

EMC SHALOM INTERNACIONAL

PARASHAH 29 VA'YIKRA | VA'YIKRA (LEVITICUS) 16:1 – 18:30

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Aliyot of the Torah: (when “*Ajarei mot*” is read with “*Kedoshim*”):

1. 16:1-17
2. 16:18 – 24
3. 16:25 – 34
4. 17:1 – 7
5. 17:8 – 18:5
6. 18:6 – 21
7. 18:22 – 30
8. Maftir: 18:27 - 30

These two *parashot Ajarei Mot* and *Kedoshim* are in **Vayikra 16:1-20:27**.

Haftarah: Yejezqel/Ezekiel 22:1-19 (A); 22:1-16 (S)

The Apostolic Writings: Matityahu/Matthew 16:1-18:35.

“*Ajarei mot*”¹ means “*after the death (of)*”.

First Aliyah 16:1-17

It is interesting to note that this parashah starts after the tragic death of Aharon’s sons. Quite often, trouble leave us insensitive to the voice of Elohim; however, Aharon was able to listen to it despite of his suffering.

At first sight, it may seek as if the words of Elohim were not words of comfort. But the mere

call to minister Him might have served Aharon as a relief that he himself would not be punished for the sin for his sons. This indicates that he had accomplished his role as a father and as a Kohen for the nation and for his family.

A closer look to the text will reveal that aharon was about to offer the service of Yom Kippur.

Table of celebrations of *Tishrei*, the seventh month.

1	2	3	4	5	6	7
Rosh HaShana	Rosh HaShana					
8	9	10	11	12	13	14
		Yom Kippur				
15	16	17	18	19	20	21
Sucot	Sucot	Sucot	Sucot	Sucot	Sucot	Sucot
22	23	24	25	26	27	28
Sucot						
29	30					

Yom Kippur is the Day of Atonement – forgiveness and repentance. Ten days for a genuine and wholehearted repentance. It is one of those *Yamim Noraim –Terrible Days* in Hebrew. The ten days are Rosh Hashanah (Jewish new year), followed by ten days of repentance, and finally Yom Kippur. Yom Kippur starts on the sunset of the ninth month of Tisrei until the sunset of the following day.

¹ וַיָּמָתוּ יְהוָה-לְפָנַי בְּקָרְבָתָם--אֶהְרֵן בְּנֵי שְׁנֵי מֹנֹת אֶחָד 1 וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה /vayomer yahweh el-moshej *ajarei mot* sheni benei ajaron-baqarvatam lifnei yahweh veyamutu/. And Yahweh spoke onto Moshe after the death of the two sons of Aharon when they approached onto the

presence of Yahweh and died. The original Hebrew text of **Vayikra 16:1** followed by the transliteration and the translation in English. (Note of Translator).

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Yom Kippur is the day of repentance of the Hebrew people, the most solemn and holiest day of the year. The main objective is atonement and reconciliation. Food, drink, baths or any other hygiene procedures like brushing the teeth, the wearing or the use of leather, creams and ointments for the body, and marital intercourse are strictly forbidden. The fast starts at sunset and finishes the following day at sunset. The Yom Kippur service starts with the prayer known as **Kol Nidreh** that has to be said before sundown. In Aramaic **Kol Nidreh** means “**all the vows**” –a public annulment of all the religious vows made during the previous year. This only pertains to the personal vows made to Yahweh that were not accomplished but it does not annul vows made to another person.

The **talit**—a square prayer mantle- was required for the afternoon prayers. The only afternoon prayer of the year that requires the use of the **talit**. The **Ne'ilah** is a service that is only celebrated on Yom Kippur to close the feast. The sound of the shofar calls the end of the celebration and the fast. It is always observed as a feast both in Yisrael and in other places out of Eretz Yisrael.

The Sefardi Jewish –of Spanish, Portuguese, and north African origin- refer to Yom Kippur as the “**white fast**” because of the custom to dress in white during the Yamim Noraim.

