



EMC SHALOM INTERNACIONAL

PARASHAH 41 PINCHAS. BEMIDBAR/NUMBERS 25:10-29:40 (30:1)

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Aliyot of the Torah:

1. 25:10 – 26:4
2. 26:5-51
3. 26:52 – 27:5
4. 27:6-23
5. 28:1-15
6. 28:16 – 29:11
7. 29:12-40 (heb. 30:1)
8. **Maftir**: 29:35-40 (heb. 30:1)

Haftarah: Melajim Alef/1 Kings 18:46-19:21

The Apostolic Writings: Yohanan/John
15:1-17:26

PINCHAS (Phinehas) means “mouth of a serpent”.¹

Overview

This week's parashah deals with the actions of one the most distinguished men of the children of Yisrael in Moshe's times. Pinjas (Phinehas), mouth of a serpent, was moved by his zeal for Yahweh's honor and reacted against a serious case (of defiance to the precepts of the Torah concerning taking wives or husbands from the pagans)² which jeopardized the very existence of the Hebrew people. Yahweh rewarded him. Also in discussion is the issue of the demands by the daughters of **Tzelofjad** (“**tselophchâd**” צֶלּוֹפְחָד H6765) requesting the possession of

land as inheritance as the rest of the sons of Yaaqov. Other events to highlight is the election of Yehoshua as the man to lead the congregation of the children of Yisrael and the special precepts for the sacrifices during the Moedim (Feast).

First Aliyah 25:10-26:4

25:11 “Pinjas(Phinehas), the son of Elazar, the son of Aharon the priest, hath turned my wrath away from the children of Yisrael, while he was zealous for my sake among them, that I consumed not the children of Yisrael in my jealousy.” –This passage narrates that **Zimri** (“**zimrî**” זִמְרִי H2174), a leader of the tribe of Shimon –one of the most reduced in number because their recurrent disobedience- was involved in a most despicable sin by falling prey to temptation and he brazenly paraded publically his relation with a princess of Midyan. The Yisraelites were in shock and did not know what to do in the face of such an insolent attitude by this leader. Moshe, Elazar, son of Aharon (Kohen Gadol), and the elders were present at the scene but it was Pinjas, the youngest of the congregation, who took the initiative.

Pinjas acted according to the **Halajah** (Halacha): “Whoever has great zeal for the honor of Yahweh must take care of he (who had sinned by dishonoring Yahweh)

¹ “**pîynechâs**” פִּינְחָס H6372 /peen-h-aws'; phonetic transcription/ (**Pinjas**) apparently it comes from the combination of the Hebrew words “**peh**” פֶּה H6310 which means mouth or speech and “**nâchâsh**” נָחָשׁ H5175 which means a snake, serpent. The resulting meaning is “mouth of a

serpent”. In English the name has been rendered as “Phinehas”; in Spanish as “Finees”. (Note of translator).

² Added by translation for clarification.



(**Yehudah/Jude 11**). When he consulted Moshe, he said: “Who reads the letter, be the emissary” to execute its content. When Pinjas heard these words by Moshe, he took his javelin and pierced through both Zimri and his concubine.

From this passage we learn that in certain scenarios the leaders may be silence in their inability to react before very unique situations. However, being silent might convey the idea that nothing can be done. Such incapacity to react of the leadership may be conducive to even worse situations. When the only response is silence, it is taken as an excuse to be in the sidelines without actually taking any participation. A Yahweh fearing person, leader or not, must have the wisdom and the courage to act promptly and accordingly in favor of Yahweh’s honor and the holiness of the congregation. This passage has several ways to approach it. Its teachings are directed first to the leaders of the congregations; second, to the congregations; third, to the trespassers, and last but not least, to Yahweh.

The leaders do not always have the tools for conflict solving. The congregations always expect and demand the appropriate action by the leaders. The trespassers always believe that what they did was correct; or that there are no consequences to their acts and that, as members of the congregation, the congregation must give them “freedom” for them to indulge in their attitudes. This is the origin of the term “antisocial”.³ Yahweh has the

Divine Authority and he demands justice, order, and obedience to the established order by the Torah. He is nonetheless the only source of wisdom to solve any kind of conflict.

It is the duty of the servants of Yahweh to protect the honor of the leaders and spare no effort to enhance their influence before the congregation.

25:12 “Wherefore say, ‘Behold, I give unto him my covenant of peace’.” –What does this covenant of Shalom mean?

“And I will make with them a covenant of Shalom (peace), and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods (**Yejezqel/Ezequiel 34:25**).”

“Moreover I will make a covenant of Shalom (peace) with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their Elohim, and they shall be my people. And the heathen shall know that I YAHWEH do sanctify Yisrael, when my sanctuary shall be in the midst of them for evermore (**Yejezqel/Ezequiel 37:26-28**).”

The references to a covenant of Shalom indicate a covenant and Kehunah (priesthood) that are eternal. This empowerment of this man –being part of the Kehunah (priest office)- is the

3 1: averse to the society of others: **unsociable**; 2: hostile or harmful to organized society; especially: **being or marked by behavior deviating sharply from the social norm**. Merriam-Webster 11th Collegiate Dictionary. (Note of translator).

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same that Yeshua did for us. He was not a son of Aharon but Yahweh made him a son of Aharon. Yahweh rewarded him by installing him in the Kehunah (priest office) because of his courage and zeal against sin.

In our days, there are many that want to abandon sin and serve Yahweh according to the Torah and they are receiving their covenant of Shalom.

“But this shall be the covenant that I will make with the house of Yisrael; ‘After those days, saith YAHWEH, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know YAHWEH: for they shall all know me, from the least of them unto the greatest of them, saith YAHWEH: for I will forgive their iniquity, and I will remember their sin no more (Yirmiyahu/Jeremiah 31:33-34).”

