand the New Testament in depth, nor to successfully investigate many of its problems, since the NT was written by Jews ... We quote G. Vermes, 'Today it is evident to many - at least in theory - that knowledge of the Jewish background of the New Testament is not an luxurious option; but rather, without it, it is inconceivable a correct interpretation from the Christian sources".
3. It allows us to understand how Mashiach interpreted the old covenant : The new covenant authors' interpretation of the old covenant texts was based on the interpretation given by Mashiach himself. Yeshua spent three years teaching His talmidim (disciples) the Word of God. His teaching was based on the writings of the TANAK, interpreted by Him, as Mashiach sent from Elohim. After the Adón returned to the heavens, the apostles continued His teaching. Therefore, by studying the way in which the authors of the new covenant interpreted the old covenant, we're actually managing to understand the way Yeshua Himself interpreted the AP.
4. It allows us to understand how the apostles interpreted the old covenant: Although the disciples based their teachings on Yeshua's interpretation of the old covenant, they did not simply repeat this teaching, but expanded their interpretative basis. That is, as they went out preaching the gospel, the Ruach HaKodesh led them to new interpretations of the old covenant. These apostolic interpretations complement the interpretation given by Mashiach to the old covenant. The study of the use of the old covenant in the new covenant will allow us to understand the way in which the apostles continued and extended the interpretation of the TANAK, under the direction of Ruach HaKodesh.
5. It provides us with the foundation to establish a good messianic hermeneutics: Over the years, the Christian Church has chosen different



hermeneutical methods - from the allegorical method, of some parents of the so called **Church (wrong Greek word because it means "popular meeting" strong 1577)**, and the method 'radical', of contemporaries theologians. If we want to establish correct hermeneutics, the starting point should be the way that authors of the new covenant interpreted the old covenant, because believing in the verbal inspiration of the new covenant, we have all 27 new covenant books that we can call the 'hermeneutics of Ruach HaKodesh

6. It allows us a better Christological interpretation of the old covenant : The Jews claimed that the entire TANAK points to the coming of the Messiah. Hence they would agree to say that the entire OT is' Messianic. The distinctive contribution of the Messianic Kehila is that the old covenant must be interpreted in light of the fact that 'Yeshua is Mashiach'. Therefore, before the revelation that we have of Mashiach in the Gospels, we can go back to the old covenant and read the 39 books in light of the conviction that Yeshua of Nazareth is Mashiach
7. It allows us to establish a better relationship between the two covenants: An Investigating method in which the new covenant authors used the old covenant texts will allow us to establish a better link between the two alliances. The great Protestant theologians affirm that both covenants are inseparable. The question is, 'what is the relationship between the two alliances or pacts? A research about the authors' use of the new covenant will allow us to better establish the correct

relationship between the old covenant (TANAK) and the NP (Brit Hadashah).

8. It will help us value the old covenant more, as the fundamental document of faith in Mashiach Yeshúa : Over the years, one of the latent dangers in the Christian Church is that of belittling the old covenant books, and relegating them to a study of simple historical interest. This is a big mistake. If the new covenant cannot be understood well, apart from the old covenant, then we should try to be better old covenant students. By launching into the study of the use of the old covenant in the new covenant, we are aiming for it. We trust that this study will help us, not only to better understand the old covenant, but to value it more, as a fundamental document for faith in Ha Mashiach.

[Eph 2:20 HNV] 20 being built on the foundation of the apostles and prophets, Messiah Yeshua himself being the chief cornerstone;

Third Aliyah 25: 19-24

[Lev 25:19 HNV] 19 The land shall yield its fruit, and you shall eat your fill, and dwell therein in safety...— Obedience not only brings protection and security, but also prosperity. As seen previously in other Parashot: The only way to happiness, security and prosperity is the obedience as stated in Deut. 28: 1-14.

