

EMC SHALOM INTERNACIONAL

PARASHAH 31 EMOR VA'YIKRA | VA'YIKRA (LEVITICUS) 21:1-24:23

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Aliyot of the Torah:

1. 21: 1-15
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5. 23: 23-32
6. 23: 33-44
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8. Maftir: 24: 21-23

Haftarah: Yejezqel/Ezekiel 44: 15-31

Brit Chadasha:

Matityahu/Matthew 22: 1- 24:51

“EMOR” means “speak”.

First Aliyah 21: 1-15

[Lev 21:1-4 KJV] 1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: 2 But for his kin, that is near unto him, [that is], for his mother, and for his father, and for his son, and for his daughter, and for his brother, 3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. 4 [But] he shall not defile himself, [being] a chief man among his people, to profane himself. –The Eternal expresses a need for high holiness, in this case forbidding all physical or spiritual contamination of his Kohanim. This contamination by corpse had a specific regulation regarding the direct and closest line of relatives. The priestly service required a strong consecration to the Eternal. We can understand many things from a crude

passage like this: 1. The first thing for YHWH is holiness; for us to be set apart from all contamination. 2. We would be exposed to delicate situations with the exposure to corpses. 3. We will have to be more exclusive, delicate and wise when attending any wake or funeral. Doing it under the levels and the rigor of holiness established, so as not to present ourselves in an unworthy way before the Eternal. Specifically, on the eve and even in the midst of the feasts of YHWH, since we would be in a state of "tamé" ritual impurity, and as such we must keep the laws of purification of it. From this comes greater clarity and significance to the fact that the tombs are painted white for the festivities, with the sole purpose that all those who were careful to keep the festival and since the city was filled with pilgrims, none of them would be contaminated by contact with a corpse. When they were contaminated, they were exposing to said contamination: the holy place, its utensils, as well as the offerings themselves. This is one of the reasons why, in the death of the sons of Aaron, he could not contaminate himself with the corpses of his own sons. Since the event occurred in the first days of the month of Aviv, it means that the feast of Passover was coming; and Aaron, as the sole high priest, was the one to officiate at one of the highest celebrations. Another understanding in this regard is that even the same joy and emotional well-being were affected and the offerings were to be presented with joy before the Eternal. For this reason, The Father is so forceful in saying to Moshe: tell Aaron not to cry for them. As narrated in Vayikra [Lev 10:6 KJV] *6 And Moses said unto Aaron, and unto Eleazar 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*

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house of Israel, bewail the burning which the LORD hath kindled.

[Lev 21:5 KJV] 5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.— When looking at this verse, only those alleged servants of Elohim can come to mind, with the title of friars or priests of some pseudo-Catholic denominations that peeled the crown of their heads, as well as those who inflicted pain with sticks and whips on their back in the days of their religious celebrations and that are still seen in the processions, in front of all their spectators. “They will NOT cut or make any incisions in their flesh”. The commandment not to cut the edges of their beards, has an explanation that is very valid; and it is to minimize the physical attractiveness of priests. We see as one of the fundamental principles of holiness is that no type of vanity could be manifested in his people, neither in the women, much less men called to the priesthood. Scripture warns us on Kefa Aleph *[1Pe 2:9 KJV] 9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

In addition to the pagan practices related to this aspect of being struck or cut in the flesh, or in the hair for the dead, it will not be a sign of mourning or spiritualistic practices.

[Lev 21:6 KJV] 6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, [and] the bread of their God, they do offer: therefore they shall be holy.” —The term saints denotes abstinence of some things, that were not permitted. The character of kohanim gave

them many responsibilities, the most important of which was not to desecrate or profane the name of YHWH.

All of us in Yeshúa receive this responsibility for which we must watch carefully. As He Himself teaches us in Matityah *[Mat 6:9 KJV] 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*

What does it mean to sanctify His name? Let us see what Scripture teaches us:

[Lev 22:31-33 KJV] 31 Therefore shall ye keep my commandments, and do them: I [am] the LORD. 32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I [am] the LORD which hallow you, 33 That brought you out of the land of Egypt, to be your God: I [am] the LORD.

[Eze 36:23-28 KJV] 23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I [am] the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 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. 26 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 an heart of flesh. 27 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]. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

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Based on the previous verses we can conclude that sanctifying His name is keeping His commandments. YHWH is constantly reminding us to live in Holiness. We cannot forget that the blood of Mashiach was established to “justify us”. Scripture teaches us in Romiyim [Rom 4:5 KJV] *5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

[Luk 18:14 KJV] *14 I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Romiyim [Rom 2:13 KJV] *13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified. And the commandment (The Torah, The Word of YHWH) when obeyed, it contains the ability to sanctify us; inescapable truth that we have been set apart for Him, as written in Mishle [Pro 28:13 HNV] 13 He who conceals his sins doesn't prosper, But whoever confesses and renounces them finds mercy.*

[1Ti 4:5 HNV] *5 For it is sanctified through the word of God and prayer.*

The word “sanctify” is synonymous with “turning away” when we are set apart for a specific purpose, we are made holy to fulfill YHWH's purpose in our lives. Rabbi Shaul concludes by showing Elohim's will for our lives in Thessaloniqim Aleph [1Th 4:3-5 HNV] *3 For this is the will of God: your sanctification, that you abstain from sexual immorality, 4 that each one of you know how to possess himself of his own vessel in sanctification and honor, 5 not in the*

passion of lust, even as the Goyim who don't know God;

[Lev 21:7 HNV] 7They shall not marry a woman who is a prostitute, or profane; neither shall they marry a woman divorced from her husband: for he is holy to his God.”

–This passage shows us the great priestly responsibility to take women with levels of sanctity even higher than those allowed to the rest of the population. All for the sole purpose of presenting the priest before the Eternal without any spiritual contamination by the sinful burdens that promiscuous women would deliver to the priest. However; every woman who has walked her life with a high sexual contamination, can be purified through the new birth and receive cleansing of sins in conversion, and by knowledge and obedience to the Word of Truth, be a new creature. As related in Yojanan [Jhn 8:4-11 HNV] *4 they told him, "Teacher, we found this woman in adultery, in the very act. 5 Now in our law, Moshe commanded us to stone such. What then do you say about her?" 6 They said this testing him, that they might have something to accuse him of. But Yeshua stooped down, and wrote on the ground with his finger. 7 But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her." 8 Again he stooped down, and with his finger wrote on the ground. 9 They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Yeshua was left alone with the woman where she was, in the middle. 10 Yeshua, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?" 11 She said, "No one, Lord." Yeshua said, "Neither do I condemn you. Go your way. From now on, sin no more."*

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We can take this word for ourselves as the house of Ephraim, and today we are accused by our Yahudite brothers of being adulterers and having prostituted ourselves with idols among all the nations. But today we have fallen at the feet of the Master Yehshúa, He lifts us up and justifies us for his sacrifice and tells us: I DON'T CONDEMN YOU HOUSE OF EFRAIM, GO AND NO SIN NO MORE.