25:13 “And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his Elohim, and made an atonement for the children of Yisrael.” –His righteous action for the common good that resulted in the ceasing of the plague, Yahweh declared through Moshe: **“I Yahweh give unto him my covenant of peace”**. Pinjas became a type of those who have the character to zeal for the honor of Yahweh. This same spirit of zeal for Yahweh is the same spirit that was in Eliyahu HaNavi (Elijah the prophet), Yohanan Hamatbil (John the Baptist); and of course in

Yeshua. “And his talmidim (disciples) remembered that it was written, **“The zeal of thine house hath eaten me up”** (Yohanan/John 2:17; Tehilim/Psalms 69:9).”

25:14 “Now the name of the Yisraelite that was slain, even that was slain with the Midyanite woman, was Zimri, the son of Salu, a prince of a chief house among the Shimonites.” –The tribe of Shimon had serious attitude problems so they were prone to insubordination, insolence and unrestrained lust. The inconvenient example set by the prince of a chief house of their tribe, triggered a wave of sinning among them so that the children of Yisrael were struck by the plague. A great number of the tribe of Shimon died. When we compare the first and second census, we see a dramatic reduction in their numbers.

26:1 And it came to pass after the plague, that the LORD spake unto Moses and unto Elazar the son of Aaron the priest, saying: (‘Take the sum of all the congregation of the children of Yisrael, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Yisrael’)⁴. –This verse shows how Yahweh stresses the relevance of the plague just before the census of the congregation. We learn that the plague is directed connected with the result of the census. The lesson is still the same: **no one who has dishonor Yahweh with his sin should expect to live without the curse or consequence of his acts.**

⁴ Added by translator in order to complete the sense of the text.



Devarim/Deuteronomy 28 allows to accurately assess what Abba Kadosh has established for those who obey and those who do not obey. “And it shall come to pass, if thou shalt hearken diligently unto the voice of YAHWEH thy Elohim, to observe and to do all his commandments which I command thee this day, that YAHWEH thy Elohim will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of YAHWEH thy Elohim... (It must be noted that from **verse 15-68**, there is a long list of curses and calamities for the disobedient. Note of translator).

Second Aliyah 26:5-51

26:5 “Reuven, the eldest son of Yisrael: the children of Reuven; Hanoj, of whom cometh the family of the Hanojites: of Pallu, the family of the Palluites.” –This passage shows the great difference between the first and second census. Seven of the tribes grew in number; Menasheh and Benjamin with the bigger increase from 32,200 to 52,700 and 35,400 to 45,600 respectively. This is an example of tribes blessed by their obedience. On the contrary, five tribes curbed their numbers: Reuven from 46,000 to 43,730; Shimon from 59,300 to 22,200; Gad from 45,650 to 40,500; Efrayim from 40,500 to 32,500; and Naftali from 53,400 to 45,000. The tribe of Shimon lost more than sixty percent of their population as compared with the first census. This was basically due to the fact that many of the men of the tribe supported and followed the sin of Zimri (**v. 25:14**) and they were hit by the plague (**v. 25:9**). Rav Shaul said: “For as many as have sinned without law shall also perish without law: and as many as

have sinned in the law shall be judged by the law (**Romanyim/Romans 2:12**).”

26:10 “And the earth opened her mouth, and swallowed them up together with Koraj, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.” – “*they became a sign*” this portion of the verse is about the judgement as a sign and memorial that no man can come before Yahweh with delusion of greatness and insubordination. It was made clear that the rebels against the Kehunah (priest office), the leaders or pastors shall be punished severely.

26:14 “These are the families of the Shimonites, twenty and two thousand and two hundred.” –In **Bemidbar 1:23** it is written: “Those that were numbered of them, even of the tribe of Shimon, were *fifty and nine thousand and three hundred* (59,300).” When we compare the results of the two censuses, the tribe of Shimon had lost 37,100 men. The tribe was severely affected by the plague on account of the sin of the chief of the tribe with Cozbi the Midyanitish woman.

Moshe had also taken, Tzipporah, a Midyanite woman for wife. However, the context was totally different. Tzipporah showed that she obeyed the faith of Yisrael. The Midyanite women, induced by Baalpeor, were luring the children of Yisrael tricking them into the practice of idolatry. The Midyanites were descendants of the relation of Avraham and his third wife Keturah (**Bereshit/Genesis 25:1-4**). This census teaches the people that Yahweh reigns sovereign. Despite the casualties resulting from the defying rebellion of Koraj, the disaster of the fiery serpents, the schemes of



Bilam⁵ that claimed many lives to the plague, the cause of Yahweh went forward. We also learn that when we look onto the Creator, we shall hear the voice of Yeshua, saying: “Fear not, little flock; for it is your Father's good pleasure to give you the kingdom (**Hilel/Luke 12:32**).”

Third Aliyah 26:52-27:5

26:52-56 “And YAHWEH spake unto Moshe, saying, ‘Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few’.” –The census served the purpose of knowing the number of men who were able to go to war as well as assessing the portion of land to be divided. The larger tribe were to receive a larger inheritance.

Some scholars see a contradiction between the statement in **verse 54** and the command in **verse 56** that the land was to be divided by lot. **Bemidbar/Numbers 33:54** indicates that the size of the inheritance depended on the population of the tribe while the geographical location of the portions was determined by lot ruling out any confusion. Yeshua taught that

the greatest rule for the blessings is this: “For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath (**Matityahu/Matthew 25:09**).”