[Lev 25:20-21 HNV] 20 If you shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase; 21 then I will command my blessing on you in the sixth year, and it shall bring forth fruit for the three years. Logic and faith are often completely antagonistic positions. That is, logic



says one thing, while faith says another. In this passage logic tells us that, if we don't sow, we will not harvest and therefore we will not have anything to eat. On the other hand, YHWH promises that if we obey Him, He will give enough harvest to eat for the three years (for which the harvest was gathered, for which it was not sown, this is for the rest given to the land, and for which it is sown after this rest, while the harvest is collected). As seen above: Obedience is an act of faith. In fact, the word faith in Hebrew is "emuná" which means: Faith, fidelity, faithful, -mind, firm, honesty, loyal, loyalty, reign, truthful, truth. Therefore, the evidence that you have faith is that you are faithful to YHWH and his Torah. And He who is greater in fidelity and perfection, does not lie. *Bemidbar [Num 23:19 HNV] 19 God is not a man, that he should lie, Neither the son of man, that he should repent: Has he said, and will he not do it? Or has he spoken, and will he not make it good?*

[Mat 6:33 HNV] 33 But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well.

[Lev 25:23 HNV] 23 The land shall not be sold in perpetuity; for the land is mine: for you are strangers and live as foreigners with me.

In this verse it makes it clear to us that we are not owners, but administrators. That is, the earth and its fullness belong to YHWH, (Psalms 24:1).

However, he has placed it in our hands so that we may be his stewards.

One day we will appear before His presence and give an account of what we have done with what He gave us. That is why YHWH establishes a time of use of the land sold and that in the year Yovel it must return to its former owner.

Historically we can see interesting details, regarding the fulfillment of this Eternal law.

Let's see how in the last 100 years these jubilees leave an indelible record of the restitution that the Eternal makes to his people.

(Jubilees for the land of Israel)

First Restitution: The Balfour Declaration (dated November 2, 1917)

It was a formal demonstration by the British government in a letter signed by British Foreign Minister Arthur James Balfour and addressed to Baron Lionel Walter Rothschild, a leader of the Jewish community in Britain, for transmission to the Zionist Federation from Great Britain and Ireland. The text of the letter was published in the press a week later, on November 9, 1917. The Balfour Declaration was later incorporated into both the Sèvres peace treaty with the Ottoman Empire, and the Mandate for Palestine. The original document is kept in the British Library. The statement contrasted with the McMahon-Husayn correspondence, then promised movement control of Arab independence of the territories of the Middle East «in the limits and borders proposed by the Jerife of Mecca », in exchange for the revolt against the Ottoman Empire. The Declaration, where the British government decided to support the creation of a Jewish home in Palestine, is considered the first declaration of a world power, in favor of right of town Jewish to settle in the Land of Israel. However, issuing the statement He had also multiple long-lasting consequences, and it was a key moment in the pre-Israeli-Palestinian conflict period, often referred to as the "Most inextricable conflict" in the world.



Second Restitution: The Six Day War –

It is as well-known as the war of June 1967 in Arab historiography — it was a war conflict that pitted Israel against an Arab coalition formed by the United Arab Republic —the official name of Egypt at the time—, Jordan, Iraq and Syria between June 5 and 10, 1967. Following Egypt's demand to the UN, that it withdraws almost immediate their Sinai Interposition Forces (UNEF), the deployment of Egyptian forces on the Israeli border and the blockade of the Straits of Tiran, Israel fearing an impending attack, launched a preemptive strike against the air force Egyptian. Jordan answered attacking the cities Israelis of Jerusalem and Netanya. At the end of the war, Israel had conquered the Sinai Peninsula, the Gaza Strip, the West Bank, East Jerusalem (including the Old City) and the Golan Heights.

Consequences of the war. Main article: Territories occupied by Israel

Israel and the occupied territories after the Six Day War.

Israel ended the Six Day War having increased its territory considerably, with the incorporation of the Golan Heights, the West Bank (including East Jerusalem), the Gaza Strip and the Sinai Peninsula. From a military point of view, after two decades of strategic fragility, Israel gained territorial depth for the first time in its history, which will then allow for a defensive capacity to keep Arab artillery away from Israeli cities and henceforth avoid the obligation to carry out pre-emptive strikes against each threat, at the cost that this implies for public opinion. The situation therefore turned geostrategic and now it was the Arab capitals (Amman, Damascus and Cairo) that were within reach of any rapid incursion by

the Tzahal (Defense force). In addition to territorial expansion and the Defensive "mattress", Israel demonstrated in the psychological plane to its Arab neighbors, its military capacity and its will to use it.