[Lev 21:9 HNV] 9 "The daughter of any Kohen, if she profanes herself by playing the prostitute, she profanes her father: she shall be burned with fire.— This verse gives us light and understanding in the passage found in Bereshit (Genesis) 38 when Yahuda orders Tamar his daughter-in-law to be burned for adultery; she was the daughter of a priest, for this reason the Midrash takes validity when it affirms that Tamar was the daughter or granddaughter of the Shem priest, with the title of Malki-Tsedek Genesis 14:18

[Lev 21:10 HNV] 10 "He who is the Kohen Gadol among his brothers, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head hang loose, nor tear his clothes;—Many things follow from this great responsibility of the Kohen Gadol. There are three types of versions regarding hair: 1. Will not uncover his head. 2. Do not shave and disintegrate the hair. 3. The Jumash presents with more clarity from a cultural perspective: "will not grow hair" obviously it is disturbing to see the same phrase with the "peshat" (the literal), so irregular, it says totally different things. The question that arises is; how many more things in our Bibles are in equality of terms? What reasons do we have to believe the Jumash as "in this case"? The Rabbinical comment is according to the cultural, let us observe:

"the mourner must not cut his hair for 30 days and must tear his clothes". As in Iyob [Job 1:20 HNV] 20 *Then Iyov arose, and tore his robe, and shaved his head, and fell down on the ground, and worshiped.*

Job was not a priest and had as a social norm to express his pain and deep sadness with these acts. Acts that were not allowed by Torah commandment for the Kohen Gadol. Not because it is a sin to express pain, it is a feeling given by the Eternal, it has to do with the attitude with which a priest appears before the Eternal at the moment of presenting his offering [2Co 9:7 HNV] 7 *Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver.*

All these restrictive details and of great zeal of the Eternal for his authorities, teaches us that there is a greater demand of holiness for those called to leadership.

[Luk 12:48 HNV] 48 but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

This leadership in the people of Yisra'El, has its conditions very well defined. [1Ti 3:1-5 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; 5 (but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?)*

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[Tit 1:6-9 HNV] 6 if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior. 7 For the overseer must be blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain; 8 but given to hospitality, as a lover of good, sober-minded, fair, holy, self-controlled; 9 holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.

We can say that the act of growing hair is prohibited for men because it is dishonorable before Elohim. And we unite this to the priesthood calling to all believers.

[Lev 21:11 HNV] 11 neither shall he go in to any dead body, nor defile himself for his father, or for his mother; - There is a great responsibility within the role of the Kohen Gadol. He must not forget his mission as intercessor and the reconciling mission before Elohim. Both roles demand a high level of holiness. This reminds us that the Kohen Gadol was not to deviate from his mission by his father or mother. As narrated in Matityah *[Mat 12:46-50 HNV] 46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. 47 One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you." 48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?" 49 He stretched out his hand towards his talmidim, and said, "Behold, my mother and my brothers! 50 For whoever does the will of my Father who is in*

heaven, he is my brother, and sister, and mother."

[Lev 21:13 HNV] 13 "He shall take a wife in her virginity.— This passage gives a prophetic standard of the purity condition of a bride for the Kohen Gadol, "virgin and pure, without any spot or wrinkle". Mashiach Yeshua, as our Kohen Gadol cannot receive anything different at the wedding of the lamb. *[Rev 14:1-5 HNV] 1 I saw, and behold, the Lamb standing on Mount Tziyon, and with him a number, one hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads. 2 I heard a sound from heaven, like the sound of many waters, and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. 3 They sing a new song before the throne, and before the four living creatures and the Zakenim. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the eretz. 4 These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Yeshua from among men, the first fruits to God and to the Lamb. 5 In their mouth was found no lie, for they are blameless.*

Lets look at other passages and gather our own conclusions:

[Jer 31:4 HNV] 4 Again will I build you, and you shall be built, O virgin of Yisra'el: again shall you be adorned with your timbrels, and shall go forth in the dances of those who make merry.

[Rev 21:2-3 HNV] 2 I saw the holy city, New Yerushalayim, coming down out of heaven from God, made ready like a bride adorned for her

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husband. 3 I heard a loud voice out of heaven saying, "Behold, God's dwelling is with people, and he will dwell with them, and they will be his people, and God himself will be with them as their God.

Second Aliyah 21:16 – 22:16

[Lev 21:17-18 HNV] 17 "Say to Aharon, 'None of your seed throughout their generations who has a blemish, may approach to offer the bread of his God. 18 For whatever man he is that has a blemish, he shall not draw near: a blind man, or a lame, or he who has a flat nose, or any deformity, -

We can see the repetition of the phrase being qualified: what does it mean? It cannot come close. H7126 קָרַב karab root primary; approach, approach (caus. zoom in, zoom in) for any purpose: - to approach, to plead, to move away, to start, to add, to apply, to attract, to congregate, to consecrate, to deliver, to draw near, to gather, to arrive, to carry, to offer an offering, to present, to bring, to come. Anyone who has a defect is not that he is rejected as a priest, but that there is a limit to his ministry, cannot get close.

[Lev 21:21-24 HNV] 21 no man of the seed of Aharon the Kohen, who has a blemish, shall come near to offer the offerings of the LORD made by fire. Since has a blemish, he shall not come near to offer the bread of his God. 22 He shall eat the bread of his God, both of the most holy, and of the holy. 23 He shall not come near to the veil, nor come near to the altar, because he has a blemish; that he may not profane my sanctuaries, for I am the LORD who sanctifies them.'" 24 So Moshe spoke to Aharon, and to his sons, and to all the children of Yisra'el.