26:57 “And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.” –The tribe of Levi was not to receive any land as inheritance but instead they were assigned forty-eight cities distributed throughout the territory of Yisrael (**Bemidbar/Numbers 35:2-8**). From this tribe came all of the “*moray*” מוֹרֵי (teachers; singular, “*moreh*”, מוֹרֶה) who instructed the people of Yisrael in the Torah. This is confirmed by the Torah: “They shall teach Yaaqov thy judgments, and Yisrael thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar (**Devarim/Deuteronomy 33:10**).”

26:58 “These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.” –This account shows the trail of sin and reveals the absence of two complete families and part of another. It is likely that their chiefs had died without descendants probably because the sin of seduction many Levites had indulged in. The Levites were not spared from being tempted and

⁵ “Behold, these caused the children of Yisrael, *through the counsel of Balaam*, to commit trespass against Yahweh in the matter of Peor, and there was a plague among the congregation of Yahweh (**Bemidbar/Numbers 31:16**). **Hitgalut/Revelations 2:14**: “But I have a few things against

thee, because thou hast there them that hold *the doctrine of Bilam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*” (Note of translator).



certainly they were not spared of the corresponding consequences of yielding to such temptation.

26:59 “And the name of Amram's wife was Jokeved, the daughter of Levi, whom her mother bare to Levi in Mitzrayim: and she bare unto Amram Aharon and Moshe, and Miryam their sister..”

- **Amram:** “*‘amrâm*” עֲמֶרָם H6019 means **high (elevated) people**. This a compound name of the roots H7311 and H5971.
- **Yokeved, daughter of Levi:** “*yôkebed*” יוֹכֶבֶד H3115 means **Yahweh-gloried** or **honored by Yahweh**. This a compound name of the roots H3068 and H3513.
- **Aharon:** “*‘ahārôn*” אַהֲרֹן H175 means **brother of the ark** and is a combination of the words “*‘âch*” אָח H251 means brother and “*‘ârôn*” אָרוֹן H727 means a box or ark.
- **Moshe:** “*môsheh*” מֹשֶׁה H4872 means drawn out (of the water), that is, rescued from the waters.

Moshe as an instrument of Yahweh was the giver of the law that was in the ark (of the covenant). The people of Yisrael was elevated by being honored by Yahweh. The honor was to be bearers of the Torah and the Kehunah (priest office).

“Who are Yisraelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of Yahweh, and the promises (Romanyim/Romans 9:4).” This people has been even more blessed by Yahweh giving

them the opportunity that Mashiaj came from that people. Mashiaj is Elohim ruling over all. “Whose are the Fathers, and of whom as concerning the flesh Mashiaj came, who is over all, Elohim blessed forever. Amen (Romanyim/Romans 9:5).”

26:60 “And unto Aharon was born Nadav, and Abihu, Elazar, and Itamar.” –Any acute student of the Torah is surprised that while the sons of Aharon –living and dead- are all mentioned in this account, the sons of Moshe are not even mentioned. We may infer that the sons of Moshe were not as important. They were, of course, accounted for in the census but not mentioned by name as members of the tribe of Levi. Hur, Miryam’s son is not mentioned either. According to certain midrashim (commentaries) he died in the incident of the Golden Calf.

26:64 “But among these there was not a man of them whom Moshe and Aharon the priest numbered, when they numbered the children of Yisrael in the wilderness of Sinai.” –This verse is explicitly saying that no men twenty years old and above numbered in the wilderness of Sinai after they left Mitzrayim were alive. According to Rashi, the women of the generation of the exodus from Mitzrayim were not affected by this “decree of death in the wilderness” because they did not rebel against the Divine Will. Whereas the men repudiated the Promised Land and wanted to return to Mitzrayim, the women yearned for and looked forward to settling in the land. For this reason, the Torah narrates the petition of the daughters of **Tzelofjad** (“*tselophchâd*” צִלְפַּחַד H6765) requesting the possession of land as inheritance in Yisrael.



Fourth Aliyah 27:6-23

27:4 “Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.” –The matter presented by the daughters of Tzelofjad, the inheritance of the land in Yisrael, has to be dealt with according to the *Halajah*. The land of Yisrael was given only to the sons. They inherited the portion of land of their fathers. The daughters, on the other hand, they benefited from the inheritance of their husbands.

The five daughters of Tzelofjad were claiming their father's portion. The original plan was that all the males twenty years old and above who had left Mitzrayim would have had an inheritance in the Promised Land. The converts (Erev Rav) did not have the right to inherit any land. The completion of such plan was postponed to the next generation, Tzelofjad died in the wilderness without an heir to inherit his portion of the land. His five daughters stood before Moshe and presented their case. The Halajah concerning this case, according to the midrashim, had escaped Moshe's mind so that he had to ask Yahweh how to proceed in order to rule this case appropriately when there were no heirs.

27:7-8 “The daughters of Tzelofjad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Yisrael, saying, ‘If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter’.” –

Yahweh answered that when a man is without sons the daughters can inherit the lands. The Judaic identity is transferred by the mother's side but the tribal bloodline and the inheritance of the land is transferred by the father's side.

27:15-23 “And Moshe spake unto YAHWEH, saying, ‘Let YAHWEH, the Elohim of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of YAHWEH be not as sheep which have no shepherd’. And YAHWEH said unto Moshe, ‘Take thee Yehoshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Elazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Yisrael may be obedient. And he shall stand before Elazar the priest, who shall ask counsel for him after the judgment of Urim before YAHWEH: at his word shall they go out, and at his word they shall come in, both he, and all the children of Yisrael with him, even all the congregation’. And Moshe did as YAHWEH commanded him: and he took Yehoshua, and set him before Elazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as YAHWEH commanded by the hand of Moshe.” –Verse 17 details the characteristics of the leader Moshe desires (to take his place after his death). He is beseeching Yahweh for such a man to be over the congregation. These characteristics of a leader expressed by Moshe are the same characteristics the leaders of the people of Yahweh must have today.



