

***Study of Vayiqra 1***  
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***Vayiqra 1:1-14***

Before we begin our study of the Book of Vayiqra I would like to, first, show you the correct Hebrew name for the book that the church fathers call, Leviticus, **IS** Vayiqra. It is important that we understand this fact, because the name Leviticus, which the church fathers' chose to name this book, emphasizes the words Levitical Law, and all the negative connotations that that conjures up in peoples' minds, as if this Law was only for the Levites, and **NOT** for them. However, its correct name, is Vayiqra, and this word means, and He (our heavenly Father) has called us, which brings up the question, of, what has our heavenly Father called us for or what does He want us to do? This particular Book, and its placement in the Torah, emphasizes the true character and nature of our heavenly Father, and that nature my friends, is that of a caring, compassionate, loving, gracious and merciful heart of a Father, and the great love He has for us. Therefore, He has personally called each and everyone one of His created human beings, to be Holy as He is Holy, so that we may be able to draw near to Him and spend eternity at His side.

This book called Vayiqra is in the middle of the five books of the Torah, Genesis, Exodus, Vayiqra (*And He Called*), Numbers and Deuteronomy. When something is placed in the middle of, or in the centre of something, it is said to be in the heart of it. This is exactly what the book of Vayiqra represents; it represents the heart of the Torah, therefore the book of Vayiqra, **IS** the Heart of our heavenly Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, which was made flesh, and manifested as our Messiah, our Saviour. It is the Father's teaching and instructions on how we are to be Holy as He is Holy, His instructions on how we are to live in order that we **MAY** be permitted to draw near to Him.

As I read and learn more about Scripture, I have come to realize that the numbers that are used in the Scriptures, are very significant. For example, the number **seven** in Scripture represents completeness and rest, and its deeper meaning is, that it represents spiritual perfection. It also represents a goal that is to be achieved; like the six days of the week, that lead to the goal of our heavenly Father's promised Rest, His Shabbat. In *Genesis* we are told that in the week of Creation, Yahweh laboured for Six days, and then rested on the Seventh Day, the day that He then Hallowed, and, Set Apart for His Created beings, to **REST ON** as He did, His Shabbat; and Scripture makes it very clear, that the Shabbat **IS** a sign between our heavenly Father and His people, Yisrael, that we are in Covenant with Him.

The number fifty on the other hand, represents the restoration of all things, and this number also represents Yahweh's calendar, for on the fiftieth year, all things are to be restored back to their original owners according to Scripture.

The reason I have given you the definition of these **two** numbers, is because, in the Torah, the first five books of Scripture we have a sign from Yahweh that tells us that the book of Vayiqra points to Yahweh, it points to His character, His Heart, His compassionate, forgiving, merciful heart, and it points to the fact that our heavenly Father wants each and everyone of us to draw near to Him, because He is our loving Father.

Starting in the book of Genesis, if we count forty nine letters after we locate the first letter Tav, ת, we find that the fiftieth letter **IS** the letter Vav, ו, and if we count forty nine letters after this letter Vav, ו, we find that the fiftieth letter is the letter Resh, ר, and if we count forty nine letters after this letter Resh, ר, we find that the fiftieth letter is the letter Heh, ה, so the letters Tav, Vav, Resh and Heh, when they are put together, spell the word Torah, תורה

In the Book of Shemot (Exodus), we find the very same equidistant letter sequencing, that is found in the book of Genesis and it begins at the word Shemot, שְׁמוֹת, which is, the second word of *verse 1* in the Book of Shemot (Exodus).

In the book of BaMidbar (Numbers) we have something that is a little different, we find that the word Torah, תורה, is spelled backwards, הַרְרוּת, and, it too, is also in intervals of fifty letters, starting with the first letter Heh, ה, found in the word Mosheh, מֹשֶׁה, which is the fourth word, of *verse 1*, in the Book of BaMidbar (Numbers).

In the book of Devarim (Deuteronomy) it is different again in that the Word Torah is indeed spelled backwards, but it is at intervals of forty nine letters and the first letter Heh, ה, is found in *verse 5* in the word Hatorah, הַתּוֹרָה, which means, *the Torah*.

The book of Vayiqra (Leviticus) is different, in that it does not spell the word **Torah** nor is at forty nine or fifty letter intervals. In Vayiqra, we see that it is in increments of seven and the eighth letter spells the Word YHVH, which is the tetragramaton for Yahweh, and the count begins at the letter Yod, י, in the first word of *verse 1*, which is, Vayikra, וַיִּקְרָא.

Since Hebrew is written from right to left, let us see what these equidistant letters show us.



As you can see for yourself, the four books that surround the book of Vayiqra, point to the book of Vayiqra, the **HEART** of the Torah, and since they are Words that came directly out of the mouth of Yahweh, it therefore indicates to us, that the Book of Vayiqra, which is in the heart of the Torah **IS** a shadow picture of what is on the Heart of Yahweh. Now, we have to understand, that Yahweh has commanded us to be Holy as He is Holy, and to help us accomplish that Commandment, He has given us a gift, that came directly from His heart, and that gift my friends, **IS** the sacrificial system explained and delineated in the book of Vayiqra. He did this, because of His gracious forgiving loving Heart, and in this book of Vayiqra, **NOT** only has He called us to be Holy as He is Holy, **BUT** He has **SHOWN US HOW we CAN** be Holy as He is Holy. Yahweh has called us to be Holy as He is Holy so that we can have the privilege and the opportunity of drawing near to Him, and dwell at His side forever, and all we need to do to achieve that exalted position, **IS** follow and obey the Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, all of it, including the directives found in the book of Vayiqra, which shows us **HOW** to be Holy as Yahweh is Holy. It

is **NOT** complicated my friends, when we willingly and lovingly choose to obey the instructions found in the book of Vayiqra, we indeed become **HOLY**, and because of it, we are then given the privilege of drawing nearer to Yahweh, because the instructions found in Vayiqra, **ARE** specifically designed by Yahweh Himself, to make us Holy, when they are followed with loving, surrendered contrite obedient hearts, which then permits those surrendered hearts, to **DRAW** near to Him. All I can say **IS**, what a great Elohim we serve.

The book of Vayiqra, as you can see, **SHOWS US what is in our heavenly Father's HEART**. The Book of VaYiqra, points to the essence of who our heavenly Father truly **IS**, for it points to His Holiness, His Purity, His Compassion, His Mercy, and His Forgiving nature, **AND**, it is also the book by which Yahweh teaches us to be Holy as He is Holy. Furthermore, it is the book in which our heavenly Father, introduces His perpetual sacrificial system to us, which He, in His infinite Wisdom, Grace and Mercy, has implemented for us, so that we can have a way, to be forgiven of our Sins, our transgressions of the Words of His Torah of Life, and **NOT** die in our Sins, our transgressions, and be lost forever, **BUT**, be restored into a right relationship with Yahweh and draw nearer and nearer to Him.