—In the same manner, there is no men found amongst us without any blemish that is qualified to enter the Holy place but Yeshua himself who offered himself as the perfect sacrifice. No other man qualifies for such thing. Only Yeshua our Kohen Gadol (High Priest) who was perfect and without blemish; He is the perfect sacrifice. As it is written in Ivrim [Heb 4:14-16 HNV] 14 *Having then a great Kohen Gadol, who has passed through the heavens, Yeshua, the Son of God, let us hold tightly to our confession. 15 For we don't have a Kohen Gadol who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. 16 Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.*

and

[Heb 9:27-28 HNV] 27 Inasmuch as it is appointed for men to die once, and after this, judgment, 28 so Messiah also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

[Lev 22:5-6 HNV] 5 or whoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has; 6 the person that touches any such shall be unclean until the evening, and shall not eat of the holy things, unless he bathe his body in water.—This passage shows us the importance and the powerful tool that is "Tevilah" (submerge in waters). We see throughout this Parasha a series of rules and restrictions, all that have to do with the character of the priests, focused on an excellent and pure approach to the sacred things of the Holy and most Holy place, so as not to break with the sanctity of our Abba Kadosh. Scriptures tells us

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in Ivrim [Heb 4:16 HNV] 16 *Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.*

The insistence of purification before each MOED (Feasts of YHWH) is for the purpose to arrive in full purity. We are told in Shemot [Lev 19:10 HNV] 10 *You shall not glean your vineyard, neither shall you gather the fallen grapes of your vineyard; you shall leave them for the poor and for the foreigner. I am the LORD your God.*

But the idea goes beyond a simple purification ritual; it is a real and true internal commitment. And as confirmed in Kefa Alef [1Pe 3:21 HNV] 21 *This is a symbol of immersion, which now saves you - not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Yeshua the Messiah*

We should not do it as a strategy, but with an honest heart towards ourselves...well, nobody can deceive YHWH as evidenced in Matityah [Mat 3:7 HNV] 7 *But when he saw many of the Perushim and Tzedukim coming for his immersion, he said to them, "You offspring of vipers, who warned you to flee from the wrath to come?*

[Lev 22:7 HNV] 7 When the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread.— As priests of the Eternal we must understand that our state of contamination affect the fellowship with Elohim to some degree, as well as for all sin. The food was forbidden until it was pure (the contaminated person) through tevilah and time passed to declare him or herself pure.

Many want health, but they keep eating unclean animals. Health will not come until they eliminate all the damage that is being done with food. Many women complain of vaginal problems, but remain in a promiscuous life or having sex during the menstruation period. Many sicknesses are consequences of the breaking these laws of purity established for the people of Elohim. Sin always puts up barriers for the blessings to come. Holiness will always take us on the path of abundance and elevate us into a life of blessings and the Shalom of our Elohim.

[Lev 22:8 HNV] 8 That which dies of itself, or is torn by animals, he shall not eat, defiling himself by it. I am the LORD.— The food restrictions reached points understandable today, first by YHWH's plan to maintain a completely healthy nation. The cause of death of these animals was not known. And it gives us a clear idea that each pure animal that was for burnt offerings, for being edible, had to be supervised both in its upbringing and in its death. This guarantees true care in the kosher food rules for the people of the Eternal, this is not for other nations. We are exhorted in Yahoshua [Jos 1:8 HNV] 8 *This book of the law shall not depart out of your mouth, but you shall meditate thereon day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success.*

This is only for YHWH's lineage, His nation, Yisrael!...

Are feeding like an Israelite? YHWH wants us to be Holy in all areas of our life, including in the feeding.

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[Lev 22:15 HNV] 15 The Kohanim shall not profane the holy things of the children of Yisra'el, which they offer to the LORD,– We call this the Blessing Access Circles. The priesthood had privileges over the rest of the congregation. This privilege was extended to all of Elohim's people by making us all priests. But along with the privileges came the responsibilities of the priests.

Now the access circles are different. It is only about two groups: those who are people and those who are not. Only those who are people have access to the sacred things and to the altar of Elohim. But only by faith can we be grafted onto the people of Israel. And receive the privileges of those who are called the people of Elohim.

Third Aliyah 22: 17-33

[Lev 22:18-19 HNV] 18 "Speak to Aharon, and to his sons, and to all the children of Yisra'el, and say to them, 'Whoever is of the house of Yisra'el, or of the foreigners in Yisra'el, who offers his offering, whether it be any of their vows, or any of their freewill offerings, which they offer to the LORD for a burnt offering; 19 that you may be accepted, you shall offer a male without blemish, of the bulls, of the sheep, or of the goats.– The offering presented in our favor must be:

1. Male.
2. Without fault
3. From cattle, sheep or goats.

All this represents our perfect sacrifice that gave us entrance before Elohim, "Yehshúa".

[Lev 22:20 HNV] 20 But whatever has a blemish, that you shall not offer: for it shall not be acceptable for you.– In the type of offering and the way of offering we can know the place that YHWH has in our hearts. In turn, an Israelite in love with his Elohim does not spare or misses the opportunity to demonstrate his love for the Eternal with generosity and love.

Shemuel Bet [2Sa 24:23-24 HNV] 23 all this, king, does Aravna give to the king. Aravna said to the king, the LORD your God accept you. 24 The king said to Aravna, No; but I will most assuredly buy it of you at a price. Neither will I offer burnt-offerings to the LORD my God which cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.

This in current money is equivalent to about \$15,000. Someone might ask: What was the greatest offering given by an Israelite?

[Eph 5:2 HNV] 2 Walk in love, even as Messiah also loved you, and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance.

[Lev 22:31 HNV] 31 "Therefore you shall keep my mitzvot, and do them. I am the LORD.– This passage is very important to understand in its entirety. First, the Torah must be studied fully and in detail for the sole purpose of keeping the commandments. And likewise, Torah should be taught only to those who are willing to keep the commandment. It is not allowed to invest Torah time on those who only wish to have intellect, and that's it. Matityah *[Mat 7:6 HNV] 6 "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.*

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[Lev 22:32 HNV] 32 You shall not profane my holy name, but I will be made holy among the children of Yisra'el. I am the LORD who makes you holy, –The prayer of every child of Elohim must express the desire to sanctify the Name of Elohim. And to sanctify his name is to keep his commandments.

[Lev 22:31-33 HNV] 31 "Therefore you shall keep my mitzvot, and do them. I am the LORD. 32 You shall not profane my holy name, but I will be made holy among the children of Yisra'el. I am the LORD who makes you holy, 33 who brought you out of the land of Mitzrayim, to be your God. I am the LORD."

