





deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village, and in the form that it is used here, it means, **and for his daughter**, the **word**, UIAchayv, is form the **word** Ach, אַח, means, **brother**, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here, it means, **and for his brother**)

3 *And for his sister, a virgin, that is nigh unto him, which has had no husband; for her, he may be defiled.*

לְאַחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לְאִתְּהָיְתָה לְאִישׁ לָהּ יִטְמָא

אֲחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לְאִתְּהָיְתָה לְאִישׁ לָהּ יִטְמָא

LaAchoto HaBetulah HaQrovah Elayv Asher Lo Haytah LeIysh Lah TiTama, where the **word**, LaAchoto , is from the **word** Achot, אַחֹת, which means, sister, female relation, kinswoman, sweetheart, companion, mate, friend, nurse, and in the form that oit is used here it means and for his sister, the **word**, HaBetulah, בְּתוּלָה, means, **virgin, a chaste young woman**, the **word**, HaQrovah, is form the **word** Qarab, קָרַב, means, **to come near, approach, he came near, approached**, offering, was offered as a sacrifice, **bring near, he was brought near**, he befriended, nearness, vicinity, it also means, in the midst, interior, **near, among**, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, Elayv, means, **to or unto him**, 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, whatsoever, where, wherein, whereon, **that**, such as, wherewith, **which**, with which, **that which, which was**, 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, 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**, Lo, means, **no or not**, the **word**, Haytah, is form the **word**, Hayah, הָיָה, which means, **also, has**, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, LeIysh, לְאִישׁ, means, man, **husband**, masculine, male, hero, everyone, each one, anyone, whosoever, anybody, it also means, to man, was manned, the **word**, Lah, means, **to or for her**, the **word**, YiTama, is form the **word**, Tame, טָמֵא, means, **unclean, spiritual impurity**, it is also called an absence of holiness, it means, **ritual impurity, defiled, foul**, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority)

Here in these two verses, YHVH outlines what the exceptions are, and says, that the priests, Aharon’s sons, are able to deal with some dead bodies, in these circumstances:

For his kin, that is near unto him,  
 For his mother,  
 For his father,  
 For his son,  
 For his daughter,  
 For his brother,  
 For his sister, a virgin, that is nigh unto him, who has had no husband;  
 For her, he may be defiled.

YHVH created us, and as our loving compassionate Father, He understands that we are emotional beings, and therefore He allows the priest, the sons of Aharon, to express these emotions, when a loved one dies, and the ones that a priest can allow himself to be defiled for, are mentioned above.

4 But he shall **NOT** defile himself, being a chief man among his people, to profane himself.

לֹא יִטְמָא בְּעַל בְּעַמּוֹ לְהַחֲלוֹ  
 יְצִיאָה לְעַלְמֵי עוֹלָם וְעַלְמֵי עוֹלָם

Lo YiTama Baal BeAmayv LeheChalu, where the **word**, Lo, means, **no or not**, the **word**, YiTama, is from the **word** Tame, טָמֵא, means, **unclean, spiritual impurity**, it is also called an absence of holiness, it means, **ritual impurity, defiled, foul**, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word** Ba'al, בַּעַל, means, **to rule over, chief, own, possess, to marry**, to cohabit with, he owned, he married, possessed, especially a wife or concubine, to own, **to rule over**, he had sexual intercourse with, owner, master, husband, it is also the name of the chief man made imaginary god of the Canaanites, it means soil watered by rain, the **word**, BeAmayv, is from the **word** Am, אִם, which means, people, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here, it means, among his people, the **word**, LeheChalu, is from the **word**, Chalal, or Chalel, חָלַל, which means, to lose, **profane, break one's word, defile, he polluted, defiled, he violated, was rendered common, prostitute**, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent)