1. **A leader who can lead them in battle when they go to war.** The leader must take the offensive. He cannot lead the people from afar. The people need to see that the leader is with them. A true leader is not in the rearguard dodging peril but in the frontline of battle setting the example.
2. **A leader who makes sure they return from battle.** His strategy must be to protect the people while leading them to victory.
3. **A leader who takes care of the congregation that it may not be as sheep which have no shepherd.** The leader must have the character of a pastor, that is Yahweh's character. **Tehilim/Psalms 23.**
4. And Yahweh said **"Take thee Yehoshua the son of Nun"**. The name Yehoshua ("yehôshûa" יהושע H3091) means **"Yahweh Saved"**. It comes from two Hebrew words: H3068 (יהוה) (the) self-Existent or Eternal; YAHWEH) and H3467 – **"yâsha"** (יָשַׁע) to be open, wide or free, that is, (by implication) to be safe; avenging, defend, deliver (-er), help, **preserve**, rescue, be safe, bring (having) **salvation**, **save** (-iour), get victory. Yehoshua is a type of Mashiaj. Mashiaj shall be the perfect shepherd (pastor) and leader who Moshe wanted.

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good

shepherd, and know my sheep, and am known of mine (**Yohanan/John 10:11-14**). We must express Yahweh's character in the same way that Yehoshua did. And we must follow Yeshua in all things.

"Let this mind be in you, which was also in Yeshua HaMashiaj: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore Yahweh also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiaj is Adon, to the glory of Elohim the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is Yahweh which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings that ye may be blameless and harmless, the sons of Yahweh, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Mashiaj, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust in the Adon Yeshua to send Timoteos shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally



care for your state. For all seek their own, not the things which are Yeshua HaMashiaj's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Besorah (gospel). Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Adon that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but Yahweh had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Adon with all gladness; and hold such in reputation: Because for the work of Mashiaj he was nigh unto death, not regarding his life, to supply your lack of service toward me (**Filpyim/Philippians 5-30**)."

27:18 And YAHWEH said unto Moshe, 'Take thee Yehoshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him'." –Yehoshua had served Moshe faithfully (**Shemot/Exodus 24:13; 32:17; 33:11; Bemidbar/Numbers 11:28**); he was an outstanding military leader in the war with Amalec (**Shemot/Exodus 17:8-23**); and he was an example of courage and emunah (**Bemidbar/Numbers 14:6-9, 38; 26:65**). Yahweh described Yehoshua as a man with **The Spirit**. This characteristic established him as a man of valor with the ability to be the leader.

In the Tanaj, every special ability was considered as an evidence of the presence of the Ruaj HaKodesh (Spirit of Holiness) therefore, we may take for granted that Yehoshua had this special divine endowment (**Devarim/Deuteronomy 34:9; Bereshit/Genesis 41:38; Shemot/Exodus 31:1-7; 35:30-36:1**).

The Ruaj HaKodesh in Yehoshua made him a great military general and a leader. However, his leadership is different from Moshe's. Moshe spoke with Yahweh mouth to mouth (**panim hapanim; Bemidbar/Numbers 12:6-8**); Yehoshua had to consult with Elazar the Kohen Gadol to know the will of Yahweh as to when to go to war and when to return (**v. 21**). The doctrine of self-determination and independence more often than not deprives us from the pleasure of consulting Yahweh by asking our pastors for counsel. We must never indulge in this kind of attitude; self-willedness, that is, being owners of our own decisions may be leading us down a path away from Yahweh's will for our lives. "There is a way which seemeth right unto a man, but the end thereof are the ways of death (**Mishle/Proverbs 14:12; 16:25**)."

Fifth Aliyah 28:1-15

28:2 "Command the children of Yisrael, and say unto them, 'My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me, shall ye observe to offer unto me in their due season'." –Yahweh considered necessary to repeat the laws of sacrifices. This was a new generation that wanted to be close to Yahweh in order to guarantee their victory over their enemies. The



daily sacrifice is called continual burnt offerings (**“a sweet savor onto Me”**).⁶ Much in the same way, when we are exhorted to **pray without ceasing (Tesalonikim Alef/1 Thessalonians 5:17)** it means that we must pray every morning and every sundown. It is a duty of the saved to offer Yahweh solemn prayers and praises.

Nothing new is prescribed here. But the wine for the drink offering had to be of superior quality that **we serve Yahweh with the best that we have**. This was a shadow picture of Yeshua Mashiaj's Blood that was shed as a drink offering for the burnt offering and service of our faith. This is a sacrificial model that Rav Shaul may have followed by leading a life of service as he put it in epistle to the Philippians: “Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all (**Filpyim/Philippians 2:17**).” We must rejoice in Yahweh every day no matter what the circumstances may be, ministering diligently those who love His name.

28:3 “And thou shalt say unto them, ‘This is the offering made by fire which ye shall offer unto YAHWEH; two lambs of the first year without spot day by day, for a continual burnt offering’.” –The *korban tamid* (continual burnt offering), that is, the two lamb sacrificed every day, were paid by the yearly tribute the Temple of half a shekel given by the people. The burnt offering of the morning accounted for the sins of the night before; the

evening sacrifice accounted for the sins made during the day.

As to us, the house of Efrayim, we are complete in Yeshua and his sacrifice as a people that has been grafted in Yisrael provided that we make complete teshuvah by confessing our sins to receive salvation. “But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Adon Yeshua, and shalt believe in thine heart that Yahweh hath raised him from the dead, thou shalt be saved (**Romanyim/Romans 10:8-9**).”