Fourth Aliyah 25: 25-28

[Lev 25:25 HNV] 25 If your brother becomes poor, and sells some of his possession, then his kinsman who is next to him shall come, and shall redeem that which his brother has sold..— The word used here for poor is "muk" which means: Impoverish, poor. Which speaks about someone who for some reason became impoverished. This verse teaches us two very important things. **First** that only this situation of need, justifies the sale of part or the whole of the land. **Second** that thanks to the support of a close relative, the remission of this land can be carried out. In other words, whoever bought it had to be aware that, at any time, the land should be returned to its original owner. From the level of Remez (Second level interpretation, allegorical) we understand that this state of impoverishment, is due to the disobedience as it is written in *Tehillim [Psa 34:9-10 HNV]* 9 *Oh fear the LORD, you his holy ones, For there is no lack with those who fear him. 10 The young lions do lack, and suffer hunger, But those who seek the LORD shall not lack any good thing.*

It is necessary to clarify that it is not referring to wealth, but the necessities.

The result of disobedience brings with it a severe need or impoverishment. The disobedience to Torah is sin, as it is well written in *Yojanan Alef [1Jo 3:4 HNV]* 4 *Everyone who sins also commits lawlessness. Sin is lawlessness.*



Everyone who continues to sin, is violating the Torah; in reality sin is transgression of Torah. This makes you lose what was given to you by inheritance, in this case the land. What it contains, is that you need a redeemer than pays for such disobedience in your place to get back what you lost as a result of your disobedience.

This is what Yeshua came to do. He came to Yisrael to recover what the Israelites had lost through their disobedience. [Act 1:6 HNV] 6 *Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Yisra'el?"*

It is very important to understand that those of us who are already grafted into Yisrael are part of the people who obey YHWH's commandments and have decided to obey. There is a commandment that is linked to the integral well-being and prosperity of its own. Tithing. Many will have different ideas about it, but in this portion we want you to evaluate the greatness of those who obey this mitzva. [Gen 14:20 HNV] 20 *and blessed be El 'Elyon, who has delivered your enemies into your hand.*" Avram gave him a tenth of all. [Gen 28:22 HNV] 22 *then this stone, which I have set up for a pillar, will be God's house. Of all that you will give me I will surely give the tenth to you.*" [Heb 7:8 HNV] 8 *Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives.* [Mal 3:8 HNV] 8 *Will a man rob God? Yet you rob me! But you say, 'How have we robbed you?' In tithes and offerings.* [Pro 10:4 HNV] 4 *He becomes poor who works with a lazy hand, But the hand of the diligent brings wealth.* [Num 18:6 HNV] 6 *I, behold, I have taken your brothers the Levites from among the children of Yisra'el: to you they are a gift, given to the LORD, to do the service of the tent of meeting.*

Qorintiyim Aleph - 1Cor. 9: 1-14 (must read).

Maaser Kesafim- Tithe from your earnings. [Deu 14:22 HNV] 22 *You shall surely tithe all the increase of your seed, that which comes forth from the field year by year.*

| Masoretic Text | | | |
|---|---------------------|------------------------------|---------|
| Septuagint | Reverse Interlinear | Root & Transliterated | Parsing |
| 14:22 עִשֶּׂר תְּעַשֶּׂר אֶת כָּל־תְּבוֹאָת זָרָעַ הַיּוֹצָא הַשְׁדָה שָׁנָה | | | שָׁנָה: |
| English (NASB) [?] | Strong's | | |
| You shall surely | H6237 | עִשֶּׂר 'asar | |
| tithe | H6237 | עִשֶּׂר 'asar | |
| all | H3605 | כָּל kol | |
| the produce | H8393 | תְּבוֹאָה tebu'ah | |
| from what | H2233 | זָרָע zera' | |
| you sow | H2233 | זָרָע zera' | |
| which comes | H3318 | אֵת yatsa' | |
| out of the field | H7704 | שְׁדָה sadeh | |
| every | H8141 | שָׁנָה shanah (in pl. only), | |
| year | H8141 | שָׁנָה shanah (in pl. only), | |



First of all, we must remember that there are various types of offerings, as there are also various types of tithes. Ascension offerings (wave), peace offerings (shelamim), offerings votive (nedarim), voluntary offerings (nedabot). The tithe (maaser) is the portion of the agricultural product that each year must be separated and delivered to their respective recipients. Tithes are divided into three parts: The first tithe is called "Maaser rishon"