[Eze 36:23-27 HNV] 23 I will sanctify my great name, which has been profaned among the nations, which you have profaned in the midst of them; and the nations shall know that I am the LORD, says the Lord GOD, when I shall be sanctified in you before their eyes. 24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. 25 I will sprinkle clean water on you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 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. 27 I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my ordinances, and do them.

Let us remember that the Eternal one commands us to revere His name, His truths, His statutes and His commandments. As Rabbi Shail says in Romiyim [Rom 7:12 HNV] 12 *Therefore the law indeed is holy, and the mitzvah holy, and righteous, and good.*

Let us beware of hypocrisy, and examine ourselves as to our sinful condition. Knowing that we are purified from it, in the blood of Mashiach and by the spirit of Holiness. Who try atone for his own sin or approach with pride of self-righteousness, puts an affront to Mashiach and his sacrifice. It is like the one who comes to the table of Elohim to satisfy his sinful lust. Nor can the minister who loves the soul of his people bear their continued delusion. You must ask them not only to repent of their sins and abandon them, but put all your trust in the atonement made by Yeshúa, by the obedient faith in His Name, for the forgiveness of your sins and to be accepted by YHWH. Only then will the ETERNAL make you holy, as His people. How it says in Qorintiyim Alef [1Co 6:11 HNV] 11 *Such were some of you, but you were washed. But you were sanctified...* and in the book of Romiyim [Rom 10:8-9 HNV] 8 *But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach: 9 that if you will confess with your mouth the Lord Yeshua, and believe in your heart that God raised him from the dead, you will be saved.*

Fourth Aliyah 23: 1-22

[Lev 23:2 HNV] 2 "Speak to the children of Yisra'el, and tell them, 'The set feasts of the LORD, which you shall proclaim to be holy convocations, even these are my set feasts.– Elohim shows the sparkles of his presence in nature. And His people respond to Him by declaring their devotion in the festivities. These events or festivities in its entirety express love between the creator and his people. They are holy summons. They are as methods established by the Eternal for our spiritual growth. Every element of the festivities, clothing, food, offerings, in short, everything is what the

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Eternal uses to provoke the contact of this world with eternity. It is where the material meets the spiritual and thus we are brought to an encounter with Him and our lives are greatly blessed. These festivals bring in themselves the purpose of bringing the people to a unit of worship.

Why should we keep them?

❖ They are from Elohim **Vayikrá (Leviticus) 23: 1-4**

❖ They are the shadows of the things that are to come and of the Messiah. **Qolosiyim (Colossians) 2:16 - 17. Ivrim (Hebrews) 10: 1**

❖ They show us the plan of redemption **Qorintiyim Aleph (1 Corinthians) 10: 1 - 6 and 11, Romiyim (Romans) 15: 4**

❖ The feasts set patterns of divine events. **Ivrim (Hebrews) 8: 1-5, 9: 8-9 and 23, Shemot (Exodus) 25: 8 - 9 and 40. 26:30, Bemidbar (Numbers) 8: 4, Yejezqel (Ezekiel) 43: 1 - 6, 10 -12.**

❖ Elohim gives us the natural to explain the spiritual: **Qorintiyim Aleph (1 Corinthians) 2: 9 - 13, Qorintiyim Bet (2 Corinthians) 4:18.**

❖ Yehshúa kept the feasts: **Matityah (Matthew) 26:17, 27:15, Mordekhay (Mark) 14: 1, 14:12, Luke 2:41, 2:42, 2:43, 22: 1. Yojanan (John) 4:45, 5: 1, 6: 4, 7: 2, 7: 8, 7: 10-14, 7:37, 10:22, 11: 56, 12:12, 12: 20,13: 29.**

❖ The disciples kept them: **Maaseh (Acts) 2: 1, 18:21, 21:24, 20: 6 - 16.**

❖ They ordered to keep it: **Qorintiyim Aleph (1 Corinthians) 5: 8, Qolosiyim (Colossians) 2:16.**

[Mat 5:17 HNV] 17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill."

Fulfill: G4137 πληρώω pleróō of G4134; make full, ie (literally) cram (a net) fill (a gap), or (figuratively) provide (or imbue, spread, influence), satisfy, exercise (a trade), finish (a period or task), verify (or coincide with a prediction), etc. ∴ pass, perfect, fill, supply, finish, full, full, attest, at the end, complete, complete, complete, fully, fulfill.

The Messiah did not come to annul the law but to give it the true meaning. To reestablish the balance that must exist between the letter and the spirit of the letter.

❖ **And the feasts will be celebrated in eternity: Yejezqel (Ezekiel) 45: 21 - 25, Yeshayah (Isaiah) 66: 23, Zekharyah (Zechariah) 14:16 – 21.**

Galatiyim (Galatians) 4: 10-11 He does not speak to Jews but to believers who came from celebrating pagan holidays in his past. Verse 8. What is debated here are the pagan festivals such as the day of the sun, days designated to worship other gods or people such as Valentine's Day, the day of the mother goddess, Halloween or any other holy day of Rome. Daniyel (Daniel) 7:25. The antimessiah will change the times and the law. That is the work of the antichrist.

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[Lev 23:3 HNV] 3 "Six days shall work be done: but on the seventh day is a Shabbat of solemn rest, a holy convocation; you shall do no manner of work. It is a Shabbat to the LORD in all your dwellings. The Shabbat is placed together with the other feasts, to equalize the importance of what it teaches us, in relation to the other feasts. Shabbat is a reminder of past creation and a longing for future creation, waiting for the new Jerusalem. The rest of Eternity. Both the feasts and Sabbath are witnesses and shadows of past and future events, so they are key columns of our faith. Let's do a little exegetical analysis of the passages that speak of the Shabbat:

Matityah (Matthew) 12: 1 - 8 The law did not prohibit picking spikes. Devarim (Deuteronomy) 23: 24-25 What it forbids was to harvest (work) Shemot (Exodus) 20: 8-11. Devarim (Deuteronomy) 5: 12-15. Shemot (Exodus) 34:21

Matityah (Matthew) 12: 5 - 7 They condemned innocent people who had not broken the law, but the traditions.