28:4-8 “The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto YAHWEH. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto YAHWEH for a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savor unto YAHWEH.” –These verses are a description of the *“korban hatamid”*. These burnt offerings were offered one in the morning and the other at sundown. We must stress that these

⁶ The phrase “due season”. According to Rashi: “Every day is the “due season” to offer the continual burnt offerings (*temidim*).” In v. 28:3, it is stated explicitly that the continual burnt offering must be presented two times a day continuously, that is, every day. The phrase due season or designated times does not imply that it has to be offered every

day. It means that every day is the due season (designated time), therefore, there should be nothing impeding that it should be offered; even if the kohanim are in state of *tumah*. Commentaries by Rashi on Bemidbar 28:2. Explanatory notes by Aryeh Coffman. Note 245. (Note of translator).

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sacrifices were not for atonement but they were presented as thanksgiving for all that the people of Yahweh receives during the day.

Also, we must add that the sacrificial system was ordained by the Torah after the incident of the Golden Calf. The sacrifice rituals were meant to take the bad thoughts away from the congregation of Yisrael while they wandered in the wilderness. Nowadays, our daily prayers serve the same purpose. It would be perfect if do not make any sins so that we do not have to resort to sacrifices or prayers to atone for them. The psalmist said: “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice (Tehilim/Psalms 141:2).”

The thanksgiving sacrifices are seen as the most important for Yahweh. The Talmud jajamim said that the every one of the verses about the “*korban hatamid*” (continual burnt offerings) are “*pasuk hacolet ioter batorah*” – the most comprehensive verses of the Torah. Because the spontaneous and voluntary actions are most appreciated in the life of a servant of Yahweh. Today, when we come to the altar it is in our lips that offer the daily sacrifice onto Yahweh. “Take with you words, and turn to Yahweh, say unto him, ‘Take away all iniquity, and receive us graciously so will we render the calves of our lips (Oshea/Hosea 14:2).”

28:9-10 “And on the Shabbat day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: ‘This is the burnt offering of every Shabbat, beside the continual burnt offering, and his drink offering’.” –Every Shabbat day, besides the lambs offered as the daily burnt offerings, another two lambs were to be offered along

with the meat offering and drink offering. It is important to realize that on Shabbat we must double our devotions because it is a requirement of the Torah. The Shabbat is meant to be entirely devoted to the work of Yahweh “*Avodah HaShem*” seeking to our spiritual growth. The offerings presented in Rosh Jodesh (v. 11) represented the gratitude of the people for the renovation of the earthly blessings. When we rejoice in the gifts of the divine providence, we must consider Yeshua’s sacrifice the source and fountain of our joy for He is a special gift of Grace. The service of the New Moon (Rosh Jodesh) is a type of the solemnity of the Good News (Besorah) we are all called to announce.

Reference in the Tanaj and the Brit Hadashah about the New Moon (Rosh Jodesh) may be found in **Bemidbar/Numbers 10:10; Shmuel Alef/1 Samuel 20:5, 18; Tehilim/Psalms 81:3-5, 104:19; Yeshayahu/Isaiah 66:23; Yejezqel/Ezekiel 45:17; Kolosyim/Colossians 2:16-17**. Study these verses and celebrate this Feast with joy and to the sound of shofar.

A Seder of Rosh Jodesh will be attached at the end of this parashah so that this mitzvah may be observed.

Sixth Aliyah 28:16-29:11



28:26 “Also in the day of the firstfruits⁷, when ye bring a new meat offering unto YAHWEH, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work.” –The *Feast of Weeks* is the English translation for the *Feast of Shavuot* – literally Feast of Weeks in Hebrew. It is also known as “*Matan Torah*” or the Giving of the Torah (Shemot/Exodus 34:22; Vayikra/Leviticus 23:12-13). On this day we celebrate the Word of Yahweh given onto us to change our lives. The Feasts (*moedim*) are Yahweh’s and Yahweh shared these designated times with Yisrael that they may have an encounter full of happiness with Elohim. Yahweh also said that the feast were Yisrael’s. It is written “*in your set feasts*”. (Bemidbar/Numbers 29:39; Yohanan 5:1, 6:4, 7:2).
Seventh Aliyah 29:12-40 (Hebraic Version 30:1).

29:13 “And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto YAHWEH; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish.” –In the Feast of Sukkot (Feast of Tabernacles), seventy bullocks were sacrifice –one for every one of the seventy Gentile nation of that time (cf. Bereshit/Genesis 10). During the Messianic Kingdom, all the nations shall celebrate the Feast of Sukkot. “And it shall come to pass, that every one that is left of all the nations which came against Yerushalayim shall even go up

from year to year to worship the King, YAHWEH of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Yerushalayim to worship the King, YAHWEH of hosts, even upon them shall be no rain. And if the family of Mitzrayim go not up, and come not, that have no rain; there shall be the plague, wherewith YAHWEH will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Mitzrayim, and the punishment of all nations that come not up to keep the feast of tabernacles (Zejariah/Zechariah 14:16-19).”

If we made calculations to determine the amount of animals that were sacrificed (without taking into account the voluntary offerings and the personal sacrifices) during the time between the first and second Temples, we would get a grand total of more than one million animals. Even one million animals were not enough to atone for the sins of Yisrael. No one could conquer the *yetzer harah* –the predisposition to do evil. “And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins (Ivrim/Hebrews 10:11).” No one was made perfect by those sacrifices. “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect (Ivrim/Hebrews 10:1).” All of them are a prophetic shadow of the sacrifice of

⁷ The *Feast of Shavuot* is also known as the *Feast of the firstfruits of the harvest of wheat*. It is called like that referring to the two wave loaves שתי הלחם (shete halejem) that were the first meat offerings of that year’s wheat harvest. This was a firstfruits offering because it was possible to bring meat

offerings of flour of that year’s wheat harvest. (Vayikra/Leviticus 23:16-17). Commentaries by Rashi on Bemidbar 28:26. Explanatory notes by Aryeh Coffman. Note 287. (Note of translator).