The second tithe "Maaser sheni" and the tithe of the poor "Maaser ani". The order in which they were separated is as follows: First a small part is separated, usually two percent (2%) call "Teruma" which is delivered to the Kohen. Then the "Maaser rishon" which is delivered to the Levi; hence the Levi separates a part called "terumat" and delivered to the Kohen, as indicated in **[Num 18:21 HNV]** 21 *To the children of Levi, behold, I have given all the tithe in Yisra'el for an inheritance, in return for their service which they serve, even the service of the tent of meeting.*

Then the maaser sheni what is brought to Jerusalem to be ingested there, this is done every first, second, fourth, and fifth year of the agricultural cycle of years. In the third and sixth year, instead of maaser sheni, maaser ani is separated and given to the poor. In addition to these tithes, the tithe was also separated from the animals. We are going to talk about the laws of the Maaser (Tithe). And of the greatness of giving the Maaser. Let's understand the great value of what it is to give Maaser and the assured payment that YHWH promises us, that even, it is allowed to test the ETERNAL with this beautiful Mitzvah.

Security to those who give their 10%:

Rabbi Chaim MiVolozin wrote on behalf of the Vilna Gaon: "Whoever is careful to give his 10% of his earnings to Tzedaká (justice), is assured from heaven that he will not have any harm; and whoever takes 20% of their profits from Tzedaká will have a lot of wealth "

Partner with YAHWEH: He wrote the Chafetz Chaim; Whoever takes their 10 or 20 percent of their earnings to tithe is much better than giving Tzedaká (charity), without that exact percentage, although just as much Tzedaká (charity). The reason is as follows: Since he who takes his tithe or his twenty percent exactly, is showing that YHWH is part of the business with an exact percentage and associating Him with your business. But the one who only gives Tzedaká (charity) without calculating that exact percentage, he still does a very big Mitzvah, but is not directly associating with YHWH in that business. And surely all of us would like to have a partner like YAHWEH. Just as the Midrash says: Aser Bishvil Shetitasher "-" Tithe to keep you safe and tithe to never be in famine "

It is true that he who tithes becomes rich, but there are times when the person's acts cause poverty. This is why the Midrash tells us: "Even if one has done something that leads to poverty, for the merit of the Maaser (TITHE), it will cause him to never lack anything."

The Gemara will recommend that a person give charity before praying. Why? Because when you help others, you also deserve help from the ETERNAL.

Tithe and you will get good luck:

Said Jatam Sofer something very beautiful; The Pasuk says: "Aser Teaser" - "Tithing you will



tithe " Deuteronomy 14:22- Let's tithe the tithe, that is, tithe the word Asher (tithe).

We will explain it, according to Gemetry of Hebrew letters. Tithe - Teaser ר ש ע ת 200 300 70 400 Numeric value of Teaser

20 30 7 40 tithe its value numerical

ג ז נ Mazalja. Good luck

Whoever gives Maaser will have good luck.

Testing YHWH with Tzedaká

Since the beginning of our studies of Torah we learn from the mitzvot that what we do we shouldn't expect reward. However, a curious dialogue between Rabbi Yojanán and one of the sons of Rish Lakish who was his nephew, he tells us that that rule perhaps it is not as absolute as we thought... It says in the Gemara that Rabbi Yochanan found a day with his nephew and he said "Tell me what Pasuk are you studying at school? " The child answered "To tithe you will tithe" Deuteronomy 14:22 Rish Lakish's son explained to Rabbi Yochanan the Pasuk that could be translated as "You must certainly give Maaser", that is, a ten percent of what you produce (from the word "Eser" which means "ten" in Hebrew). At that moment the boy asks Rabbi Yochanan: Why does the Pasuk repeat the verb twice, saying "Aser Teaser" - "Tithing you will tithe"?