16:1 “And YAHWEH spake unto Moshe after the death of the two sons of Aharon, when they offered before YAHWEH, and died.” – This passage deals with the time after the death of Aharon’s sons. It is important because we can have a new perspective of their deaths. “**They offered before YAHWEH**” means –**they came too close**. This is unusual and interesting because the event in chapter 10 had a certain

feeling of guiltiness and disobedience that might have been provoked by drunkenness or by a bad decision when choosing the wrong fire. The truth is that this goes beyond a simple mistake. It is well known that Yahweh puts limits to everything, even the good things that are pleasing and acceptable in His sight. “...but all things are not expedient (**Korintyim Alef/1 Corinthians 10:23a**).” They may have trespassed a limit established by YAHWEH out of curiosity and they paid the price of their inexperience in the service as kohanim. Our commentary is based on the direct interconnection between the verses that explain the relation between Pesaj and Yom Kippur. In the words of **Yohanan/John 1:29**, we find the same kind of connection: “The next day John seeth Yeshua coming unto him, and saith, ‘Behold the Lamb of Yahweh (Pesaj), which taketh away the sin of the world (Yom Kippur)’.”

“**Ajarei mot**” –after the death- is an accurate picture of the fulfillment of Mashiaj’s work as written in **Ivrim/Hebrews 9:11-12**: “But Mashiaj being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

16:2 “And YAHWEH said unto Moshe, ‘Speak unto Aharon thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.’” –The burning of frankincense on the Altar of Yahweh in the Holy Place was a daily task for the Kohen –the altar was outside the veil of the Kadosh HaKadoshim. Only the Kohen Gadol could go beyond the veil

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into the Kadosh HaKadoshim **once a year** (Yom Kippur). This ordinance was established in order to ensure the due reverence and modesty to Yahweh's orders. This is also a warning against ministering in his Presence making sure that the correct spiritual requirements were being met. The closeness to the Kadosh HaKadoshim due to the everyday ministering as kohanim in the Place Kadosh would not be permitted as an excuse because the due reverence and fear of Yahweh could never be overlooked. As ministers of Yahweh, we must avoid to allow ourselves of an excessive familiarity which may in turn become an abandonment of what is holy regarding Elohim as our "**buddy**" not as Our Heavenly Father.

Another approach may be that the death of the sons of Aharon is a prophetic picture of the Moed of Yom Kippur. During the service of Yom Kippur two innocent animals were sacrificed to provide atonement for the people.

16:3 "Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering." –Aharon could go into the Kadosh HaKadoshim by means of the sacrifice of innocent animals –a shadow picture of the sacrifice of Mashiaj. This is in fact establishing the death of Yeshua as the only way that man can approach the Eternal One.

16:4 "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore, shall he wash his flesh in water, and so put them on." –The Kohen Gadol's vestments were a requisite so that he could enter the Kadosh HaKadoshim. The Kohen Gadol's vestments were only for that day and a new one had to be made every year.

The Kohen Gadol's vestments were eight garments with golden threads and precious stones with linen cloths dyed with both animal and vegetable tints. The linen robes are an expression of humbleness before the presence of Yahweh, according to Dr. Blad's commentary.

16:5 "And he shall take of the congregation of the children of Yisrael two kids of the goats for a sin offering, and one ram for a burnt offering." –These animals that would be charged with the sins of the people speak of a characteristic of He who would bring atonement for sin, "complete innocence" as was Our Mashiaj. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (**Yeshayahu/Isaiah 53:7**)."

16:6 "And Aharon shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." –Aharon had to pay for his bullock with his own money which indicates that he was not taking any advantages of his office as Kohen Gadol. In contrast with certain today's pseudo priests of god –apostles, pastors, evangelists, and prophets- who are notorious for their fame as thieves; and it is not just the imagination of the public. This is also sending a warning message for those who are serving Yahweh with a sincere heart.

After that, the Kohen Gadol would lay his hands on the head of the bullock and confessed his own sins and his family's. This action denoted transparency and a genuine fear of Yahweh resulting from the fact that, his family, and ministry depended wholly on the mercies

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produced by his genuine and deep repentance. Dr. Blad's words are strong but true.

16:8 “And Aharon shall cast lots upon the two goats; one lot for YAHWEH, and the other lot for the scapegoat.” –Here, we must look into the insight of the Hebrew word “Azazel” for many have been greatly confused by it. Azazel is “‘*ăzâ'zêl*” עֲזָזֵל H5799 from H5795 (עִז) and H235 (אָזַל, verb to go away); goat of departure; the scapegoat: scapegoat or goat that disappears. This word only appears four times in the Scriptures and all occurrences are in Vayikra 16. According to the definition given in New Strong's Exhaustive Concordance of the Bible, the correct translation should be: the goat that goes away or the goat that disappears. As we will see further on in this commentary, every sacrifice covered a specific area.