Matityah (Matthew) 5: 17-20. 5: 21, 5: 27, 5:31, 5:33, 5:38, 5:43 Yeshúa identifies well what is read and what is taught that they must change. The phrase ... that was said indicates a wrong teaching since what He teaches in the expression ... I tell you, it is what is in the Torah. It never comes with the intention of changing the law but to comply with it. Matityah (Matthew) 12: 8 Lord of the Sabbath. It is time to do what is established for that day without adding anything. Matityah (Matthew) 12:10. 12:12. Elohim promised to do good to those who keep it. Yeshayah (Isaiah) 56: 1 - 8. Rather, it was ordered not to do evil.

Isaiah 58: 13-14 What the Messiah continually confronts is tradition, not law.

Mordekhay (Mark) 28: 1 Those who followed Messiah Yeshúa kept that day.

Mordekhay (Marcos) 1:21. It was part of his ministerial itinerary. Mordekhay (Mark) 2:23, 3: 4, 6: 2, 15:42, 16: 1. Matityah (Matthew) 12: 5-7, 12:10.

Luke 4:16, 4:31. 6: 1, 6: 2, 6: 6, 6: 7 Luke 13:10, 13:15, 13:16. He is not subject to tradition, only to the law of Elohim.

Yojanan (John) 5: 9, 9:16. We must understand that at 9:16 the Pharisees speak, Yeshúa has again broken their heavy religious burdens, their laws on the Sabbath are mostly not Biblical.

What is the implication that the Messiah breaks the law?

The Sabbath is based on the law. Shemot (Exodus) 20. AND Yojanan Alef (1 John) 3: 4 He says that the one who breaks the law sins. If he sinned, it could not have been the perfect sacrifice we needed to be saved.

The disciples kept the Sabbath day. Maaseh (Acts) 13: 14-15, 42-43, 13:44, 15: 19-21. 17: 2, 18: 4.

Qolosiym (Colossians) 2: 8 - 23. We cannot quote verse 20 - 21 without considering the context. In verse 8 he talks about the traditions of men. Verse 22. Commandments and doctrines of men. The law is neither of these things. The reference to the law is found in the verse 16.

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[Col 2:18-19 HNV] 18 Let no one rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind, 19 and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth".

Let no one deprive you of keeping the Biblical feasts and their prize by adding pagan feasts.

Verse 16 is not a condemnation but a phrase of encouragement to keep them.

Ivrim [Heb 3:7-11 HNV]: Here is not referring to the weekly Shabbat but to the eternal rest found in the incoming promised land. Same as 3:16-19. In Chapter 4:1-13, the Shabbat that they did not receive was the promise land. Verse 4:9-11 has some very interesting facts:

Ivrim (Hebrews) 4: 9 " Therefore, there is still the Sabbath rest * for the people of Elohim "G4520 σαββατισμός sabbatismós of a derivative of G4521; Sabbatism. (figuratively) rest of Christianity (as a type of heaven): Rest.

We still have Shabbat as a type of rest that we will receive when the Messiah comes

[Lev 23:4 HNV] 4 "These are the set feasts of the LORD, even holy convocations, which you shall proclaim in their appointed season.— The Passover feast was to last seven days. Not idle days, dedicated to sports or any other leisure, like many who call themselves believers and overlook their holidays. Offerings were presented to the Eternal in its altar; and people learned to use the time in prayer, praising YHWH and in holy meditation. The sheaves of firstfruits were a type of the Adón

Yehshúa risen from the dead, like Firstfruits of those who sleep. Our Adón Yehshúa rose from the dead on the same day that the first sheaf of barley was offered and rocked in front of YHWH (Qorintiyim Aleph (1 Corinthians) 15:20). This law teaches us to honor the Lord with our substance and with the first fruits of our earnings, Mishlé (Proverbs) 3: 9. The new barley grains were offered before the Eternal, as his part. In this way we must always begin our harvest times, associated with YHWH. Let us begin every day with Him, let's start every meal with Him, let's start every business and deal with Him: remember the exhortation of Matityah *[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.*

The major festivals are those that have been ordered by the Torah and are found in Vayikrá (Leviticus) 23. The minor festivals are those that have been added as a result of important historical events in the Jewish people. In total there are eight major annual festivals divided into two groups, four in each group:

1. Passover, Easter - Nisan 14.
2. Jag HaMatsot, the feast of unleavened bread - Nisan 15-21.
3. Omer Reshít, the first omer - the day after Shabbat in Jag Hamatsot.
4. Shavuot, (Pentecost) - 50 days after the first omer.
5. Yom Teruá, the day of the cry (shout) - the 1st day of Tishrí.
6. Yom HaKipurim, the Day of Atonement - Tishri 10.

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7. Jag HaSukot, the feast of the cabins - Tishri 15-21.

8. Shemini Atseret, the eighth day of assembly, retention, or conclusion - the 22nd of Tishri.

23:10 "Speak to the Israelite people and tell them: When you enter the land that I am giving you and harvest your produce, you must bring the first bunch of your harvest to the priest." - The omer is a measure of capacity of about 2.5 liters. Here the Torah calls the barley flour offering "omer", which is the same name as the measure. The omer is determined how "Reshit", "Firstfruits", and refers to the resurrection of Messiah Yehshúa.

[Lev 23:11-12 HNV] 11 and he shall wave the sheaf before the LORD, to be accepted for you. On the next day after the Shabbat the Kohen shall wave it. 12 On the day when you wave the sheaf, you shall offer a male lamb without blemish a year old for a burnt offering to the LORD.

This alludes to the resurrection of Yehshúa, who represents the first (reshit) from the dead, and HE rises at the end of the weekly Shabbat, this confirms that in obedience to which He is the center of each MOED, the count runs from the day after the weekly Shabbat. Second, words identified in Vayikrá (Leviticus) 23:15 like (sheva shabbatot) are indisputably pertaining to the translation (seven rests) since the ending "ot" corresponds to a plurality of Shabbat, not as presented until today (seven weeks).