As you know, I believe and teach that the **Sacrificial System** that Yahweh implemented at Mount Sinai and **emphatically stated** that it was **FOREVER, IS INDEED FOREVER**, which means, that **it is still in full effect today**, since our infinite omniscient Elohim has made it **VERY CLEAR** in Scripture, that He instituted it, as a **Perpetual Commandment**.

Before any of us were exposed to this eternal **TRUTH** in Scripture, many of us who are here today, and many of the people who will read this teaching, believed differently, many of us believe that the animal sacrifices and or the sacrificial system that YHVH implemented at Mount Sinai and emphatically stated was **FOREVER**, is **NOT** really **FOREVER**, and that the animal sacrifices, together with the complete sacrificial system, has somehow been **DONE AWAY WITH**, because of Messiah's sinless sacrifice, **AND** the majority of the people, who profess to believe and obey the Elohim of Abraham, Yitzchaq and Ya'aqov, believe that **IF** we were to continue to offer animal sacrifices, we would be making Messiah's selfless sacrifice, on the Cross, null and void, or of none effect, and furthermore, by doing so, many believe that we would be trying to earn our own salvation.

Let me try and explain why I believe Yahweh has **NOT**, in any way whatsoever, changed His sacrificial system, because heaven and earth have not away yet, which means, that not even one jot or tittle has passed from the Torah of Yahweh (*Matthew 5:18*). In the sacrificial system, that Yahweh unilaterally implemented, the animals that were offered, had **NOT** committed any Sin of any kind, they were innocent of Sin, animals **do NOT and CANNOT commit sin**, only **MANKIND** can Sin. Furthermore, the animal had no choice as to whether or not he would be put on the altar. The choice therefore was not the animal's, but man's choice. When the animal was sacrificed, as a Sin or a Trespass offering, or any other type of offering for Sin, the Scripture quite clearly states that the man's or the people's Sin, their transgression of the Torah, **WAS FORGIVEN**.

Let me put it this way; let's say you have a beautiful lawn in your back yard, and these pesky dandelions pop up and mess up your beautiful back yard. Since you love having your lawn look beautiful, you decide to take your lawn mower and mow all the dandelions down, and after the mowing job is done, you feel pretty good about it, because your lawn is beautiful again. However,

just a few days later, the dandelions are back up again, and since you want your lawn to appear beautiful again so that you can impress your neighbours, you take your lawn mower out again and cut them down. That my friends **IS** the sacrificial system in a nut shell. The dandelions represent your Sins, your transgressions of the Words of the Torah if our heavenly Father, **AND**, they also represent, the animal, that is to be sacrificed for that Sin. The lawnmower, **IS** a picture of the **Sacrificial System**. As you can see, the Sacrificial System (the lawnmower) got rid of the **Sin** by sacrificing an animal (dandelions) **but it did not get to the root of the problem**, which is hidden under the surface and **NOT** visible, which is a metaphor for the way that Sin is hidden in a person's heart, and **NOT** visible. However, when Messiah became the sacrifice and died for our Sin, He is to be compared to **WEED KILLER** (Sin eradication) because, He got to the root of the problem, He got to the person's heart and **removed the root that was causing the Sin**. The reason that Messiah was able to get to the root of the problem, the reason He got to the person's heart, **IS** because, Messiah **HAD a CHOICE to go or NOT to go to the Cross, and Die on our behalf, AND** because of His great love for us, He **WILLINGLY CHOSE TO DO SO**. That display of love, Messiah's **WILLING sacrificial ACT** of going to the cross, and dying on our behalf, willingly taking the punishment for **OUR Sin, OUR Transgressions, has the ability to affect men's hearts and thereby get to the root of the problem, thereby changing the heart of man, so that it aligns itself with the Heart of Yahweh.**

We are told in *Romans 3:25* *Whom Elohim has set forth to be a propitiation through belief (faith) in His blood, to declare His righteousness for the remission of Sins THAT ARE PAST, through the forbearance of Elohim;*

What we have to understand **IS**, Messiah **IS NEVER** going back to the cross again, He did it once, and that's it, and we have to understand that He did so, to forgive our **PAST Sins. Therefore, we are the ones that have to NOW, deal with our present and future Sins**, and we have to do that in the manner that our heavenly Father Commanded us to, and that is by the **Sacrificial System**, which YHVH has implemented for us, you and I, **AS a Perpetual Commandment.**

When Messiah died, in our stead, on the cross, He didn't suffer that horrible death, to give us a perpetual **GET out of jail free card**, He did it to give us a **STAY OUT OF JAIL CARD**. He showed us by His exemplary Torah obedient Life, which He lived, **AS A MAN**, when He was here on earth with us, that **WE TOO, as men and women**, have the Elohim given ability, to **NO LONGER SIN**. We have the Elohim given opportunity to willingly and lovingly choose to live by Yahweh's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, as Messiah did and taught us to do, thereby causing all who do so, to **NEVER** need a **GET out of jail free card, BECAUSE**, we chose to willingly and lovingly believe, follow and obey the Torah, Yahweh's inerrant and everlasting Word, His Directives for everlasting Life, which ensures, that we remain **SINLESS**, since Sin, according to Scripture, **IS** transgressions of the Words of our heavenly Father's Torah of Life; **AND** that loving surrendered obedience to all the Words of the Torah of our heavenly Father, **KEEPS US**, out of satan's grasp, his bondage, his jail, because according to Scripture, when we willingly submit to Yahweh in loving surrendered obedience to the **ALL** the Words of His Torah of Life, we are actually resisting the devil and Scripture makes it very clear that he **HAS TO FLEE FROM US.**

Unfortunately for us, we do not always take good care of our **Back Yard** as we ought to, and those pesky dandelions (Sin) **keep coming back, again and again**, and since we can no longer **USE** the **WEED KILLER** (Messiah) because, according to the manufacturer's instructions, the Weed Killer

can only be used **ONCE IN A PERSON'S LIFETIME**, and therefore that means, that if the dandelions come up again, we have to use the lawnmower (the sacrificial system) to get rid of them.

Now I am going to quickly shift to the Book of Hebrews, and tell you that if you want to understand what is said in the Book of Hebrews, then you **MUST** be knowledgeable and understand what the Book of Vayiqra (Leviticus) teaches us, or else, you will not be able to get to the deeper meanings found in the book of Hebrews. It is believed, but **NOT** confirmed that Paul wrote the book of Hebrews; however, although we are **NOT** sure who the author was, we are indeed **sure** that it was written **LONG** after Messiah's crucifixion, death, burial, resurrection and ascension into heaven.