2 Azazel עֲזָזֵל is the name given to a very steep and rough mountain, a very high precipice. The Hebrew word used here is “ארץ גזרה” , that is, an isolated and uninhabited land. According to Rambam, the word is formed of two roots עז and אל, the additional “ז” serves only a stylistic purpose. This interpretation “that the animal was sent to Azazel” literally means that it was sent to a rough and inhospitable place. According to Rashi, the phrase “ארץ גזרה” – isolated and uninhabited land- referred to a mountain side that seemed as if cut vertically like a precipice or cliff so both ideas applied. Regarding the scapegoat sent to Azazel, there is no clarification in the Torah as to what to do with the animal; there is no reference to slaying it or anything else. However, the fact that the scapegoat had to stand in the presence of Yahweh alive, did not mean that it was to remain alive but that it had to die. The scapegoat was then taken to the designated precipice.

16:9 “And Aharon shall bring the goat upon which YAHWEH'S lot fell, and offer him for a sin offering.” –At this moment, only the goat for Yahweh was presented. It was a sin offering.

16:10 “But the goat, on which the lot fell to be the scapegoat, shall be presented alive before YAHWEH, to make an atonement with him, and to let him go for a scapegoat into the wilderness.” –Undoubtedly, both goats were to make atonement for sin. The scapegoat was not sacrificed as a sin offering; he stayed alive in order to carry sins, a clear picture of Yeshua's atonement for us.²

16:11 “And Aharon shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house³, and shall kill the bullock of the sin offering which is for himself.” –The atonement referred here is a personal verbal declaration of the Kohen Gadol on the head of the animal. So, Aharon made a confession of all

According to Vayikra 16, it was taken out of the camp into the wilderness by a fit man, that is, a man that had been appointed to this mission in advance. Then the animal was pushed into the cliff and it rolled down the rough wall of the cliff and almost half way down the cliff, its body was torn by the fall. Commentaries by Rashi and explanatory notes by Aryeh Coffman on parashah Ajarei Mot, Vayikra 16. Explanatory notes No-29-31-32. We may conclude that Azazel is not the name of a person, demon, or spiritual entity but the name of a place as explained before. (Note of translator).

3 The word “בית” , means house in the broader sense of the term referring not only to the members of a household but also to the members of the tribe or clan. In this case, it refers to the office of kohanim. Commentaries by Rashi and explanatory notes by Aryeh Coffman on parashah Ajarei Mot, Vayikra 16:11. Explanatory notes No-38. (Note of translator).

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his own sins, the sins of all the kohanim, that is, the sins of the house of Aharon. The reference here is not to the blood family but to the Kehunah –the office of kohanim.

The priest office had to seek atonement for themselves first and then for all the people. The Brit Hadashah urges us to make intercessions for the people for they are all kohanim. Once the people are sanctified, we can make intercessions for those who are out. A proper application of this passage would be that every man, head of a household, is in fact a kohen who must provide atonement for his own house first then for those outside his family. (1 Timothy 5:8).

16:12 “And he shall take a censer full of burning coals of fire from off the altar before YAHWEH, and his hands full of sweet incense beaten small, and bring it within the vail.” –The frankincense was burnt with the burning coals from the altar until it ascended until the cloud would cover the arc. In the same way, the prayers and intercessions of the saints in Mashiaj ascend. The intercessions have the fire of the altar of sacrifice. If the work of Mashiaj, Our Lamb, do not cover us, our intercession shall not be accepted by Yahweh.

Our worshiping must be the result of our sanctification. The frankincense had to be the finest so we must be. We must not present frankincense before Yahweh if we are not ready. Our worshiping has to be the finest. We must never entertain the idea that, because we are saved, the Adon has to receive anything we present to Him. We must present our worship onto Him in a holy and refined way according to His Will and His commandments.

16:13 “And he shall put the incense upon the fire before YAHWEH, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.” –When the cloud of incense covered the mercy seat that represents the Divine Presence, death was ward off. Worship onto Elohim brings forth life for ourselves and for those we are interceding for. (Maaseh Sheliajim/Acts 8:24; 12:5-7).