Third, we can use a Kal Vajomer "(Hillel's principle of Hebrew exegesis) that allows to apply a understanding of situations major to minor or minor to major. And it belongs to Vayikrá (Leviticus) 25: 8-9 for the count of the

jubilee (50 years) of Shemitah in Shemitah (7-year sabbatical) is from sabbatical to sabbatical. Vayikrá (Leviticus) 25: 8-9 " You will count seven weeks of years - seven times seven years - so that the period of seven weeks of years gives you a total of forty-nine years. 9 Then the horn will sound loudly; in the seventh month, on the tenth of the month - Yom Kippur (Day of Atonement) - they will blow the horn through their land. " (VIN version). Vayikrá (Leviticus) 25: 8-9 "They will count seven Shabbatot years, seven times seven years, that is forty-nine years. 9 Then on the tenth day of the seventh month, on Yom-Kippur, they will blow a shofar, they will sound the shofar all over the Earth. " (Kadosh version)

Please note: The above scriptural verses were translated from the VIN and Kadosh Version from Spanish to English in this document simply for the purpose of maintaining the integrity of the document.

Fifth Aliyah 23: 23-32

[Lev 23:24 HNV] 24 "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, shall be a solemn rest to you, a memorial of blowing of trumpets, a holy convocation.— This is the fests of trumpets (SHOFAR or SHOFARIM), of equally essential in the Prophetic plan of YHWH, since it is "nothing more and nothing less" than the return of our Mashiach Tesaloniquim Alef *[1Th 4:16-17 HNV] 16 For the Lord himself will descend from heaven with a shout, with the voice of the chief angel, and with God's shofar. The dead in Messiah will rise first, 17 then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever.*

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[Act 1:11 HNV] 11 who also said, "You men of the Galil, why do you stand looking into the sky? This Yeshua, who was received up from you into the sky will come back in the same way as you saw him going into the sky."

[Rev 19:11-16 HNV] 11 I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. 12 His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself. 13 He is clothed in a garment sprinkled with blood. His name is called "The Word of God." 14 The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen. 15 Out of his mouth proceeds a sharp, double-edged sword, that with it he should strike the nations. He will rule them with a rod of iron. He treads the winepress of the fierceness of the wrath of God, Shaddai. 16 He has on his garment and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS."

The concept that no one knows the day or the time belongs to a Hebraism that is not known to Christianity, since Christianity has moved further and further away from the Hebrew perspective and its cultural, linguistic and historical understanding. ¡GREAT ERROR!

[Lev 23:27 HNV] 27 "However on the tenth day of this seventh month is Yom Kippur: it shall be a holy convocation to you, and you shall afflict yourselves; and you shall offer an offering made by fire to the LORD.– The sound of the trumpets represents the preaching of the gospel with which men are called to repent of sin and accept the salvation provided by

Yehshúa, which was signified by the day of atonement (Yom HaKipurim). Furthermore, it invites us to rejoice in YHWH and to become foreigners and pilgrims on the land, which is the purpose of the feast of tabernacles, observed the same month. At the beginning of the year, the sound of the Shofar (Note: TERUAH) people are called to shake off spiritual laziness, to examine and test their ways and amend them. The day of atonement must bring a sincere and serious repentance, so that it really is a day of atonement for us, it is the national atonement that YAHWEH executes on all his people. The humiliation (time of teshuvah, or return or repentance) of our soul for sin, and do Shalom with the Eternal. It is a work that requires man, the most complete application of his mind to internal analysis (doing LEJ LEJÁ) "look at himself." That day the Eternal speaks of Shalom to his people and to his saints. Consequently, they had to put aside all their secular affairs to hear more clearly that voice of joy and happiness, which is summed up in complete and absolute forgiveness. Yeshayah [Isa 43:25 HNV] 25 I, even I, am he who blots out your transgressions for my own sake; and I will not remember your sins.

Sixth Aliyah 23: 33-44

[Lev 23:34 HNV] 34 "Speak to the children of Yisra'el, and say, 'On the fifteenth day of this seventh month is the feast of booths for seven days to the LORD.– This is the rejoicing of all the Feasts of YHWH, since sukkot connects us with the wedding of the lamb. Vayikra [Lev 23:35-36 HNV] 35 On the first day shall be a holy convocation: you shall do no regular work. 36 Seven days you shall offer an offering made by fire to the LORD. On the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to the LORD.

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It is a solemn assembly; you shall do no regular work.

[Lev 23:40-41 HNV] 40 You shall take on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before the LORD your God seven days. 41 You shall keep it a feast to the LORD seven days in the year: it is a statute forever throughout your generations; you shall keep it in the seventh month.

[Lev 23:38 HNV] 38 besides the Shabbatot of the LORD, and besides your gifts, and besides all your vows, and besides all your freewill offerings, which you give to the LORD.– The requirements of sacrifices and offerings for these solemn festivals were apart from or in addition to ordinary sacrifices and offerings; that is, the sacrifices that corresponded to the Sabbath and all those that were offered as gifts, of vows or freewill offerings, were not suspended or postponed because of the sacrifices and offerings indicated for the solemn festivals. People should continue to offer them even during these holidays. Many like to emphasize that we don't have to tithe and that all the sacrifices and offerings of the law were only for the Jews. Many also like the idea that salvation is given to us for free, that everything is for nothing. But we should read and have passages such as *Matityah [Mat 16:24-26 HNV] 24 Then Yeshua said to his talmidim, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. 25 For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. 26 For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life?*

[Mat 10:37 HNV] 37 He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me.

[Lev 23:40 HNV] 40 You shall take on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before the LORD your God seven days.

In Sukot there is a command to collect four types of plants and rejoice with them in front of YHWH. The Torah does not specify which are all. Tradition helps us identify the four, which are:

- Etrog - a variety of citron, it looks like a large lemon.
- Lulav - date palm.
- Hadasa - myrtle.
- Aravot - river willow.

Now we are going to do a brief review of the eight annual festivals and see that all of them have various aspects.

The different aspects are:

1. Historical
2. Agricultural
3. Social
4. Prophetic, messianic
5. Personal

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Passover - the 14th of the first month

1. Historical - The salvation of the firstborn from death.
2. Agricultural - Spring.
3. Social - All Israel has to have a part of a lamb.
4. Prophetic, messianic - The death of Mashiach.
5. Personal - Forgiveness of sins and liberation from the second death.

Jag HaMatsot - the 15-21 of the first month

1. Historical - The departure from Egypt, cf. Deuteronomy 16: 3.
2. Agricultural - There is not.
3. Social - Everyone eats the same.
4. Prophetic, messianic - Yehshúa died without his own sins and was buried.
5. Personal - Sanctification - not sin.

Omer Reshít - the day after Shabbat

1. Historical - Entry into the land, cf. Leviticus 23:10.
2. Agricultural - The harvest of barley.
3. Social - Everyone counts up to Shavuot.