Even though we could interpret that repetition as an intensification of the command ("you must certainly give Maaser"), it must still be duplicated to teach something else. Rabbi Yojanán responded with the correct explanation: In the Pasuk there is a deeper learning than the simplest meaning of the text, and he answers

that the Pasuk wanted to teach: "Aser Bishvil Shetitasher" - "Tithe to make you rich"

That is, " give the Maaser so you can get rich. " The boy was surprised with the teaching, and asked Rabbi Yojanán "and how do you know that is true?" Rabbi Yochanan replied: "Go and test the ETERNAL with this mitzvah." - He said, go live your life, give the Maaser, and see how you will get richer! - But the nephew replied: "And isn't it forbidden to put the ETERNAL to the test with a mitzvah? Doesn't the Torah say explicitly: " Lo Tenasú Et YHWH Elokejém " - " They will not test YHWH their God" Deuteronomy 6:16 לא תנו את־יהוה

This Pasuk tells us that it is forbidden to test YHWH with any mitzvah, even one in which his "prize" in this world is explicit in the Torah. We must understand that that prize will come, but we cannot obey the commandment waiting for the prize to come - to the level that if it does not come, we will begin to question the Divine ways and regret having done the mitzvah,

since the Divine ways are complex and we cannot always see the consequences of what is happening around us. –

Rabbi Yochanan replied with a Pasuk of the prophets, which shows that by giving charity YHWH will bless you with more money, as it is written: "Ubjanuni Na Bezot" - "And please try me on this". Malachi 3:10

Now, we have a question: can YHWH be tested with Maaser or not?

This question finds varied answers among the Chachamim (sages). In any case, everyone agrees that the prize for giving Maaser is more wealth. The only question is whether or not



YHWH can be tested with that. However experience will tell us that it really is so, and that we can expect a lot of Beracha (blessing) for giving the Maaser (tithe), by keeping the principle of Tzedaka and helping others with our effort, is the beginning for YHWH to bless us with many years of life and strength, that is, to be able to serve him with joy and passion.

[Pro 19:17 HNV] 17 He who has pity on the poor lends to the LORD; He will reward him.

Tithes are the protection of your assets : The Maaser Good investment :

Rab Elihau Lopian used to say: The person who gives Tzedaká receives many Berachot in the future, since the ETERNAL plants that Tzedaká and just as a tree of fruits from a single seed sprouts a giant tree, likewise the Tzedaká. And it is what we say in the Tefillah (prayer): "Zorea Tzedakot, Matzmaj Yeshuot, Boré Refuot" - "Sower from Tzedakot, allow salvation to sprout, creator of cures ". *[2Co 9:10-11 HNV] 10 Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness; 11 you being enriched in everything to all liberality, which works through us thanksgiving to God.*

If a man plants a tree, it has limits, but if YHWH plants a Tzedaka, it has no limits and the payment is enormous.

The wife of the Chafetz Chaim said that when his young children became ill, he did not take them to the doctor, but the Chafetz Chaim told him to give Tzedakah for some coins for the poor and he prayed to heal, and they will heal.

It was the same with the Staipeler (Rabbi Israel Kanievsky), that whatever problem arose, he immediately gave Tzedaka to resolve the situation and he recommended the same to the people. On one occasion, they came to ask him for a beracha for a woman who was going to give birth and the situation was complicated. The Staipeler, who did not know who this woman was, stood up from his place (at 81 years old) and took out some coins from Tzedaká so that the woman became well. And so, it happened. BEAUTIFUL MESSAGE!

Tithe so problems won't come:

There was once a person who got into a very big money problem. He sent for the Staipeler (Rabbi Israel Kanievsky) to help him with advice and reminded him that he has always given his Maaser properly.

The Staipeler when he heard that he has always given his Maaser, He said: If you always give Maaser, then at the end not nothing bad will happen to you ".

7 years of problems passed and, in the end, nothing happened to this man, just as The Staipeler assured him, thanks to his Maaser.

If it is not enough, how can I give the Maaser?

Many people approach the Chachamim to ask them for advice so that they have a good sustenance, since what they have at the time might not be enough. The Chachamim recommend giving the Maaser and they will do better.



Logic says: If you don't have money for the basics, how can you give your Maaser? It is not enough! You can answer with a parable:

A man arrives at the parcel to send a package far from his country. This man only has 2 stamps to stick on the box. The man who works there, tells him that because the box is very heavy, you will need to carry 3 other stamps to get it to its place.

This man does not understand logic, since the more weight he puts on the box, the heavier it will be and the less chance it will reach its destination.