The phrase “*that he die not*” must provoke the same effect that it did in them. Today, there is no genuine fear of Yahweh. Many ungodly worshippers present their ungodly worship onto Yahweh failing to recognize that Yahweh is still a consuming fire. The ungodly worships along with the ungodly worshippers shall be under death and the judgement of Yahweh. (Maaseh Sheliajim/Acts 5:1-6; Korintyim Alef/1 Corinthians 11:28-34).

16:15 “Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.” –This verse is showing us the purpose of this sacrifice: a sin offering for the people.

16:16 “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of

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their uncleanness.” –Here are the details of what was being atoned for the people:

- Purification of the Holy Place of the people’s transgressions and uncleanness.
- Purification of the Tabernacle of the Congregation (***Ohel Moed***)

Because the transgressions of the people and their sins contaminated the Tabernacle of the Congregation, **verse 16:9** says that “the goat upon which YAHWEH’S lot fell” was sacrificed as a sin offering so that the Glory of Yahweh was always with them. Yahweh does not dwell in a polluted place. Thus, Yeshua had to die for us to purify the place of Yahweh’s habitations. He is the Lamb which takes away the sin of the world (**Yohanan/John 1:29-30**). Now, we are the temple of Elohim, the place of His habitations. (**Korintyim Alef/1 Corinthians 3:16-17; 6:19**).

Second Aliyah 16:18-24

16:18 “And he shall go out unto the altar that is before YAHWEH, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.” – The blood on the four horns of the altar represents the power of the blood to take away the sins. According to the Hebrew numerology, number 4 is the Hebrew word “ד” (***dalet***) which means door (“***delet***” דֶּלֶת), a prophetic shadow of Yeshua as the door because He gave the most powerful blood there has ever been that can wash away the sins of His people. (**Yohanan/John 10**).

4 It has been previously explained that Azazel refers to the precipice or rough cliff where the scapegoat had to be thrown

16:19 “And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Yisrael.” – According to a commentary by Rashi in the Jumash, this service purifies the altar of past transgressions and sanctifies it for the future so that the offerings presented on it may be acceptable onto Yahweh.

In like manner, Yeshua our Adon, the Lamb that took away our sins, purifies our past lives and guarantees our future holiness not just for another year but for ever more. (**Ivrim/Hebrews 7:27; 9:26; 10:12, 14**).

16:21 “And Aharon shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Yisrael, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.” –Let us see some details concerning the meaning of this sacrifice:

- There was empathy with the victim. Sins were confessed onto it receiving it.
- For the atonement of the trespasses and wickedness (of the people).
- For all the sins.
- Sent away to the wilderness by a man –it was taken out of the camp.

The word Azazel appears four times in this chapter connected with sending the scapegoat out of the camp into the wilderness.⁴ However, it is a prophetic shadow being fulfilled in Yeshua

down to its death; it is not the name of the goat. However, for the benefit of the prophetic shadow being fulfilled in Yeshua

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who suffered out of the doors of the city, it may be concluded that, in fact, this scapegoat is a representation of Yeshua's sacrifice for our salvation. (Kefa Alef/1 Peter 2:24; Ivrim/Hebrews 13:13-14).

16:22 “And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” – Two important actions may be observed here: Aharon sprinkled the blood of the goat (upon which fell Yahweh's lot) on and about the mercy seat. Then all of the sins of the people were confessed on the head of the scapegoat that was to be sent into the wilderness. The scapegoat could not come back. When Yahweh forgives sins, they are blotted out and forgotten. (Tehilim/Psalm 103:11-12; Yeshayahu/Isaiah 38:17; Mikah/Micah 7:19; Ivrim/Hebrews 8:12).

Yeshayahu 53:4; 11-12 also shows the same pattern of fulfillment in Mashiaj's sufferings. The records in the Besarot (Gospels) attest to the fulfillment to the letter of all that was written about Him in the Torah, the Prophets and the Psalms. (Hilel/Luke 24:40). “Surely **he hath borne our griefs**, and **carried our sorrows**: yet we did esteem him stricken, smitten of Yahweh, and afflicted. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; **for he shall bear their iniquities**. Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and **he bare**

the sin of many, and made intercession for the transgressors.

16:23 “And Aharon shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there.” –When Aharon, as a type of Yeshua our Kohen Gadol, removed his priestly clothes is a representation of Yahweh removing the vestments He wears in the Kodesh HaKadoshim. Yahweh limited Himself in the manifestation of His Glory and came and set up His Tabernacle among us in order to offer Himself as the perfect sacrifice for our salvation. (Yohanán/John 1:14; Filpyim/Philippians 2:6).