Now let's take a moment, and look at the book of Hebrews and see what it can tell us. *Hebrews 5:1* we read *For every High Priest taken from **among men** is ordained **for men** in things pertaining to Elohim, **that he may** (present tense) offer both gifts and **sacrifices for Sins**: 2 The High Priest **CAN** therefore have compassion on the ignorant, and on them that are out of the Way; **BECAUSE that he himself also is compassed with infirmity**.*

As I mentioned above this book of Hebrews, was written a long time after Messiah's death, and even though it was written long after Messiah's death, we see that the writer of the book of Hebrews, is talking in the **PRESENT TENSE**, when he says, *that he (High Priest) may offer both gifts and sacrifices **FOR SINS***.

Well, IF the sacrificial system **HAD** indeed been done away with, as many suppose, believe and teach, then **WHY IS** the writer of the book of Hebrews telling us **IN THE PRESENT TENSE** that the sacrifices for Sin, for transgressing the Words of YHVH's Torah of Life, **were still being offered on the altar of YAHWEH BY BELIEVERS**, long after Messiah's death, burial, resurrection and ascension into heaven?

Let's look at *Hebrews 10:26-29* *For if we **SIN wilfully** after that we have received the knowledge of the **Truth** (Torah), (present tense) there remains no more sacrifice for Sins (this tells us that Messiah is **NOT** going back to the cross again, He did it once, and that's it), 27 *But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despises or disregards Mosheh's Torah (Law) **DIES without mercy under two or three witnesses** (again this is said in present tense): 29 *Of how much sorer punishment, do you suppose, shall he be thought worthy, **WHO HAS** trodden under foot the Son of Elohim (the Words of the Living Torah, made flesh), **AND HAS** counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace?***

As you can see for yourself, this **is also talking in the present tense** and it tells us, that **IF** someone willingly despises or disregards the Torah that Yahweh gave to Mosheh at Mount Sinai, **IF** someone despises or disregards the Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, **then that person, IS to be put to death**. Then the writer compares the written Torah of the Father, given to Mosheh at Mount Sinai, to the Living Torah made flesh, Yeshua the Messiah, and says: **IF** a person deserved to **DIE** for wilfully going against the Words of the **written Torah**, that Yahweh gave to Yisrael at Mount Sinai, **THEN HOW MUCH MORE does a transgressor of the Torah deserve TO DIE AND BE LOST FOREVER** for going against the Words of Living Torah, Messiah in the flesh, who came to earth to teach us, that we are to believe, follow

and obey all the Words of our heavenly Father's Torah of Life, as He did, by the exemplary Torah obedient life that he lived.

My friends, the Sacrificial system is a **GIFT from our compassionate, graceful, merciful, loving heavenly Father**, who has implemented it, **as a PERPETUAL ORDINANCE**, because of His great love for His created beings, **US**. Amein

Let's begin our study of the Book of Vayiqra:

*1 And YHVH called unto Mosheh, and spoke unto him out of the Tabernacle of the congregation, saying,*

וַיִּקְרָא אֱלֹהִים מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר  
וַיִּקְרָא אֱלֹהִים מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר

Vayiqra El Mosheh VayeDaber YHVH Elayv MeOhel Moed Lemor, where the **word**, Vayiqra, וַיִּקְרָא, means, **and he called, and he cried out**, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the **words** of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, El, אֱלֹהִים, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name Mosheh, means, **to be drawn out of**, the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated**, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Elayv, אֵלָיו, means, **to or unto him**, MeOhel, מֵאֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

In *Exodus 40:33-35* it says: *And Mosheh reared up the court round about the Tabernacle and the altar, and set up the hanging of the court gate. So Mosheh finished the work. 34 Then a cloud covered the Tent of the congregation, and the glory of YHVH filled the Tabernacle. 35 And Mosheh was NOT able to enter into the Tent of the Congregation, BECAUSE the cloud (or the presence of YHVH) abode thereon, and the Kavod, כבוד, Glory, Honour, and Splendour of YHVH filled the Mishkan, the Tabernacle.*

Here in *Vayiqra 1* we are told that since Mosheh could **NOT** enter the Tent of the Congregation, because it was filled with the Glory, Honour, and Splendour of Yahweh, that *Yahweh* Himself called unto Mosheh, and spoke unto him out of the Tabernacle of the congregation. This indicates to me, that even though Mosheh, who, according to Scripture, is the humblest man that ever lived, was **NOT** able to enter the Tabernacle, that Yahweh wanted Him to know, that He wanted His relationship with Mosheh and the people of Yisrael to continue. And therefore, in *verse 2*, Yahweh speaks to Mosheh and instructs him, on what He is to do.

*2 Speak unto the children of Yisrael, and say unto them, If any man of you bring an offering unto YHVH, you shall bring your offering of the cattle, even of the herd, and of the flock.*

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָן לַיהוָה מִן־הַבְּהֵמָה ( מִן־הַבָּקָר וּמִן־הַצֹּאן וּמִן־הַבְּנָיִם אֶת־קָרְבַּנְכֶם

דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן וּמִן־הַבְּנָיִם אֶת־קָרְבַּנְכֶם

Daber El Beney Yisrael VeAmarta Alehem Adam Kiy YaQriv Mikem Qarban LaYHVH Min HaBehemah Min HaBaqar UMin HaTzon TaQriyvu Et Qarbankem, where the **word**, Daber, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated**, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Beney, means, **the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeAmarta, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying,

utterance, the **word**, Alehem, means, *to or unto them*, Adam, אָדָם, means, man, mankind, to be red, was red, to be of the colour of blood, was reddened, became red, blushed, it is also the name of the first man, because he was formed from Adamah, אֲדָמָה, which means, ground, soil, earth, it means to be red, because it is related to the **word** Dam, דָּם, which means blood, and with different vowel points, we have the **word** Odem, which is the name of a red jewel, carnelian or ruby, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, *if*, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YaQriv, is from the **word** Qarab, קָרַב, means, *to come near, approach, he came near, approached, was offered as a sacrifice, he was brought near, he came near, approached*, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the **word**, Mikem, means, *of or from you (plural)*, the **word**, Qarban, קָרְבַּן, means, *offering, sacrifice, oblation, victim, something brought near*, the **word**, LaYHVH, means, to YHVH, and it is the Name, Yahweh, Yahuwah, or Yehovah, the **word**, Min, מִן, HaBehemah, בְּהֵמָה, means, *animal, beast, cattle, livestock*, the **word**, Min is repeated, and it means, *from*, the **word**, HaBaqaq, בָּקָר, means, the cattle, the herd, the oxen, the plowing animal, it means, cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, morning, the breaking through of daylight, the **word**, Umin, is the **word** Min, repeated, and in this form, it means, *or from*, the **word**, HaTzon, צֹאן or צֹאֲוֹן means, *a flock of small cattle, sheep, goats*, the **word**, TaQriyvu, is the **word** Qarab repeated, קָרַב, and it means, *to come near, approach*, and here, it is translated as, *you shall bring near*, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew Alphabet that form the **words** that created all things, the **word**, Qarbankem, is the **word**, Qorban, קָרְבַּן, repeated, and it means, *offering, sacrifice, oblation, victim, something brought near*, and in the form that it is used here, it means, *your offering*)