But the explanation is that what makes the box arrive at its destination are the stamps that it puts on it, although it weighs a little more. It is also the Parnasa (sustenance) of the person. The more you spend on Tzedaká (or increase from 10% to 20%), the Berajá will come faster, although logic says no.

Even in difficult times, we must help the poor and give Maaser:

The Gemara says that the one who helps a poor person in a difficult moment, is written about him: "Az Tíkrá, VaYHWH Yaané" - "Then you will cry out and YHWH will answer you." The question arises: Is there any poor person who does not go through a difficult moment as the verse details in this situation? The answer goes on concordance with what we intent to transmit: "Difficult moment" does not refer to the poor, but to the one who helps him; Despite being himself in a difficult moment, it is written about him: "Then you will cry out and YHWH will answer you." It is also written in Tehillim: " Ashre Maskil El Dal Beyom Raá, Yemaleteu YHWH" –

"Blessed Who helps the poor, in difficult moments YHWH will help" Psalm 41: 2

We are not talking about the difficult moments of the poor, but the difficult moments of the one who helps them; And if he helps, YHWH will help him.

Give Tzedaká at that time and not expect:

One of the students of the Chafetz Chaim, went to visit him to ask for some advice on different topics. The Chafetz Chaim asked him whether or not he gave Tzedakah (charity). The man answered no, and said: I thought that when the ETERNAL sends me wealth and become rich; then, I will give a lot of Tzedaká, but now that I am limited, I cannot give Tzedaká.

How about you beloved reader; you're on your way to wealth?

Fifth Aliyah 25: 29-38

[Lev 25:29 HNV] 29 If a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. – This special case applied only to houses in a walled city. It establishes that the one who bought it was entitled to it for one year. And if its referral was not carried out in the year after the established law, it would not be redeemed, but would belong to the one who bought it. The Jubilee does not apply here, it is only for field or agricultural properties.

[Lev 25:35 HNV] 35 If your brother has grown poor, and his hand fail with you; then you shall uphold him: [as] a stranger and a foreigner shall he live with you. – It is a duty of each of YHWH's child to help anyone in need.



Be a member of the Kingdom or not. Scripture tells us in Kepha Aleph [1Pe 2:12 HNV] 12 *having good behavior among the nations, so in that which they speak against you as evil-doers, they may by your good works, which they see, glorify God in the day of visitation.*

Furthermore Yeshua tells us in Matityah [Mat 25:34-40 HNV] 34 *Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; 36 naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'* 37 *"Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? 38 When did we see you as a stranger, and take you in; or naked, and clothe you? 39 When did we see you sick, or in prison, and come to you?'* 40 *"The King will answer them, 'Most assuredly I tell you, inasmuch as you did it to one of the least of these my brothers, you did it to me.'*

Among the rabbinical wisdom, the Chajamin (sages) teach eight levels of charity, in Hebrew "tsedaká"

1. When it is reluctantly given. This is the lowest level.
2. When you give less than you can, but with joy.
3. When it is given directly to the poor who request it.
4. When it is given directly to the poor without requesting it.
5. When it is given indirectly, so that the giver does not know the beneficiary, but the beneficiary knows the giver.

6. When it is given indirectly, so that the giver knows the beneficiary, but the beneficiary does not know the giver.
7. When it is given indirectly, so that the giver and the beneficiary do not know each other, by contributing to a social aid fund managed by responsible persons.
8. When the giver supports a person before he impoverishes, giving him important help in a dignified way, with a loan, counseling or education to find job or start a company so that he does not depend on the help of others.

[Lev 25:36-37 HNV] 36 Take no interest of him or increase, but fear your God; that your brother may live with you. 37 You shall not give him your money on interest, nor give him your victuals for increase. - In this verse YHWH is exhorting us to two things: **First** that we be disinterested in the help that we give to the needy, this is to the poor. **Second** that when the loan is collected, the fair amount is charged, that is, the same thing that was lent. For the brothers of our people Yisrael, **THERE IS NO INTEREST!**

Sixth Aliyah 25: 39-46

[Lev 25:39-41 HNV] 39 If your brother has grown poor with you, and sell himself to you; you shall not make him to serve as a bond-servant. 40 As a hired servant, and as a foreigner, he shall be with you; he shall serve with you to the year of jubilee: 41 then shall he go out from you, he and his children with him, and shall return to his own family, and to the possession of his fathers shall he return. – A way to mitigate the economic crisis was to sell yourself. In that case, the one who took it should not treat it as a slave, but as a laborer. That is, you must recognize that it is not



your property, but YHWH's. Thus, establishing the Yovel year for his release.