16:24 “And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.” –Here, Aharon put on his Kohen Gadol vestments. Yeshua reduced Himself in His manifestation as Elohim and he appeared as a kohen to save us from the wrath to come and reconcile us onto Yahweh. Contrary to Aharon, our kohen was without sin that is why His sacrifice was perfect just for the people not for Him. (Yohanán Alef/1 John 1:7; Kefa Alef/1 Peter 2:22; 3:18).

Third Aliyah 16:25-34

16:25 “And the fat of the sin offering shall he burn upon the altar.” –After our Adon Yeshua

who suffered out of the doors of the city, it may be concluded that, in fact, this scapegoat is a representation of Yeshua's sacrifice for our salvation. (Note of translator).

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was sacrificed, He ascended to Heaven. He took His Glory back ascending as a sweet savor offering appeasing His own wrath against those who receive his substitutional work for them. (Yohanan/John 20:17).

16:27 “And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.” –The sin offering had to burn completely. This is the idea conveyed by Yeshayahu 53 based on the sufferings of the servant of Yahweh. The wrath of Yahweh completely burnt Him in our stead outside the camp. If we receive His sacrifice, we shall be saved.

16:29 “And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.” –This is the day of fasting of Yom Kippur: is a total fast, not even water is allowed to drink for twenty-five hours. This is a statute forever for Yisrael and those who were nor originally part of the people but were grafted into the nation. The Torah is for all. If you are part of the commonwealth of Yisrael, you must keep these laws.

16:30 “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before YAHWEH.” –We can see that there was a specific day to make atonement for the people. The work of Yeshua followed this pattern because He had to make atonement for us on the designated time. Nowadays, many have forsaken the Feasts of Yahweh as the *Moedim*

or designated times. Yeshua has fulfilled the first set of feasts on the designated times, not on any other symbolic day. We are expecting the fulfillment of the other feasts as well. (Tesalonikim Alef/1 Thessalonians 5).

16:31 “It shall be a Shabbat of rest unto you, and ye shall afflict your souls, by a statute forever.” –The Torah makes a distinction between this feast and the others. This is a special holy celebration (Vayikra 23:24, 69) (שַׁבָּתוֹן H7677, “*shabbâthôn*”) different from the regular weekly Shabbat day. Even the preparation of food was forbidden.

16:32 “And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.” –In this passage we can see the same prophetic pattern that Mashiaj would fulfill in the Name of the Father. “Who, being in the form of Yahweh, thought it not robbery to be equal with Yahweh (Filpyim/Philippians 2:6).”; “And all things are of Yahweh, who hath reconciled us to himself by Yeshua HaMashiaj, and hath given to us the ministry of reconciliation; to wit, that Yahweh was in Mashiaj, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Mashiaj, as though Yahweh did beseech you by us: we pray you in Mashiaj's stead, be ye reconciled to Yahweh (Korintyim Bet/2 Corinthians 5:18-20).”

16:33 “And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall

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make an atonement for the priests, and for all the people of the congregation.” –

Yeshua’s atonement encompasses these five areas:

- ***The atonement for the holy sanctuary.*** The purification of the Holy Place represents our hearts because redemption is an act that operates from the inside out. First, the place where the Torah –the Law- is to be is redeemed because it will be a guidance to every external change. The heart is the arc where Elohim keeps his commandments. (**Yirmiyahu/Jeremiah 31:33**).
- ***The atonement for the kohanim.*** This is conveying that there were two defined groups: The ***Kehunah*** (the office of the kohanim) and the ***congregation*** of the children of Yisrael; in the Brit Hadashah, however, there is only one group. The kohanim are cleansed first. He makes atonement for us as kohanim, washes away our mistakes and makes us accepted before the Father. (**Hitgalut/Revelations 1:6; 5:10**).
- ***The atonement for all the congregation of the children of Yisrael.*** This is the second group: the congregation. Yahweh deals with our sins at a personal level but our personal sins affect the holiness of the community, that is, the people. That is why the Father’s prayer is important because it makes us see Yahweh as ***our*** Elohim not just as ***my*** Elohim. This helps to build a sense of belonging to the people. When we pray, we should say ‘Forgive us our trespasses’ and we should refer to Him as ‘Our Father”. (**Matityahu/Matthew 6:12**). The forgiveness at a personal level starts to happen when our

prayers reveal our identity as the people of Yahweh. By praying for the sins of the people as well is a way to improve ourselves getting rid of pride and individualism and developing a bond with our brethren. Our sins may very well be the same of others because our weaknesses are the same in many other brethren. (**Kefa Alef/1 Peter 5:8-9**).