4. Prophetic, messianic - The resurrection of the Messiah.

5. Personal - New birth.

Shavuot - 50 days after omer reshít

1. Historical - Delivery of the Torah.
2. Agricultural - The harvest of wheat.
3. Social - All become one people and receive the Torah.
4. Prophetic, Messianic - Malki-Tsedek's ministry is confirmed in heaven with the outpouring of the Spirit in a new way.
5. Personal - Fullness and immersion in the Spirit of Holiness. The Torah in the heart. Training to serve in the Malki-Tsedek ministry

Yom Teruá - the 1st day of the seventh month

1. Historical - Creation of Adam. (¿?)
2. Agricultural - There is not.
3. Social - Everyone has to hear the shofar.
4. Prophetic, messianic - The return of the Messiah in the air.
5. Personal - The first resurrection and transformation of the faithful, the meeting in the clouds, the beginning of the judgment before the court of the Messiah.

Yom Kippur - the 10th of the seventh month

1. Historical - Moshe obtained forgiveness for the sin of the golden calf.

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2. Agricultural - There is not.

3. Social - Everyone has to fast.

4. Prophetic, messianic - Mashiach sets foot on the Mount of Olives, the wicked will be exterminated from the land of Israel, the Davidic millennial kingdom begins.

5. Personal - All Israel returns to the land of Israel.

Sukot - the 15-21 of the seventh month

1. Historical - The passage through the desert.

2. Agricultural - End of harvest and summer harvesting.

3. Social - Everyone has to be happy and live in a suka.

4. Prophetic, Messianic - The Marriage of the Lamb will be celebrated for 1000 years on earth.

5. Personal - Enjoy with Messiah the eternity and inheritance received in Israel.

Shemini Atseret - the 22nd of the seventh month

1. Historical - There is not.

2. Agricultural - There is not.

3. Social - There is not.

4. Prophetic, messianic - New heavens and new earth in the eighth millennium. The new Yerushalayim will be the Bride's final abode. The Righteous and Eternal one is introduced.

5. Personal - Enjoy as a Bride, friends of the bride and citizens of the kingdom in the newly restored creation.

As we have said before, all these festivals reveal the plan of redemption that YHWH has for the world through the Messiah Yehshúa. The first four are connected with the first coming of the Messiah, its death, its resurrection, its glorification and the outpouring of the Ruach HaKodesh (Spirit of Holiness). The last three are connected with the second coming of the Messiah, His return to judge and cleanse His people and the earth from all sin, his Millennial reign and then the eighth millennium with the new heavens and the new earth.

It is written in *Qolosiyim [Col 2:16-17 HNV]* 16 *Let no man therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or Shabbat, 17 which are a shadow of the things to come; but the body is Messiah's.*

These verses do not say that we should not celebrate these Feasts, just the opposite. What it says is that we should not allow outsiders to judge us when we keep these Feasts. The shadow is not objectionable, but a pedagogical way given from heaven to teach us about heavenly things.

An image if it turns flat it has no shadows. Shadows give depth to the image. These shadows help us obtain a deeper understanding of the true image that is the redeeming work of the Messiah Yehshúa. Even if we have the same object present we cannot remove the shadow. The only way to remove the shadow is to remove the object that casts that shadow. If we remove the shadows from the things that are to come, we run the risk of not achieving what the shadows announce. The text says that all this is

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"shadow of what HAS to come". It does not say "was" to come. Still these things point to what is to come in the future. As we celebrate these Feasts we are rehearsing and preparing for what is to come.

We are going to present three ways of interpreting this text:

- Let no one judge you - in the sense of accusing you for keeping and celebrating these things. If you keep these parties, don't let anyone accuse you of it.
- Let no one judge you - in the sense of doing halacha, dictating how these festivals should be celebrated. If you are doing it according to a certain tradition or certain rites, do not allow a different tradition to be introduced as to how you are practicing it.
- The Greek text has a grammatical connection between the first words of verse 16 and the last words of verse 17, giving the meaning: "Let no one judge you.... except the body of the Messiah." Then you have to understand the text like this: "Do not allow other people who are not of the Body of the Messiah to come to dictate their halacha or their minhag (tradition, custom) regarding kashrut, moadim, Rosh Chodesh and shabbat. All of these things are shadows of what is to come in the future when Messiah Yehshua returns. Therefore, only those who believe in Yehshúa have the right and the capacity to evaluate how these things should be kept."

Only the leaders who are of the Body of the Messiah have the authority to judge the way to keep the Feasts. Consequently, the flattered and the Rabbinical traditions are for us only as benchmarks, but not decisive in defining our Hebrew conduct in the Torah and in the

Messiah. We are not under the authority of the rabbis, but under the authority of the Messiah, his emissaries, and the leaders who have been instituted by him at this time. This does not mean that we are rejecting all the rabbinical halacha, but that we are filtering it by the Spirit of the Messiah that has been given to us. We are not going to allow anyone to tell us what we have to do regarding the festivals that are shadows of the things of our Messiah Yehshúa that is to come, except those leaders who are of the Body of the Messiah. So, let's celebrate the holidays, as it is written in Qoritiyim Alef [1Co 5:8 HNV] 8 *Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the matzah of sincerity and truth.*

MAY NO SON OF DISOBEDIENCE JUDGE YOU!

Seventh Aliyah 24: 1-23

[Lev 24:22 HNV] 22 You shall have one kind of law, for the foreigner as well as the native-born: for I am the LORD your God." This passage speaks for itself of the supremacy status of the Torah, as the only source of authority for the one who is from the house of Israel and adheres to it.

Yeshayahu [Isa 56:3, 6-7 HNV] 3 Neither let the foreigner, who has joined himself to the LORD, speak, saying, the LORD will surely separate me from his people; neither let the eunuch say, Behold, I am a dry tree. ... 6 Also the foreigners who join themselves to the LORD, to minister to him, and to love the name of the LORD, to be his servants, everyone who keeps the Shabbat from profaning it, and holds fast my covenant; 7 even them will I bring to my holy mountain, and make them joyful in my house of prayer: their

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burnt offerings and their sacrifices shall be accepted on my altar; for my house shall be called a house of prayer for all peoples.