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Mashiaj that takes away the sins of the world that grants us direct access to the Heavenly Throne (**Ivrim/Hebrews 10:14, 17; 19-22**). “For by one offering he hath perfected forever them that are sanctified... And their sins and iniquities will I remember no more. Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of Yahweh; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Baruj HaShem!

Mashiaj in this parashah

25:10-13: Pinjas was given unto him Yahweh's covenant of peace, a covenant of an everlasting priesthood. Yeshua received a priesthood after the order of Malki-Tsedek forever. (**Ivrim/Hebrews 5:10; 6:20; 7:17**).

25:13: The death of a Yisraelite made an atonement for the children of Yisrael. The death of Yeshua brought redemption to Yisrael and to whomever believes in Him. (**Hilel/Luke 1:6-8; Yohanan/John 3:16; Romanyim/Romans 3:24; Efesym/Ephesians 1:7; Ivrim/Hebrews 9:12**).

27:16: Yehoshua was made the leader of the people of Yisrael. Yahweh has put Yeshua over the children of Yisrael and all the world. (**Hilel/Luke 2:34; Maaseh Sheliajim/Acts 10:42; Korintyim Alef/1 Corinthians 3:11**).

27:17: Yeshua is the good shepherd that Moshe had asked Yahweh for Yisrael.

(**Matityahu/Matthew 26:31; Yohanan/John 10:11, 14, 16; Ivrim/Hebrews 9:12**).

27:18: Yehoshua had the Ruaj HaKodesh. Yeshua received the Ruaj of Yahweh for His ministry as Mashiaj.

27:20: Yeshua has the honor of the Father who gave Him His ministry. (**Ivrim/Hebrews 3:3**).

27:21: At Yeshua's word Yisrael go out, and at His word they shall come in. (**Matityahu/Matthew 19:27**).

27:23: Yeshua is the everlasting successor of Moshe. (**Hilel/Luke 24:27, 44; Yohanan/John 5:46**).

28:3-4: Yeshua is the continual burnt offering before Yahweh morning and evening. (**Efesym/Ephesians 5:2**).

28:9: Yeshua is represented by all the additional offerings (**musafim**) in all the Feast (Moedim) of Yahweh for Yisrael.

In this parashah two men stand out for their actions were landmarks in the history of Yisrael. Pinjas was chosen to be a kohen; Yehoshua was elected as leader of the nation. Both men excelled in fidelity and dedication to Yahweh.

We must be faithful to Yahweh for our fidelity has a reward both in the present world and the world to come.

“And Yeshua answered and said, ‘Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and

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sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life (**Markos/Mark 10:29-30**)."

"And when he looked on him, he was afraid, and said, what is it, Lord? And he said unto him, 'Thy prayers and thine alms are come up for a memorial before Yahweh (**Maaseh Sheliajim/Acts 10:4**)."

"And said, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of Yahweh' (**Maaseh Sheliajim/Acts 10:31**)."

In this parashah, we find the commandments four-hundredth to the four-hundred fifth:

- 400.** Precept of the laws concerning the inheritance of the land. **Bemidbar 27:8-9.**
- 401.** Precept to present the continual burnt offerings (*temidim*) day by day. **Bemidbar 28:2-3.**
- 402.** Precept to offer the *musaf* offering (additional offering) on Shabbat. **Bemidbar 28:9.**
- 403.** Precept to offer the *musaf* offering (additional offering) on Rosh Jodesh. **Bemidbar 28:11.**
- 404.** Precept to offer the *musaf* offering (additional offering) on Shavuot. **Bemidbar 28:26.**

Precept to offer the *musaf* offering (additional offering) on Yom Teruah. **Bemidbar 29:1**

End of the Parasha

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Katriel 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 09:00AM to 12:00PM through

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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.

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SEDER FOR ROSH JODESH

ABOUT ROSH JODESH

Before we even start celebrating the feast of Rosh Jodesh, we must be aware of why it is important to observe it.

The phrase Rosh Jodesh is translated as “beginning of the month” or “the head of the month”. The sign is the moon that is beginning a new lunar cycle. This is the true (and more accurate) way to measure the duration of a month. Rosh Jodesh and New Moon are synonymic terms.⁸

Tehilim/Psalms 104:19: “*He appointed the moon for seasons*: the sun knoweth his going down.” The moon cycle has a tremendous significance for the feast or designated times, that is, the Moedim. The moon cycle allows us to measure a period of time that repeats in a cycle therefore we can keep track of the Moedim.

Bemidbar/Numbers 10:10: “Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your Elohim: I am YAHWEH your Elohim.” The festivity of Rosh Jodesh is a commandment. It must be observed by presenting burnt offerings

to the sound of the shofar –as in the rest of the Moedim. According to the jajamim, the sound of the shofar protects us from HaSatan. The sound of the shofar in Rosh Jodesh is literally an alarm and a reminder from Yahweh. On a deeper level of analysis of **v. 9** we realize that Yahweh’s intentions have a special purpose: the sound of the Shofar reminds Yahweh that His people is calling upon Him. When we observe this precept of Rosh Jodesh in obedience sounding the shofar, we will be remembered by Yahweh and He will deliver us from the adversary.

The sound of the shofar is a way to remember and to call upon Yahweh in times of need for deliverance or to present the burnt offerings before Him. The beginning of the month is like going to war, the sound of the shofar announces that His people needs deliverance and protection. The sound of the shofar announces a new cycle when everyday problems and difficulties shall come our way and that we shall be exposed to the machinations of the adversary who seeks our fall; also it expresses the reassurance that we shall be strengthened to face any circumstances.