Fourth Aliyah 17:1-7

17:3-4 “What man soever there be of the house of Yisrael, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto YAHWEH before the tabernacle of YAHWEH; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.” –The service of the sacrifices was exclusively reserved for the kohanim. No one was allowed to present the offerings and sacrifices onto Yahweh personally without first presenting them to the Kohen. In the Kingdom of Yahweh there is no place for private or individualistic interpretations of the commandments of the Torah. The Kohen, as the mediator of the divine order, shall be consulted regarding the offerings and sacrifices. “Knowing this first, that no prophecy of the scripture is of any private interpretation (**Kefa Bet/2 Peter 1:20**).”

17:7 “And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations.” –The idolatrous practices of Mitzrayim were forbidden: namely, the sacrifices onto the devils in the wilderness. To these days, there are derivations of these pagan practices of

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Mitzrayim; they continue to worship the spirits of the wilderness.⁵ In our days, there is no Tabernacle and the Bet Hamikdash is destroyed therefore, blood sacrifices cannot be done so the person who has not been cleansed by Yeshua's Blood has not entered the Kingdom yet. "Yeshua answered and said unto him, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of Yahweh' (Yohanan/John 3:3)." This is a direct reference to **Yejezqel/Ezequiel 36:25-27**: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." We are establishing the **New Birth** according to the Scriptures **as our conversion**. "Then Peter said unto them, 'Repent –make teshuvah- and be baptized every one of you in the name of Yeshua HaMashiaj for the remission of sins, and ye shall receive the gift of the Ruaj HaKodesh. For the promise is unto you, and to your children, and to all that are afar off, even as many as Yahweh our Elohim shall call. (**Maaseh**

Sheliajim/Acts 2:38-39)." ALL WHO HAVE UNDERSTOOD THESE WORDS, Yeshua is urging them: "**And now why tarriest thou? arise, and be baptized, and wash away thy sins**, calling on the Name of YAHWEH (**Maaseh Sheliajim/Acts 22:16).**"

Fifth Aliyah 17:8-18:5

17:11 "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." –The blood is the element by which Yahweh makes atonement for man's soul. The perfect blood of Mashiaj was shed for us. (**Yohanan/John 6:53; Kefa Alef/1 Peter 1:1-2; Yohanan Alef/1 John 1:7).**

18:3 "After the doings of the land of Mitzrayim, wherein ye dwelt, shall ye not do: and after the doings of the land of Kanaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances." –This is the difference between the Am Kadosh (Holy people) and the rest of the nations: a distinction between what is holy and what is profane –as it is stated in the final berajah of Havdalah

5 "śā'iyr" שְׂעִיר from H8175 ("śā'ar" שְׂעָר to storm; by implication to shiver, that is, fear); shaggy (covered with or consisting of long, coarse, or matted hair); as noun, a he goat; by analogy a faun: devil, goat, hairy, kid, rough, satyr. This expression means "onto the devils". In the Torah, the word literally means goat or he goat in a general sense. However, it refers to non-corporeal entities that supposedly wander in uninhabited and inhospitable places. They receive the same name because those who believe in them claim that is what they look like. Targum Yonatan ben Uziel said that it refers to idols. Therefore, the prohibition to offer animals outside of the

court of the Tabernacle of Congregation was meant to avoid slaying the animals onto the devils as the children of Yisrael used to do when they were in Mitzrayim. The Torah says that whoever sacrifices onto the devils is practicing prostitution and it is morally equal to being unfaithful to Elohim because, in words of Rambam, those people believe that there are entities that may benefit or chastise men other than Elohim. Commentaries by Rashi and explanatory notes by Aryeh Coffman on parashah Ajarei Mot, Vayikra 17:7. Explanatory notes No-123-124. (Note of translator).

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Shabbat (הַבְּדֻלָּה שַׁבָּת).⁶ “When thou art come into the land which YAHWEH thy Elohim giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto YAHWEH: and because of these abominations the YAHWEH thy Elohim doth drive them out from before thee. Thou shalt be perfect with YAHWEH thy Elohim (**Devarim/Deuteronomy 18:9-13**).”