[Lev 24:23 HNV] 23 Moshe spoke to the children of Yisra'el; and they brought forth him who had cursed out of the camp, and stoned him with stones. The children of Yisra'el did as the LORD commanded Moshe.- The action of the congregation to stone the blasphemer corresponded to a judicial action. It was not the action of a rowdy and sadistic people.

Conclusions:

This parsha highlights the elements and privileges that concern only the people of Elohim. And the two greatest blessings in terms of practices that this people have are the Sabbath and the festivals. Since its purpose is to elevate us on the material and spiritual plane. They are the designated moments to touch the sparkles of Eternity. They are the doors through which the blessings of Elohim come to us.

This Parashát contains the commandments 263 - 325 of the 613.

263. Prohibition for a normal Kohen to become impure by the deceased, except for some members of his family specified in the Torah, Leviticus 21: 1.

264. Precept for a normal Kohen to become impure by some of his family members specified by the Torah, and for an Israel to mourn for a close relative, Leviticus 21: 3.

265. Ban for an impure Kohen for one day from serving in the Sanctuary until sunset, Leviticus 21: 6.

266. Prohibition for a Kohen to marry an illicit woman, Leviticus 21: 7.

267. Prohibition for a Kohen to marry a desecrated woman, Leviticus 21: 7.

268. Prohibition for a Kohen to marry a divorced woman, Leviticus 21: 7.

269. Precept to consecrate the descendants of Aharon the Kohen, Leviticus 21: 8.

270. Ban for the Kohen Gadol (Great Priest) to enter under the same roof where there is a deceased, Leviticus 21:11.

271. Prohibition for the Kohen Gadol (Great Priest) to become impure for any deceased, Leviticus 21:11.

272. Precept for the Kohen Gadol (Great Priest) to only take a virgin woman as his wife, Leviticus 21:13.

273. Prohibition for the Kohen Gadol (Great Priest) to marry a widow, Leviticus 21:14.

274. Prohibition for the Kohen Gadol (Great Priest) from having sexual relations with a widow, Leviticus 21:15.

275. Prohibition for a Kohén who has a physical defect to serve in the Sanctuary, Leviticus 21:17.

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276. Prohibition for a Kohen who has a temporary physical defect from serving in the Sanctuary, Leviticus 21:21.

277. Prohibition for a Kohen who has a physical defect from entering the Temple, Leviticus 21:23.

278. Ban for an impure Kohen from serving in the Temple, Leviticus 22: 2.

279. Prohibition for a Kohen in an impure state to eat consecrated food (teruma), Leviticus 22: 4.

280. Prohibition for an individual other than Kohen to eat consecrated food (teruma), Leviticus 22:10.

281. Prohibition for the temporary or permanent slave of a Kohen from eating food consecrated (teruma), Leviticus 22:10.

282. Prohibition for an uncircumcised to eat consecrated food (teruma), (lacks explicit source; it is learned by kal vajómer).

283. Prohibition for a desecrated woman to eat consecrated food, Leviticus 22:12.

284. Prohibition on eating food from which the separate portion (teruma) and tithing (maaser) were not separated, Leviticus 22:15.

285. Prohibition to consecrate animals with defects for offerings, Leviticus 22:20.

286. Precept that an animal for offering is physically complete, Leviticus 22:21.

287. Prohibition of causing a defect to a consecrated animal, Leviticus 22:21.

288. Ban on sprinkling the blood of a defective animal on the Altar, Leviticus 22:22.

289. Ban on slaughtering an animal with defective offerings, Leviticus 22:22.

290. Ban on burning the emurim (designated parts) of a defective animal on the Altar, Leviticus 22:22.

291. Prohibition to castrate any living being, Leviticus 22:24.

292. Prohibition of offering a defect offering brought by a Gentile, Leviticus 22:25.

293. The precept that an animal offering is at least eight days old, Leviticus 22:27.

294. Ban on slaughtering an animal and its young on the same day, Leviticus 22:28.

295. Prohibition of desecrating the divine Name, Leviticus 22:32.

296. Precept to sanctify the divine Name, Leviticus 22:32.

297. The precept to rest on the first day of Passover, Leviticus 23: 7.

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298. Prohibition to do labor on the first day of Passover, Leviticus 23: 7.

299. The command to offer offerings on the seven days of Passover, Leviticus 23: 8.

300. The command to rest on the seventh day of Passover, Leviticus 23: 8.

301. Prohibition to do labor on the seventh day of Passover, Leviticus 23: 8.

302. Precept to offer the Omer offering on the second day of Passover, Leviticus 23: 10-11.

303. Prohibition on eating bread from the new grain harvest until Nisan 16, Leviticus 23:14.

304. Ban on eating roasted grain (kalí) of the new harvest until Nisan 16, Leviticus 23:14.

305. Ban on eating fleshy grain (carmel) until the end of Nisan 16, Leviticus 23:14.

306. Precept to count the omer, Leviticus 23:15.

307. Precept to offer an offering of new wheat on Shavuot, Leviticus 23:16.

308. Precept to rest on Shavuot, Leviticus 23:21.

309. Prohibition from doing labor on Shavuot, Leviticus 23: 15-16.

310. The command to rest on Yom Teruá, Leviticus 23:24.

311. Prohibition of doing work on Yom Teruá, Leviticus 23: 24-25.

312. Precept to offer Musaf's offering on Yom Teruá, Leviticus 23: 24-25.

313. Precept to fast on the 10th of Tishri, Leviticus 23:27.

314. Precept of Musaf's offering on Tishri 10, Leviticus 23:27.

315. Prohibition to perform labor on Tishri 10, Leviticus 23:27.

316. Ban on eating or drinking on Tishri 10, Leviticus 23:29.

317. Precept to rest on the 10th of Tishri, Leviticus 23:32.

318. The precept to rest on the first day of Sukot, Leviticus 23:35.

319. Prohibition to perform labor on the first day of Sukot, Leviticus 23: 34-35.

320. Precept to offer Musaf's offerings every day of Sukot, Leviticus 23:36.

321. The command to rest on the eighth day of Sukot, Leviticus 23:36.

322. Precept of Musaf's offering on the eighth day of Sukot (Shemini Atséret), Leviticus 23:36.

323. Prohibition to perform labor on the eighth day of Sukot, Leviticus 23:36.

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324. Precept to take the lulav (date palm branch) on the first day of Sukot, Leviticus 23:40.

325. The precept of residing in a suká (hut) for the seven days of Sukot, Leviticus 23:42.

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 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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