Yahweh instructed Mosheh to speak unto the children of Yisrael, and say unto them, If any man of you shall bring an offering unto Yahweh. Here, through Mosheh, who represents the Words of Yahweh's Torah of Life, Yahweh instructs the people of Yisrael, what kind of animals that will be acceptable to Him, for a sacrifice, that any of them willingly bring to Him. Therefore He says,



*denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Petach, פֶּתַח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, **door, doorway, opening, entrance**, starting point, possessing the faculty of sight, not blind, the **word**, Ohel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word**, YaQriyv, is the **word** Qarab, קָרַב repeated, and it means, **to come near, approach, he came near, approached, was offered as a sacrifice, bring near, he was brought near, he came near, approached**, the **word**, Oto, means, *it*, the **word**, LiRtzono, is from the **word**, Ratzon, רָצוֹן or רָצוֹן, which means, goodwill, favour, acceptance, will, desire, wish, voluntary, it is from the **word** Ratzah, רָצָה, which means, **to be pleased with, to be favourable to, he had pleasure in**, was well pleased with, thw **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name **Yahweh**, Yahuwah, Yehovah)

Here Yahweh says: If his offering is an עֹלָה קָרְבָּנוֹ, Olah, a burnt offering, Qarbano, an offering, a sacrifice, or an oblation of the herd, YaQriyvenu, let him offer a sacrifice, זָכָר תָּמִיִּם Zakar, a male, Tamiym, without blemish: יִקְרִיב אֹתוֹ לְרָצוֹנוֹ לְפָנַי יְהוָה, YaQriyv, he shall offer, Oto, it, LiRtzono, of his own voluntary will, Liphney, before, Yahweh.

This tells us that the only sacrifices that are acceptable on the altar of Yahweh are the sacrifices that are offered **voluntarily**. If someone brings an offering for a Sin that they have committed, **BUT** does it reluctantly, then it is **NOT** acceptable to Yahweh, for that indicates, to Yahweh that this person has not repented from his Sin, and he is only sorry that he got caught and that he is being punished. True repentance, means, that the person is genuinely sorry for transgressing the Words of the Father's Torah of Life, and that his or her heart, is set on never doing that again. It does not mean that it **WON'T** happen again, it just means that the person is committing to Yahweh to try as best as they can, to never do that transgression again.

4 And he shall put his hand upon the head of the burnt offering: and it shall be accepted for him to make atonement for him.

וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו

Yad Al Rosh HaOlah VeniRtzah Lo LeKaper Alayv

VeSamak Yado Al Rosh HaOlah VeniRtzah Lo LeKaper Alayv, where the **word**, VeSamak, סָמַךְ, means, to support, sustain, uphold, fulcrum, **he laid hands on**, leaned, he drew near, brought near, approached, he ordained, authorized, he supported himself, he referred to, he made thick, it is also the name of the fifteenth letter of the Hebrew Alephbet, the **word**, Yado, is from the **word**, is from the **word**, Yad, (יָד, means, **hand**, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here, it means, his hand, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Rosh, רֹאשׁ, means, **head**, chief, leader, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, HaOlah, עֹלָה or עֹלָה, means, to go up, ascend, a holocaust as go up in smoke, **burnt offering**, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the **word**, VeniRtzah, is from the **word** Ratzah, רָצָה, which means, **to be pleased with, to be favourable to, he had pleasure in, was well pleased with, was favourable to, he accepted**, received in favour, he loved, he sought the favour of someone, he appeased, he made himself acceptable, he was recociled, he agreed, consented, he satisfied, was favourably accepted, it means, to count, enumerate, pay off, he paid off, got restituted, made good, atoned for, was paid off, he counted, enumerated, he recounted, told, narrated, discoursed, the **word**, Lo, לוֹ, or לוֹ is an inflected personal pronoun, meaning, **to, unto, upon or for him, upon or for it**, as an adverb, it means, would that, oh that, if only, the **word**, LeKaper, כָּפַר, means, **to atone for, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off**, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, Alayv, עָלָיו, means, **on, onto, thereon, upon or over him or it**)

Here Yahweh tells us, that the person that is offering the sacrifice, is to put his hand upon the head of the burnt offering.



animal, it means, cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, morning, the breaking through of daylight, the **word** Liphney, לִפְנֵי, as a preposition, means, *in the presence of, before, in the face of*, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, *Yahweh*, Yahuwah, Yehovah, the **word**, VehiQeriyvu is from the **word**, Qarab, קָרַב, means, to *come near, approach, he came near, approached, was offered as a sacrifice, bring near, he was brought near, he came near, approached*, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, and in the form that it is used here, it means, *and shall bring near*, the **word**, Beney, means, *the sons of*, the **word** or name, Aharon, אַהֲרֹן, is *the name of Mosheh's brother*, Aaron, and it means, *teacher, lofty, plucked out*, the **word**, HaKohaniym, is the plural of the **word** Kohen, כֹּהֵן, which means, *priest*, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word**, Et, is repeated, and it is defined above, the **word**, HaDam, דָּם, means, *the blood*, bloodshed, blood guilt, the **word**, VeZarqu, is from the **word**, Zaraq, זָרַק, means, to throw, toss, *sprinkle*, he spread abroad, scattered, dispersed, scattered seed, sowed, he injected, the **word**, Et is repeated and it is defined above, the **word**, HaDam, is th **word** Dam, repeated and it means, *the blood*, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, *on, upon, above, over, on top*, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, *altar*, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Saviyv, סָבִיב, means, *round about*, surrounding, or סָבִיבָה, means, moving in circles, rotation, neighbourhood, environment, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, *that*, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Petach, פֶּתַח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, *door, doorway, opening, entrance*, starting point, possessing the faculty of sight, not blind, the **word**, Ohel, אוֹהֶל, means, *tent, shelter, tabernacle, dwelling, habitation*, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes YHVH's

festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the **word** Ed, עֵד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best)

Here we are told that the person that is offering the Sin or Torah Transgression sacrifice, is the **ONE** that must **KILL** the bullock before Yahweh:

Why is that? Why is the Sinner the One that has to kill his own sacrificial animal? Yahweh wants the Sinner to personally experience the **COST** of the Sin that he committed, and is now asking forgiveness for? And therefore, the animal that dies in the Sinner's stead, **HAS** to be killed by the Sinner himself, so that he can hopefully realize the gravity of Sinning, and hopefully, that cause him to meditate on what he has done, and the actual horrendous cost of transgressing the Words of the Father's Torah of Life.