It is very dangerous to mingle with the paganism around us. Even in the Christian churches, some use spells and prayers they have learned from their fathers that look good in the outside but are not based on the Torah. The evangelistic efforts may lead to contamination due to the similarity of the pagan’s rituals and we may end up being confused.

The concept of a Creating God is not foreign to paganism but it is completely distorted. Their deities or gods have almost as many flaws and weaknesses as the human beings. They establish love ties with the humans that result in quarrelling and jealousy. They are violent, they are respecters of persons, they get drunk, and even indulge themselves in adultery and incest. They openly practice witchcraft, divination, and magic. They foster rivalry and wars. The main idea is that we must be as far away from all that as possible for there is a great contrast with the

holiness and perfection of our Elohim. While many pagan religions believe in reincarnation, our hope is not to return to this world again but to be with Yeshua our Mashiaj and Savior. (**Korintyim Bet/2 Corinthians 5:1-10**).”

18:5 “Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am YAHWEH.” –We fully understand this verse when it is directly connected with **Devarim/Deuteronomy 30:19**: “I call heaven and earth to record this day against you, that I have set before you, life and death, blessing and cursing: therefore, choose life, that both thou and thy zera (seed) may live.” That is all your descendants.

The children of Yisrael had a special blessing if they were in obedience to the divine Law. In certain times throughout history this was true, when the pure and undefiled religion prevailed; the community prospered and domestic shalom was a reality. The obedience to the Torah always assured them temporary advantages. Certainly, this was the main sense of these words: “which if a man does, he shall live in them”. However, there was a higher reference in the spiritual realm: as Yeshua the Adon said: “Thou hast answered right: this do, and thou shalt live (**Hilel/Luke 10:28**).”

Sixth Aliyah 18:6-30

18:24 “Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.” –This is a clear reference why Yahweh is casting out the inhabitants of Kennan. There were laws of moral

⁶ BARUJ ATA YAHWEH, ELOHEINU MELEJ HA'OLAM
HAMABDIL BEN KODESH LEJOL UBEN OR LEHOSHEJ UBEN
YISRAEL LA'AMIM UBEN YOM HASHEBI'L LESHESHET YEME

HAMA'AZE. BARUJ ATA ADONAI HAMABDIL BEN KODESH
LEJOL.

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character that, according to the heritage of common sense and attachment to order given by Noaj himself, were violated with exaggerated easiness and brazenness by the pagans that lead to the manifestation of such serious sins: unlawful sex, idolatry, and violence. Sedom and Amorah (Sodom and Gomorrah), to tell but an example.

Efesyim/Ephesians 5:3-7: “But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Mashiaj and of Yahweh. Let no man deceive you with vain words: for because of these things cometh the wrath of Yahweh upon the children of disobedience. Be not ye therefore partakers with them.”

18:28 “That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.” –The land of Yisrael (Eretz Yisrael) will vomit anyone who commits such immoral sins.

Conclusions

This parashah is an exhortation to make the difference and to remain separated. Let us make an evaluation of the pagan religions that are around us. The main purpose of our ministry at EMC Shalom Internacional is to get rid of any vestige of paganism. All our beliefs hinge about Yahweh, the Torah, and Mashiaj. The greatest revelation known to mankind is Yeshua. (**Yohanan/John 1:18; Ivrim/Hebrews 1:1-14**).

We must not be deceived by the supposed powers of many pagans. According to **Efesyim/Ephesians 2:1-2; 6:12**, there are legions of unclean spirits roaming about eager to give power to those they enslave (**Matityahu/Matthew 12:43-45**); they use them as mediums to speak through them (**Markos/Mark 5:1-13**); they even prophesy future events (**Maaseh Sheliajim/Acts 16**); and they have a knowledge that the regular people do not have (**Markos/Mark 5:7**).

The pagan entities disguise and hide the true identity of the adversary (Satan) in the jargon they use. More often than not, they are transformed into angels of light in order to deceive (**Timoteos Alef/1 Timothy 4:1; Korintyim Bet/2 Corinthians 11:13-15**).

We are witnessing that in some Christian services people are led to lose all consciousness to worship Elohim. This gives way to they being possessed by spirits of error. A true manifestation of Elohim never supersedes our freewill.