While **Vayikra/Leviticus 23** does not make any reference to Rosh Jodesh as a holy convocation, whenever this day is mentioned elsewhere in the Torah, it is recognized at the same level of importance as the rest of feasts. **Bemidbar/Numbers 29:1-6** deals with the precept of burnt offerings in the holy

⁸ Rosh Jodesh (רֹאשׁ הַחֹדֶשׁ) is made up of two words “rô’sh” רֹאשׁ H7218 which means beginning, captain, chief, first, forefront, head, principal, ruler; and “chôdesh” חֹדֶשׁ H2320 is the new moon; by implication a month: month, monthly, new moon. It comes from H2318 (“châdash” חָדַשׁ to be new; causatively to rebuild: renew, repair). The New Moon is the

point when the moon starts his crescent phase; this is the beginning of the month. In Hebrew רֹאשׁ הַחֹדֶשׁ, Rosh Jodesh, literally means the beginning of the renovation (of the moon.). Commentaries by Rashi on Bemidbar 28:14. Explanatory notes by Aryeh Coffman. Note 265. (Note of translator).



convocations. There is an identical precept for the celebration of the New Moon, Rosh Jodesh.

There is no explicit record in the Scriptures that Rosh Jodesh is a holy convocation, nevertheless, we can infer that it is in fact a Moed because of the burnt offerings that had to be presented. In **Melajim Bet/2 Kings 4:22-23** we find an implicit reference to Rosh Jodesh as a holy convocation. “And she called unto her husband, and said, ‘Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of YAHWEH, and come again’. And he said, ‘Wherefore wilt thou go to him today? it is neither **new moon**, nor **Shabbat**’. And she said, ‘It shall be well’.” The woman was rushing to see the prophet because her son had died. She did not tell her husband so he did not know why she was visiting the prophet. Because it was customary to do it only in the holy convocations of Rosh Jodesh and Shabbat which she had been doing.

Tehilim/Psalms 81 provides some directions as to how to observe this moed.

“**Sing aloud unto** Yahweh our strength: **make a joyful noise** unto the Elohim of Yaaqov. **Take a psalm**, and **bring hither the timbrel**, the **pleasant harp with the psaltery**. **Blow up the trumpet** in the New Moon, **in the time appointed**, on our **solemn feast day**. For this was a statute for Yisrael, and a law of the Elohim of Yaaqov (**Tehilim/Psalms 81:1-4**).”

At sod level, in **vv. 6-16** Yahweh is reprimanding his people for how they responded to His voice, not listening to it. Listening to the sound of the shofar in the Moedim is like listening to His voice. The sound of the shofar triggers a great spiritual movement, the malajim respond to the

command of Yahweh to deliver His people kadosh.

Yeshayahu the prophet attest to the significance of Rosh Jodesh by saying that in that specific designated time (and Shabbat) all flesh shall come to worship Yahweh because as long as the heavens and the earth remain so shall these holy convocations. (**Yeshayahu/Isaiah 66:22-23**).

Yejezqel 46:1 says that there was holy convocation on Shabbat and also in Rosh Jodesh where the gate of the inner court that looks toward the east that remained shut the six working days; but **on the Shabbat and in the day of the New Moon** (Rosh Jodesh) it should be opened.

In the New Pact (Brit Hadashah) the believers in Yeshua also observed Rosh Jodesh. “Let no man therefore judge you in meat, or in drink, or in respect of **an holyday**, or of the **New Moon**, or of the Shabbat days (**Kolosyim/Colossians 2:16**).”

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SEDER OF ROSH JODESH (BEGINNING OF MONTH, NEW MOON)

1. OPENING PRAYER

2. SHEMA YISRAEL (יִשְׂרָאֵל שְׁמַע)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ

יְהוָה אֶחָד

SHEMA YISRAEL YAHWEH ELOJEINU
YAHWEH EJAD

HEAR, O YISRAEL: YAHWEH OUR
ELOHIM YAHWEH IS ONE

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד

BARUJ SHEM KEVOD MALJUTÓ LE
OLAM VAED

BLESSED BE THE GLORY OF HIS
KINGDOM FOR EVER MORE

3. BLESSING OF MASHIAJ

BARUJ ATA YAHWEH ELOHEINU
MELEJ HAOLAM ASHER NATAN LANU
HADEREJ LEYESHUA VEMASHIAJ
YESHUA. AMEN.

BLESSED ARE THOU YAHWEH OUR
ELOHIM KING OF THE UNIVERSE
WHO HAS GIVEN US THE WAY OF
SALVATION IN YESHUA HAMASHIAJ.
AMEN.

4. LIGHTING OF LUMINARIES

BARUJ ATA YAHWEH ELOHEINU
MELEJ HAOLAM MEOREH HAESH.

BLESSED ARE THOU YAHWEH OUR
ELOHIM KING OF THE UNIVERSE
CREATOR OF THE LUMINARIES OF
FIRE.

5. BLESSING FOR THE NEW MONTH (KIDUSH)

BARUJ ATA YAHWEH ELOHEINU
MELEJ HAOLAM BORE PERI
HAGAFEN.

BLESSED ARE THOU YAHWEH OUR
ELOHIM KING OF THE UNIVERSE
CREATOR OF THE FRUIT OF THE
VINE. AMEN.

6. READING OF TEHILIM/PSALM 67

(A brother of good report and kohen of his
house may read the text)

¹Elohim be merciful unto us, and bless us; and
cause his face to shine upon us; Selah.

²That thy way may be known upon earth, thy
saving health among all nations.

³Let the people praise thee, O God; let all the
people praise thee.