[Lev 25:42 HNV] 42 For they are my servants, whom I brought forth out of the land of Mitzrayim: they shall not be sold as bondservants. YHWH is the sole owner of souls. No man should stand up as nobody's owner, neither claim a person as their property, since everybody is exclusive property of the ETERNAL.

Seventh Aliyah 25: 47 – 26: 2

[Lev 25:47-48 HNV] 47 If a stranger or foreigner living with you has grown rich, and your brother has grown poor beside him, and sell himself to the stranger or foreigner living with you, or to the stock of the stranger's family; 48 after that he is sold he may be redeemed: one of his brothers may redeem him;— In case it was sold to a foreigner, he could only be free if his brother redeemed him. In the same way Yeshua redeems his people from the power of sin, as the scripture tells us in: Yojanan **[Jhn 8:34-36 HNV]** 34 Yeshua answered them, "Most assuredly I tell you, everyone who commits sin is the bondservant of sin. 35 A bondservant doesn't live in the house forever. A son remains forever. 36 If therefore the Son makes you free, you will be free indeed.

This title that has been given to us as "brothers" on behalf of the Mashiach is established in our redemption. Romiyim **[Rom 8:29 HNV]** 29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

[Lev 26:1 HNV] 1 You shall make you no idols, neither shall you rear you up an engraved image, or a pillar, neither shall you

place any figured stone in your land, to bow down to it: for I am the LORD your God.- Once again YHWH stresses the fact of not creating any idols. The word used here for pillar is "matstseba" which means: Column, statue, idol, image, monument, stone, pillar, sign. Which teaches us that any monument in the form of a column, pillar or obelisk is penalized by YHWH. Therefore we must understand that if we have them at home as a souvenir, crafts or gifts from travelers, these are anathema to YHWH.

[Lev 26:2 HNV] 2 You shall keep my Shabbatot, and reverence my sanctuary: I am the LORD.- Once again YHWH stresses the importance of keeping the Sabbath. Therefore, He teaches us the importance of this command. But here he adds one more commandment and it is the fact of venerating his sanctuary. - The word used for sanctuary is "mikdash" which means: Consecrated place, sacred sanctuary. By which we should refer to the Temple with respect and reverence, because this is demanded by the Most High. We know that everything that we live in this time is rehearsal for the long-awaited Kingdom of YAHWEH, of how we are to wait for His coming, receive, establish and live. All this aims to establish us as a "REAL KADOSH" people.

Male priests; **[1Ti 3:1-4 HNV]** 1 This is a faithful saying: if a man seeks the office of an overseer, he desires a good work. 2 The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, good at teaching; 3 not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having children in subjection with all reverence;



Ladies of the Kingdom; The Midrash relates that before the creation of Eve, YHWH thought of which member of Adam to make it. If he took it out of his mouth, the woman would be very talkative, if it came out of his eyes, she would be very curious; and if it came out of his legs, she will like to be traveling all the time. Therefore, he decided to make her out of his rib because it is hidden and so that every woman is modest. In creating Eve, YHWH said to him, Tehi Isha Tzenua ! (Be a modest woman). This request was not just for her. It was for each of the women of Israel. The ETERNAL told them, when they were still in their mothers' wombs: " Be a modest woman " This phrase, dear sisters must beat in your heart at every moment. Do not forget that you were taken from the man, for which you must honor him with your modesty and respect. Sometimes you can mistakenly say that Tzeniut (modesty) means: long skirt, sleeve below the elbow, closed neck, stockings, head covered, etc.