Next we are told that the priests, Aharon's sons, shall bring the blood, of the sacrificed animal, to the altar of Sacrifice, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

Why does Yahweh want the blood of the sacrificed animal, that is atoning for the Sin of the offeror, to be spread all around the Altar? The altar represents Yahweh's authority over all of His Creation, and as such, it represents the Words of His Torah of Life, for the Words of His Torah Created **ALL THINGS**, and those very same Words became flesh and dwelt among us. Therefore, each time that the blood of an innocent unblemished animal is sprinkled around the Altar, it is to remind us of the immeasurable Sacrifice that our Messiah did for us, by shedding His own blood to purchase our salvation.

Everything about the Tabernacle, the court and all of it vessels is a picture of different aspects of Messiah, and the great Love that He has for the Father and for us, including giving His own Life up for us, when He was here on earth with us, even though He had never sinned, never transgressed any of the words of the Father's Torah of Life.

6 And he shall flay the Burnt Offering, and cut it into his pieces.

וְהִפְשִׁיט אֶת־הָעֹלָה וְנִתַח אֹתָהּ לְנִתְחֶיהָ  
 VehiPeshiyt Et HaOlah VeNitach Otah LiNetacheyha

VehiPeshiyt Et HaOlah VeNitach Otah LiNetacheyha, where the **word**, VehiPeshiyt, is from the **word** Pashat, פָּשַׁט, means, to spread, to strip off, to make a dash, make a raid, to stretch out, to make plain, explain, he pleased, delighted, to expunge, obliterate, spoil, it spread, he attacked, invaded, made a dash, made a raid, plunder, **he stripped off, took off, he flayed**, he stretched out, straightened, was simplified, he stripped himself of his garments, he undressed, **he flayed, skin or hide**, he made abstract, was conceived as abstract, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh,

אֵת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things, the **word**, HaOlah, עולה or עלה, means, to go up, ascend, a holocaust as go up in smoke, **burnt offering**, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the **word**, VeNitach, is from the **word** Natach, נָתַח, which means, **to cut up, cut to pieces, he cut up**, he operated upon, he analyzed, was operated upon, piece of flesh, cut, surgeon, the **word**, Otah, means, it, the **word**, LiNetacheycha, is the **word** Natach repeated, and in the form that it is used here, it means, **into pieces**)

Here we are told that after the offerer of the sacrifice has killed the animal, the priest shall פָּשַׁט, flay, skin, the Burnt Offering, לְנִתְחָיָהּ וְנָתַח אֹתָהּ לְנִתְחָיָהּ VeNitach, and cut, Otah, it LiNetacheyha, into his pieces. Why did Yahweh designate the priest, to cut the sacrificial animal in pieces and not the offerer of the sacrifice? It is because Yahweh wants it done in a certain manner, and the priests are the ones, that not only know how to flay and cut up the animal, but they will also handle the sacrificial animal with respect, as they separate the animal into the different parts that Yahweh has Commanded.

7 And the sons of Aharon the priest shall put fire upon the altar, and lay the wood in order upon the fire:

וְנָתַנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל-הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל-הָאֵשׁ

וְנָתַנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל-הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל-הָאֵשׁ

VeNatnu Beney Aharon HaKohen Ash Al HaMizbe'ach VeArku Etziym Al HaEsh, where the **word**, VeNatnu, is from the **word**, Natan, נָתַן, means, to give, gave, bestow upon, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, placed, set**, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Beney, means, the children of, the **word** or name, Aharon, אַהֲרֹן, is the **name of Mosheh's brother**, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, HaKohen, כֹּהֵן, means, **the priest**, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word**, Esh, אֵשׁ, means, fire, fever, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, on top, at, as,

beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaMizbecha, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, VeArku, is from the **word** Arak, עָרַךְ, which means, **array, order, prepare**, expert, value, compare, direct, ordained, to set in order, to arrange, assess, to value, he kneaded, stirred up, prepared, he compared, he rolled the dough, **he organized**, edited, was estimated, valued, assessed, he appreciated, esteemed, it means, attached importance to, order, row, estimate, valuation, entry in a dictionary, the **word**, Etziym, is from the **word**, Etz, עֵץ, means, tree, timber, **wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Al, is repeated and here it means, upon, HaEsh, is the **word**, Esh repeated, and it means, **fire**)

Next we are told that the sons of Aharon, the priest, shall put fire upon the altar, and lay the wood in order upon the fire.

This tells us that it is the duty of the Priest to Light the wood, upon which the sacrifice will be burnt, on fire. What are we to glean from this bit of information? Yahweh has made it very clear that Yisrael is to be a kingdom of Priests and a Holy Nation. Therefore, I believe, that Yahweh is telling us that it is up to us, to Light the fire on the altar that is in the temple that was built without hands, the temple and the altar of Sacrifice that is within us, within our hearts, and keep it burning on an everlasting basis, so that we can learn to zealously, believe, follow and obey all the Words of our heavenly Father's Torah of Life.

*8 And the priests, Aharon's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:*

וְעָרְכוּ בְנֵי אַהֲרֹן הַכֹּהֲנִים אֶת הַנֹּתָחִים אֶת הָרֹאשׁ וְאֶת הַפֶּיֶר עַל־הַעֲצִים אֲשֶׁר עַל־הָאֵשׁ ( אֲשֶׁר עַל־הַמִּזְבֵּחַ

וְעָרְכוּ בְנֵי אַהֲרֹן הַכֹּהֲנִים אֶת הַנֹּתָחִים אֶת הָרֹאשׁ וְאֶת הַפֶּיֶר עַל־הַעֲצִים אֲשֶׁר עַל־הָאֵשׁ ( אֲשֶׁר עַל־הַמִּזְבֵּחַ

VeArku Beney Aharon HaKohaniym Et HaNetachiym Et HaRosh VeEt HaPader Al HaEtziym Asher Al HaEsh Al HaMizbe'ach, where the **word**, VeArku, is from the **word** Arak, עָרַךְ, which means, **array, order, prepare**, expert, value, compare, direct, ordained, to set in order, to arrange, assess, to value, he kneaded, stirred up, prepared, he compared, he rolled the dough, **he organized**, edited, was estimated, valued, assessed, he appreciated, esteemed, it means, attached importance to, order, row, estimate, valuation, entry in a dictionary, the **word**, Beney, means, the children of, the **word** or name Aharon, אַהֲרֹן, is the **name of Mosheh's brother**, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, HaKohaniym, is the plural of the **word**, Kohen, כֹּהֵן, which means, **priest**, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew

Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaNetachiyim, is from the **word**, Natach, נתח, which means, **to cut up, cut to pieces, he cut up**, he operated upon, he analyzed, was operated upon, piece of flesh, cut, surgeon, the **word**, VeEt, is the word Et, repeated and it is defined above, the **word**, HaRosh, ראש, means, the **head**, the chief, the leader, the top, the summit, the chapter, the beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, VeEt, is the **word** Et, repeated, and it is defined above, the **word**, HaPader, is from the **word** Peder, פדר, means, **fat, suet**, greasy, it also means to powder, he powdered his face, he powdered himself, it also means a small rug, the **word**, Al, על, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaEtziym, is from the **word**, Etz, עץ, which means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Al, is repeated, and here, it is translated as, **is on**, the **word**, HaEsh, means, **the fire**, the **word**, Al is repeated, and here it is translated as, **is on**, the **word**, HaMizbe'ach, מזבח, means, **altar**, it is from the root **word**, Zebach, זבח, which means, to sacrifice, the sacrifice, slaughter, feast, meal)

Here we are told that the priests, Aharon's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar. This tells us, that it is the Priest's duty to place the parts of the animal that has been sacrificed to Yahweh, for the life of the sinner, on the fire that is on the altar. The head represents the decision making portion of the sacrifice and the fat represents the protective covering that is over our organs. This tells us that we, you and I are, to place our every thought upon the altar of Yahweh, which is a metaphor for comparing our thoughts, our understanding against the Words of our heavenly Father's Torah of Life, to ensure that our thoughts line up with His Word of Life. The Fat on the other hand, that cover our organs, represents, putting all of our **TRUST** in Yahweh, and believe, that He will never leave nor abandon us, but that He will protect us, as He promised He would.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a Burnt Sacrifice, an offering made by fire, of a sweet savour unto YHVH.

וְקִרְבוֹ וְכִרְעָיו יִרְתֹּץ בַּמַּיִם וְהִקְטִיר אֶת־הַכֹּהֵן אֶת־הַמִּזְבֵּחַ עֲלֵה אִשָּׁה רִיח־נִיחֹחַ ( לִיהוָה

קִרְבּוֹ וְכִרְעָיו יִרְתֹּץ בַּמַּיִם וְהִקְטִיר אֶת־הַכֹּהֵן אֶת־הַמִּזְבֵּחַ עֲלֵה אִשָּׁה רִיח־נִיחֹחַ לִיהוָה

VeQirbo Ukra'ayv YiRechatz BaMayim VehiQetiyr HaKohen Et HaKol HaMizbechah Olah Isheh Riycha Niychocha LaYHVH, where the **word**, VeQirbo, is form the wor Qerev, קָרַב, means, to come near, approach, he came near, approached, was offered as a sacrifice, bring near, he was brought near, he came near, approached, he befriended, nearness, vicinity, it also means in the midst, interior, **inward part, bowels, intestines**, it also means war, battle, match, game, hostile approach, the **word**, UKera'ayv, is from the **word**, Kara, כָּרַע, which means, to bow down, kneel down, he knelt down to drink, he cast down, overpowered, subdued, he turned the scale, out-weighed, he determined, decided, it also means, **leg**, knee, leg of a bed, table, the **word**, YiRechatz, רָחַץ, means, **to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing**, the **word**, BaMayim, בַּמַּיִם, means, **water**, to mix with water, watered, hydrated, and with the Bet prefix, it means in water, the **word**, VehiQetiyr, is from the wor Qatar, קָטַר, means, to smoke, make sacrifices smoke, **turn something into smoke by burning it, to burn offerings**, it exhaled odour, smoked, said of fire, **he burned incense, made sacrifices to smoke**, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, HaKohen, כֹּהֵן, means, **priest**, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaKol, is from the **word**, Kol, which means, **all, the whole of**, the **word**, HaMizbechah, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Olah, עֹלָה or עֲלָה, means, to go up, ascend, a holocaust as go up in smoke, **burnt offering**, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice,

unrighteousness, the **word**, Isheh, אִשָּׁה, means, woman, wife, betrothed one, bride, but, the same spelling, also means, **burnt offering, offering, sacrifice**, it is from the **word** Esh, אֵשׁ, which means, **fire**, therefore it is **an offering made by fire**, the **word**, Nashim, נָשִׁים, which means, women, it is the plural of Ishah, the **word**, Riycha, רִיחַ, means, **smell, odour, scent, to perceive odour, he smelled, scented**, he felt, the **word**, Niychocha, נִיחַח or נִיחַחָה, means, rest, restful, **sweet odour of sacrifice, aromatic, pleasant**, it is from the **word**, Nuach, נָוַח, which means, to rest, settle down, to dwell, stay, let fall, place, let alone withdraw, give comfort, the **word**, LaYHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah)

After placing the head and the fat on the altar, we are told, that the inwards and the legs of the animal, shall the Priest wash in water: and he shall burn all of it on the altar, to be a Burnt Sacrifice, an offering made by fire, of a sweet savour unto Yahweh.

The inwards, represents what keeps our bodies functioning in the manner that Yahweh created them to function, it represents our inner most being, our heart and soul. The legs represent our walk, the path that we have chosen to walk on, and the water that washes them, represents the water of our heavenly Father's Word, and it also represents the Holy Spirit, who is tasked with causing every surrendered contrite heart, that will allow Him, to believe, follow and obey **ALL** the Words of our heavenly Father's Torah of Life, **AND**, by putting these, now washed and purified items, on the altar to be burned, we are telling our heavenly Father, that we want to internalize the Words of His Torah of Life, because, we have come to believe what He has told us, that the Words of His Torah **ARE** Life to us, when they are followed and obeyed, with a loving surrendered heart, and they will cause our daily deeds, our way of Life to line up with Yahweh's will for our lives, which in turn, will lead us to the doorway of His everlasting Kingdom, where we will be invited in, to spend eternity with Him, to rule and reign with Messiah, as His bride.

10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a Burnt Sacrifice; he shall bring it a male without blemish.

וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבֶנּוּ

וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבֶנּוּ

VeIm Min HaTzon Qarbano Min HaKesaviym O Min Halziym LeOlah Zakar Tamiym  
YaQriybenu, where the **word**, VeIm, means, **and if**, the **word**, Min, מִן, denotes separation, and means, away from, **from, thereof, of**, out of, since, because, than, more than, it is also the pronoun, what, the **word**, HaTzon, צֹאן or צֹאֲן means, **a flock of small cattle, sheep, goats**, the **word**, Qarbano, is from the **word**, Qorban, קָרְבָּן, which means, **offering, sacrifice, oblation**, victim, something brought near, and in the form that it is used here, it means, **his offering**, the **word**, Min is repeated and here it is translated as, of, the **word**, HaKesaviym, is the plural of the **word**, Kesev, כֶּשֶׁב, which means, young sheep, lamb, the **word**, O, אוֹ, is a conjunction, that means, **or**, no, if, also, and, either, otherwise, then, whether, at the least, the **word**, Min, is repeated and here it is translated as, **of**, the **word**, Halziym, is the plural of the **word** Ez, עֵז, which means, **goat**, it also means strength, might, fortress, refuge, shelter, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, the **word**, LeOlah, עֹלָה or עֹלָה, means, to go up, ascend, **a holocaust as it goes up in smoke, burnt offering**, he



means, **northward**, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, VeZarqu, is from the **word**, Zaraq, זָרַק, which means, to throw, toss, **sprinkle**, he spread abroad, scattered, dispersed, scattered seed, sowed, he injected, the **word**, Beney, means, **the children of**, the **word** or name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, HaKohaniym, is the plural of the **word** Kohen, כֹּהֵן, means, **priest**, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Damo, is form the **word**, Dam, דָּם, means, **blood**, bloodshed, blood guilt, and in the form that it is used here it means his or it's blood, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Saviyv, סָבִיב, means, **round about**, surrounding, or סָבִיבָה, means, moving in circles, rotation, neighbourhood, environment)