Rab Shaul elaborates about our victory in Mashiaj over the spirituals powers that try to drag us into error (**Kolosyim/Colossians 1:16, 2:13-15; Efesyim/Ephesians 1:21, 3:10**). All these principalities and powers that have dominion of the universe are all under the authority of Yahweh, Mashiaj, and the **Kahal** (community, church). The pagan deities are known to have control over a series of human interests and over nature. They present themselves a protectors and keepers of peace and purity. They are just diviners and fortune tellers. They control the seas and maternity. Others are rulers of the rivers, love, and gold. Their power is connected with the dead, fire, and graveyards. There are many different deities

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servicing a specific purpose: virility, lightning, and thunder. They provide victory over people's enemies and everyday shortcomings.

They are known to be the patron saints of every trade and line of work. They can warn their followers in case of impending danger. They dwell in stones (that have to be cared for and bathed) and in idols and secluded rooms that are devoted to their pagan worship.

None of these seemingly good offers are nothing compared to everlasting life and the control of our carnal desires. None of them could ever substitute the opportunity to have a prayer relationship with the true Creator of heaven and earth. All are a poor substitute compared to the promises that obedience shall bring forth according to **Devarim/Deuteronomy 28**. Let us strive for a perfect obedience avoiding to be deceived by these spiritual rip-off artists around us.

In this parashah, we find the commandments one-hundred eighty-fourth to the two-hundred eleventh:

184. Prohibition for the kohanim to enter the Tabernacle at all times. **Vayikra 16:2.**
185. Precept to make the service of offerings on Yom Kippur. **Vayikra 16:3.**
186. Prohibition to sacrifice an offering outside the court of the Tabernacle. **Vayikra 17:3-4.**
187. Precept to cover the blood of hunted animals with dust. **Vayikra 17:13.**

188. Prohibition to have sex (uncover the nakedness, *ervah*⁷) with a person who is a close relative. **Vayikra 18:6.**
189. Prohibition to uncover the nakedness of one's father. **Vayikra 18:7.**
190. Prohibition to uncover the nakedness of one's mother. **Vayikra 18:7.**
191. Prohibition to have sexual intercourse with the one's father's wife –even if she is not the mother. **Vayikra 18:8.**
192. Prohibition to uncover the nakedness of a sister. **Vayikra 18:9.**
193. Prohibition to have sexual intercourse with one's son's daughter. **Vayikra 18:10.**
194. Prohibition to have sexual intercourse with one's daughter's daughter. **Vayikra 18:10.**
195. Prohibition to have sexual intercourse with one's daughter. **Vayikra 18:10.**
196. Prohibition to have sexual intercourse with one's father's daughter. **Vayikra 18:11.**
197. Prohibition to have sexual intercourse with one's father's sister. **Vayikra 18:12.**
198. Prohibition to have sexual intercourse with one's mother's sister. **Vayikra 18:13.**
199. Prohibition to have sexual intercourse with one's father's brother. **Vayikra 18:14.**
200. Prohibition to have sexual intercourse with the wife of one's father's brother. **Vayikra 18:14.**
201. Prohibition to have sexual intercourse with the wife of one's son. **Vayikra 18:15.**
202. Prohibition to have sexual intercourse with the wife of one's brother. **Vayikra 18:17.**
203. Prohibition to have sexual intercourse with a woman and her daughter. **Vayikra 18:17.**

7 “*ervah*” עֶרְוָה H6172 refers to nakedness, pudenda or private parts. (Note of translator).

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204. Prohibition to have sexual intercourse with a woman and her son's daughter. **Vayikra 18:17.**
205. Prohibition to have sexual intercourse with a woman and her daughter's daughter. **Vayikra 18:17.**
206. Prohibition to have sexual intercourse with two sisters while they both live. **Vayikra 18:18.**
207. Prohibition to have sexual intercourse with a woman during her menstrual period (nidah). **Vayikra 18:19.**
208. Prohibition to pass a child through the fire to Molej. **Vayikra 18:21.**
209. Prohibition to have homosexual sexual intercourse. **Vayikra 18:22.**
210. Prohibition for men to have copulation with any beast (bestiality). **Vayikra 18:23.**
211. Prohibition for women to have copulation with any beast (bestiality). **Vayikra 18:23.**

End of the Parasha

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

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put

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

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

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

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

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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.

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