Surely it is so!, but the Tzeniut does not end nor start there. Surely this is what the halacha asks of you, but it is not the only thing; It is not enough to complete the ETERNAL's request. Tzeniut means: Discretion, modesty, modesty, humility, simplicity, not to excel or be more than anyone, not attract attention; Tzeniut is to hide in the same way that YAHWEH has hidden from our eyes to only show us His qualities: Merciful, forgiving, Love, Unique. As it is written in **Kefa Aleph [1Pe 3:3-4 HNV]** *3 Let your beauty be not just the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing; 4 but in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is in the sight of God very precious.*

You can dress as the halacha says but raise your voice, and walk in sensual manners; is this modest? Seek then the excellence in Mashiah, you woman of YHWH. Let us never forget that the exhortation as the Scripture says in **Kefa Aleph[1Pe 5:2-3 HNV]** *2 Shepherd the flock of God which is among you, exercising the oversight, not under compulsion, but voluntarily, not for dishonest gain, but willingly; 3 neither as lording it over the charge allotted to you, but making yourselves examples to the flock.*

However, we have the understanding that all of us to a greater or lesser degree are in a process of spiritual maturity.

[Phi 1:6 HNV] *6 being confident of this very thing, that he who began a good work in you will complete it until the day of Yeshua the Messiah.*

Conclusions:

Conclusions: The year of jubilee, announced at the sound of trumpets, heightened the desire to return to freedom and autonomy after a seven-year sabbatical cycle. $7 \times 7 = 49 + 1 = 50$ Jubilee year. Yeshua is our Jubilee. He came to declare the freedom announced by the Jubilee, prophetically it would be fulfilled in Him.

[Luk 4:16-19 HNV] *16 He came to Natzeret, where he had been brought up. He entered, as was his custom, into the synagogue on the day of Shabbat, and stood up to read. 17 The book of the prophet Yesha'yahu was handed to him. He opened the book, and found the place where it was written, 18 "The Spirit of the Lord is on me, Because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, To proclaim release to the captives, Recovering of sight to the blind, To*



deliver those who are crushed, 19 And to proclaim the acceptable year of the Lord."

Again, we see in these verses the wonderful relationship of the Sabbath and the jubilee like prophetic announcers of Elohim as Creator, Sustainer and of the second coming of the Messiah, as the shabbat awaited by all creation. When the trumpet sounds all will be restored. We hope so, amen.

This Parashát contains the commandments 326 to 349 of 613:

263. Prohibition to work the earth the seventh year, Leviticus 25: 4.

264. Ban on tree labor in the seventh year, Leviticus 25: 4.

265. Ban on reaping what grows spontaneously in the seventh year, Leviticus 25: 5.

266. Prohibition to collect the fruits of the trees in the seventh year as they are gathered in all other years, Leviticus 25: 5.

267. Precept to count seven times seven years, Leviticus 25: 8.

268. Precept to blow the Shofar on 10 from Tishrí in the Jubilee year, Leviticus 25: 9-10.

269. The precept to consecrate the Jubilee year, Leviticus 25:10.

270. Prohibition of working the land in the year of the Jubilee, Leviticus 25:11.

271. Ban on reaping the fruit of the earth that grows spontaneously in the Jubilee year, Leviticus 25: 5.

272. Prohibition of cutting fruit from trees in the Jubilee year in the same way that it is cut in other years, Leviticus 25: 5.

273. The precept of doing justice between a seller and a buyer, Leviticus 25:14.

274. Ban on cheating when someone buy or sell, Leviticus 25:14.

275. Prohibition against abusing an Israelite with words, Leviticus 25:17.

276. Ban on selling a piece of land forever in the Land of Israel, Leviticus 25:23.

277. Precept to return the land to its owner original in the Jubilee year, Leviticus 25:24.

278. Precept to redeem inheritance property of a walled city in the course of a year, Leviticus 25:29.

279. Prohibition of transforming the state of the land of the cities of the Levites, Leviticus 25:34.

280. Ban on lending money with interest, Leviticus 25:37.



281. Prohibition against an Israelite servant doing the same type of work as a Gentile slave, Leviticus 25:39.
282. Ban on selling an Israelite servant in a place where slaves are sold, Leviticus 25:42. 2
83. Ban on making an Israelite servant work with disruptive work, Leviticus 25:43.
284. Precept to keep a Gentile slave permanently, Leviticus 25:46.
285. Ban on letting a Gentile make an Israelite servant work shattering, Leviticus 25:53.
286. Ban on prostrating on stone covering, Leviticus 26: 1

End of the Parasha

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr. Ketriel 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** 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.zoom.us Access ID for the EMC SHALOM INTERNACIONAL is 963-452-5011

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 todays 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

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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.

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