Yahweh has even designated where in the court of the Tabernacle that the sacrificial animal is to be slain or put to death, He says: וְשָׁחַט אֹתוֹ עַל יְרֵךְ הַמִּזְבֵּחַ צָפֹנָה לְפָנַי יְהוָה, VeShachat, and you shall kill, Oto, it, Al, on, Yerek, side, HaMizbe'ach, the altar, Tzaphona, northward, Liphney, before, YHVH, Yahweh, and the priests, Aharon's sons, shall sprinkle his blood round about upon the altar.

The word northward is the word Tzaphon, which means, hidden, to hide, conceal, to decode, decipher, therefore I believe that Yahweh is telling us, that to be able to decipher His instructions, the Words of His Torah of Life, that we have to first surrender our hearts to Him, repent of our Sins our Torah transgressions, and commit to believe, follow and obey **ALL** the Words of our heavenly Father's Torah, and when we willingly do that, Yahweh says we will **KNOW** the **TRUTH**, and the **TRUTH** will set us free. This tells me that the more that I commit Yahweh principles into my heart, the more He feels confident to reveal to me, about the incredible benefits of internalizing and obeying the Words of His Torah of Life.





used here, it means, *and the legs*, the *word*, YiRechatz, רָחַץ, means, *to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing*, the *word*, BaMayim, מַיִם, means, *in water*, to mix with water, watered, hydrated, the *word*, VehiQriyv, is form the *word* Qerev, קָרַב, means, *to come near, approach, he came near, approached, was offered as a sacrifice, bring near, he was brought near, he came near, approached*, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the *word*, HaKohen, כֹּהֵן, means, *the priest*, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the *word*, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, HaKol, means, *all, the whole of*, the *word*, VehiQetiyr, is form the *word*, Qatar, קָטַר, which means, to smoke, make sacrifices smoke, turn something into smoke by burning it, *to burn offerings*, it exhaled odour, smoked, said of fire, he burned incense, *made sacrifices go up in smoke*, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the *word*, HaMizbechah, מִזְבֵּחַ, means, *altar*, it is from the root *word* Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the *word*, Olah, עֹלָה or עֹלָה, means, to go up, ascend, *a holocaust as it goes up in smoke, burnt offering*, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, *sacrifice*, that which goes up, it means immigrant, it also means injustice, unrighteousness, the *word*, Hu, means, *he or it*, the *word*, Isheh, אִשָּׁה, means, woman, wife, betrothed one, bride, but the same spelling, also means, *burnt offering, offering, sacrifice*, it is from the *word* Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, Nashim, נָשִׁים which means, women, it is the plural of Ishah, the *word*, Reycha, is from the *word* Reyach, רִיחַ, which means, *smell, odour, scent, to perceive odour, he smelled, scented*, he felt, the *word*, Niycho'ach, נִיחֹחַ or נִיחֹחַ, means, rest, restful *sweet odour of sacrifice, aromatic, pleasant*, it is from the *word*, Nuach, נוּחַ, which means, to rest, settle down, to dwell, stay, let fall, place, let alone withdraw, give





sacrifice, slaughter, feast, meal, the **word**, UMalaq, מַלַּק, means, **to nip off the neck of a bird, to wring the neck of a bird**, to make small pieces of,, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Rosho, is from the **word** Rosh, ראשׁ, means, **head**, chief, leader, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, VehiQetiyr, is form the **word**, Qatar, קָטַר, which means, to smoke, make sacrifices smoke, turn something into smoke by burning it, **to burn offerings**, it exhaled odour, smoked, said of fire, he burned incense, **made sacrifices go up in smoke**, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, HaMizbechah, is form the **word** Mizbe'ach, מִזְבֵּחַ, which means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, VeniMtzah, is from the **word**, Matza, מַצָּה, which means, **to drain out, to suck out, press out, squeeze out, wring out**, he exhausted, it means, unleavened bread, cake without leaven, it means strife, contention, untanned hide, the **word**, Damo, is from the **word** Dam, which means, **blood**, and in the form that it is used here, it means, **its blood**, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, **at**, as, **beside, by**, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Qiy, קִיר, means, wall, beam, rim, **border, side**, the **word**, HaMizbe'ach, is repeated and it means, **altar**)

Here we are told that the priest shall bring the Bird that is to be sacrificed, unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar. The steps of the sacrifice of Burnt offering is the same regardless of the size of the animal being sacrificed. After they have been killed their blood is to be poured out at the altar, that they are to be burnt on the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

וְהִסִּיר אֶת־מְרָאָתוֹ בְּנֹצְתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצְלַת הַמִּזְבֵּחַ קִדְמָה אֶל־מְקוֹם הַדָּשָׁן

הַשִּׁיר אֶת מְרָאָתוֹ בְּנֹצְתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצְלַת הַמִּזְבֵּחַ קִדְמָה אֶל־מְקוֹם הַדָּשָׁן

VeHesiyr Et Murato BeNotzatah VehiShliyk Otah Etzel HaMizbe'ach Qedmah El Meqom HaDashen, where the **word**, VeheSiy, is from the **word** Sur, סוּר or שוּר, which means, **to**