⁴O let the nations be glad and sing for joy: for
thou shalt judge the people righteously, and
govern the nations upon earth. Selah.

⁵Let the people praise thee, O Elohim; let all the
people praise thee.

⁶Then shall the earth yield her increase; and
Elohim, even our own Elohim, shall bless us.

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⁷ Elohim shall bless us; and all the ends of the earth shall fear him.

memorial before your Elohim: I am YAHWEH your Elohim.

7. PRAYER ASKING FOR FORGIVENESS FOR ALL THE TRESPASSINGS OF THE PAST MONTH.

8. BLESSING FOR THE READING OF THE TORAH

BARUJ ATA YAHWEH, ELOHEINU MELEJ HAOLAM, ASHERBAJAR BANU MEKOL HAAMIM. VENATAN LANU ET TORATO. BARUJ ATA YAHWEH NOTEN HATORAH.

BLESSED ARE THOU YAHWEH OUR ELOHIM KING OF THE UNIVERSE WHO SEPARATED US FROM ALL THE PEOPLES AND GAVE US YOUR TORAH. BLESSED ARE THOU YAHWEH GIVER OF THE TORAH. AMEN.

9. READING OF THE SCRIPTURES

- a. **Yeshayahu/Isaiah 66:23:** “And it shall come to pass, that from one New Moon to another, and from one Shabbat to another, shall all flesh come to worship before me, saith YAHWEH.”
- b. **Bemidbar/Numbers 10:10:** “Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a

10. TIME TO PRESENT THE OFFERINGS

(The shofarim are blown over the offerings blessing them and presenting before YAHWEH our projects for the month for guidance).

11. WASHING OF HANDS (NETILAT YADAYIM)

(This is optional for it is not a commandment)

Tehilim/Psalms 26:6: “I will wash mine hands in innocence: so will I compass thine altar, O YAHWEH.”

BARUJ ATA YAHWEH, ELOHEINU MELEJ HA-OLAM, ASHER KIDESHANU BIDEBAREJA VENATAN LANU AL NETILAT YADAYIM. AMÉN.

BLESSED ARE THOU YAHWEH OUR ELOHIM KING OF THE UNIVERSE THAT SANCTIFIED US WITH YOUR WORD AND COMMAND US TO WASH OUR HANDS. AMEN.

12. BLESSING OF BREAD (BERAJA HAMOTZI)

BARUJ ATA YAHWEH, ELOHEINU MELEJ HA-OLAM HAMOTZI LEJEM MIN HAARETZ. AMEN.

BLESSED ARE THOU YAHWEH OUR ELOHIM KING OF THE UNIVERSE THAT BRING FORTH BREAD FROM THE LAND. AMEN.



LET THIS NEW MONTH BE PLENTIFUL IN FOOD IN OUR HOMES AS THE BREAD OF LIVE ABOUNDS IN YESHUA THE LIVING TORAH.

(After the reading of the blessings of Yaaqov and Moshe, two leaders of the kehilah are selected to hold a loaf of bread each while praying for the two houses of Yisrael).

13. BLESSING FOR THE TRIBE OF EFRAYIM (TEN LOST TRIBES)

(Reading of the blessing of **Bereshit/Genesis 48:15-16** and **Devarim/Deuteronomy 33:13-17**. After the blessings the shofarim are blown.)

Bereshit/Genesis 48:15-16: “And he blessed Joseph, and said, God, before whom my fathers Avraham and Yitzhak did walk, the Elohim which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Avraham and Yitzhak; and let them grow into a multitude in the midst of the earth.”

Devarim/Deuteronomy 33:13-17: “And of Yosef he said, Blessed of YAHWEH be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Yosef, and upon the top of

the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Menasheh.”

(The shofarim are blown).

One of the selected leaders heaves the loaf of bread and prays for Efrayim.

14. BLESSING FOR THE HOUSE OF YEHUDAH

(Reading of the blessing of **Bereshit/Genesis 48:8-12** and **Devarim/Deuteronomy 33:7**. After the blessings the shofarim are blown.)

Bereshit/Genesis 48:8-12: “And Yisrael beheld Yosef’s sons, and said, ‘Who are these?’ And Yosef said unto his father, ‘They are my sons, whom Elohim hath given me in this place’. And he said, ‘Bring them, I pray thee, unto me, and I will bless them’. Now the eyes of Yisrael were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Yisrael said unto Yosef, ‘I had not thought to see thy face: and, lo, Elohim hath shewed me also thy seed. And Yosef brought them out from between his knees, and he bowed himself with his face to the earth.’”

Devarim/Deuteronomy 33:7: “And this is the blessing of Judah: and he said, Hear, YAHWEH, the voice of Yehudah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.”

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One of the selected leaders heaves the loaf of bread and prays for Yehudah.

15. BLESSING FOR ALL YISRAEL

(Reading of the blessing of **Devarim/Deuteronomy 33:26-29**. After the blessings the shofarim are blown.) The pastor or leader presiding the seder makes the prayer for Yisrael.

16. BLESSING AND PRAYER FOR EMC SHALOM INTERNACIONAL MINISTRY

(The pastor or leader presiding the seder makes this prayer).

17. READING OF TEHILIM/PSALMS 81:1-5

(Dancing and rejoicing)

Tehilim/Psalms 81:1-5: “Sing aloud unto Elohim our strength: make a joyful noise unto the Elohim of Yaaqov. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the shofarim (trumpet) in the New Moon, in the time appointed, on our solemn feast day. For this was a statute for Yisrael, and a law of the Elohim of Yaaqov. This he ordained in Yosef for a testimony, when he went out through the land of Mitzrayim: where I heard a language that I understood not.”

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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 09:00AM to 12:00PM through



Topic: Weekly Parasha Study

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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.

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SHALOM LEKULAM.

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