**wrestle, to contend**, to appoint a ruler, to saw, he sawed, to take off, to turn aside, depart, **remove**, to look, behold, regard, beheld, regarded, he watched, lay in wait, he watched insidiously, it means to leap, jump, to dance, he danced on a rope, to align, it also means, bull, ox, it means, wall, to turn off literally or figuratively, call back, decline, depart, go aside, grievous, lay away, leave undone, **pluck away**, put away, put down, rebel, revolt, withdraw, be without, insidious watcher, one who lies-in wait, to turn off, literally or figuratively, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Murato, is form the **word**, Murah, מִרְאָה, which means, **crop of a bird**, but is also meas, sight, view, appearance, vision, shown, it is from the **word** Reah, רָאָה, to see, it also means, mirror, place of seeing oneself, the **word**, BeNotzatah, בְּנוֹצָה, means, **feather, plumage**, quill pen, from Natzah, נָצַח, to fly, the **word**, VehiShliyk, is from the **word**, Shalak, שָׁלַךְ, means, **to throw, fling, cast, he threw, flung, threw away, cast off, cast down**, was driven away, was removed, he jettisoned, it also means, falling, deciduous, the **word**, Otah, means, **you or it**, the **word**, Etzel, אֶצֶל, means, **near, by, beside**, at, with, from, against, close, toward, unto, to lay aside, set apart, reserve, emanate, root, origin, source, was or became firmly rooted, he laid aside, set apart, reserved, withheld, withdrew, ennobled, and as a preposition, it means, by the side of, beside, near, care of such as postal address, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Qedmah, is form the **word**, Qedem, קִדְמוֹ, which means to be before, be in front, he was before, preceded, went before, anticipate, he had priority over, advanced, he met, came to meet, received, welcomed, he hastened, was hurried up, he succeeded, prospered, he made progress, advanced, he confronted, as an adverb it means before, previously, before, what is in front, forward, **east, eastward**, antiquity, ancient, ancient time, old, aforesaid, past, eternal, everlasting, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Meqom, מְקוֹם, which means, **place, locality**, spot, place where to stand, to localize, but, hidden in this **word** Maqom, is the **word** Qum, which means, to arise, and it is translated as the **word** Anastasis in the Greek Septuagint and from the Greek, it is translated as the **word** resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this **word** Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or

renewal event, that is hidden in the verse that this **word** if in, the **word**, HaDashen, דָּשַׁן, means, to be fat, grow, fat, was fat, mighty, powerful, he grew fat, was made fat, was fattened, **ashes from the altar, he removed the ashes**, was satisfied, was made happy, was turned into ashes, fat, fresh, vigorous)

Here we are told that unlike the hides of the larger animals, the birds covering, his crop along with his feathers, are to be plucked off and cast beside the altar on the east part, by the place of the ashes. The message that I get from this, is that when their covering, their skins or their feathers are removed, then they are consumed by the fire. This to me is a shadow picture of what will happen to all people, who willingly choose to reject the Words of our heavenly Father's Torah of Life, and die in that state of mind; for Scripture makes it very clear that **ALL** people shall be resurrected on judgement Day, and those who willingly chose to keep the Words of our heavenly Father's Torah as best as they could, will be ushered into the kingdom of Elohim, **BUT**, those who willingly chose to reject the Words of our heavenly Father's Torah of Life, will be sent to their second death, in the Lake of **FIRE**.

*17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar; upon the wood that is upon the fire: it is a Burnt Sacrifice, an offering made by fire, of a sweet savour unto YHVH.*

וְשָׂע אֶתּוֹ בְּכַנְפָּיו לֹא יְבַדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַ עַל-הָעֵצִים אֲשֶׁר עַל-הָאֵשׁ (עֲלָה הוּא אִשָּׁה רִיחַ נִיחַח לִיהוָה

וְשָׂע אֶתּוֹ בְּכַנְפָּיו לֹא יְבַדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַ עַל-הָעֵצִים אֲשֶׁר עַל-הָאֵשׁ (עֲלָה הוּא אִשָּׁה רִיחַ נִיחַח לִיהוָה

VeShisay Oto BiKenaphayv Lo YaBediyl VehiQetiyr Oto HaKohen HaMizbechah Al HaEtziym Al HaEsh Olah Hu Isheh Reycha Niychoach LaYHVH, where the **word**, VeShisay, is from the **word**, Shasa, שָׂסַע, which means, **to cleave, divide, split, he tore apart, tore to pieces**, far away, distant, remote, he interrupted someone, the **word**, Oto, means, he or it, the **word**, BiKenaphayv, is from the **word**, Kanaph, כָּנָף, means, **wing**, skirt, corner, end, to cover with one's wings, surround, hide, he guarded, protected, surrounded, embraced, he hid himself, **had wings, was winged**, he huddled, he made wings, **lent or added wings to, he covered or hid with his wings**, it also means to gather, assemble, the **word**, Lo, means, **no or not**, the **word**, YaBediyl, is from the **word**, Badal, בָּדַל, which means, to depart, be detached, to remove, separate, stay away from, he differentiated, he distinguished, **divided**, Divided in two, a separate part, piece, end, **to detach**, withdrawn, partition, screen, the **word**, VehiQetiyr, is from the **word**, Qatar, קָטַר, which means, to smoke, make sacrifices smoke, **turn something into smoke by burning it, to burn offerings**, it exhaled odour, smoked, said of fire, he burned incense, **made sacrifices go up in smoke**, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, Oto, means, he or it, the **word**, HaKohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, altar, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning,

about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaEtziym, is form the **word** Etz, עץ, means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Al is repeated and here it is translated as, on, the **word**, HaEsh, means, **the fire**, the **word**, Olah, עולה or עלה, means, to go up, ascend, a holocaust as it goes up in smoke, **burnt offering, burnt sacrifice**, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the **word**, Hu, means, **he or it**, the **word**, Isheh, אשה, means, woman, wife, betrothed one, bride, but the same spelling, also means, **burnt offering, offering, sacrifice**, it is from the **word** Esh, אש, which means fire, therefore it is an offering made by fire, Nashim, נשים which means, women, it is the plural of Ishah, the **word**, Reycha, is form the **word** Reyach, ריח, which means, smell, odour, fragrance **soothing**, scent, to perceive odour, he smelled, scented, he felt, the **word**, Niychoach, ניוח or ניווח, means, rest, restful sweet odour of sacrifice, aromatic, pleasant, it is from the **word**, Nuach, נוח, which means, to rest, settle down, to dwell, stay, let fall, place, let alone, withdraw, give comfort, the **word**, LaYHVH, means to YHVH, and YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

Here we are told that the priest is to Cleave, וְשָׁטַע, VeShasa, which means, to divide, to split, the bird in two, but because of its small size, it shall not divide it asunder, which means, the priest was not to cut the bird up in a bunch of little pieces, he was just to cleave it, in two, since it was already very small. Next we are told the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a Burnt Sacrifice, an offering made by fire, of a sweet savour unto Yahweh. As I mentioned above, all Sin sacrifices are to be fully consumed, except for their covering, their skins or in the case of the bird, his feathers. Now through this bit of information, I believe that Yahweh is teaching us something very important here, through the steps of the Sacrifices, of these spotless animals, for the Sins of man. And I believe, these animals represent, surrendered Torah obedient believers, and therefore, I believe that Yahweh is showing us, that His promise, in which He stated: I will never leave nor forsake you, is pictured in the fact, that covering of the animals, their skins and or their feathers, were set aside and **NOT** destroyed, for Scripture makes it very clear, that, according to Yahweh, an obedient believer, never loses Yahweh's protective covering.

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may Yahweh bless your every thought, and your every deed. Until we meet again, שְׁלוֹם עֲלֵיכֶם, Shalom Aleykem. Amein*