However, the chief Priest, shall **NOT** defile himself, being a chief man among his people, to profane himself. Here we are told that chief priest shall **NOT** defile himself, being a chief man among his people, to profane himself. We have to understand that there was one High Priest for all of the people of Yisrael, and he dwelt in Jerusalem, and there were other priest that were appointed to be Chief Priest in other areas, and they were the ones that were to officiate at all the services held in the area, and **IF** he were to defile himself, by approaching a dead body, then, there would be no one, to officiate at the Feast, therefore, the chief priest is **NOT** permitted to defile himself, with a dead body, even for close family members.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

לֹא־יִקְרַחַה קְרַחַה בְּרֹאשׁוֹ וּפְאַת זְקָנֹם לֹא יִגְלַחוּ וּבְבִשְׂרָם לֹא יִשְׂרְטוּ שְׂרֵטֹת)  
 אַל אֲפֹרְפָיִץ אֲבִירֵי אַל אֲפִיזֵי אֲבִירֵי אֲפִירֵי (אֲפִירֵי) אֲפִירֵי אַל  
 אֲפִירֵי אֲפִירֵי

Lo YiQarchah Qarchah BRosham UPhat Zeqanam Lo Yegalechu UviBesaram Lo Yisretu Saratet, where the **word**, Lo, means no or not, the **word**, YiQarchah, is from the **word** Qarchah, קְרַחַה, which means, bald spot, baldness, a desolate place, a clearing in a forest, it is form the **word**, Qarach, which means, baldness, the **word**, Qarchah, is repeated to emphasize the fact that we are **NOT** to make ourselves bald, the **word**, BRosham, is form 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, Uphat, is from the **word**, Pe'ah, פְּאֵה, which means, edge, frontier, **end, extremity, corner, side**, side curl, the portion of the harvest at the corner of the field, left for the poor, the **word**, Zeqanam, is from the **word**, Zaqen, זָקֵן, which means, **beard**, but it also means, old, old man, elder, scholar, grandfather, beard, or bearded, one, grew old, made old, was made old, the **word**, Lo, means, **no or not**, the **word**, YaGalechu, is form the **word**, Galach, גָּלַח, which means, **to shave**, he was or became bald, **he was shaved, he shaved himself**, it is also the definition for a Christian priest or monk, literally meaning, the tonsured one, the **word**, UviBesaram, is from the **word**, Basar, בָּשָׂר, means, **flesh**, meat, body, person, creature, fat-fleshed, lean-fleshed, kin, nakedness, the external genitals of a man or woman, it means, the pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word**, Gospel in our english Scriptures, the **word**, Lo, means no or not, the **word**, YiSretu, is from the **word** Sarat, שָׂרַט, means, to scratch, scrape, to tattoo, to rend one's garments as a sign of mourning, he scratched, **made incisions, was lacerated, cut**, the **word**, Saratet, is the **word**, Sarat, repeated, and together, it emphasizes YHVH's prohibition on the cutting of our flesh)

Here YHVH reiterates what He said in *Vayiqra 18*, and says that His Priests, the Sons of Aharon, shall not make baldness upon their head (*like the Jesuit priests did*), neither shall they shave off the corner of their beard (*make designs in their beards, that indicates that they belong to this or that sect*), nor make any cuttings in their flesh. This last part about making cuttings in their flesh, might have you concerned, and ask, who would do that kind of barbaric act anyway? There are cults in the Islamic religion that do these kind of barbaric acts, on the anniversary of their hero's death, every year, and YHVH does **NOT** want His children, to follow these kind of barbaric acts, He wants all of us to respect our bodies that he created, and **NOT** mar them for any reason. Our Bodies are like YHVH's masterpiece, His canvas, and He does **NOT** want any other, person, marring His masterpiece, His Canvases.

6 They shall be Holy unto their Elohim, and **NOT** profane the Name of their Elohim: for the offerings of YHVH made by fire, and the Bread of their Elohim, they do offer: therefore, they shall be Holy.

קְדוּשִׁים יְהִיוּ לְאֱלֹהֵיהֶם וְלֹא יַחֲלִלּוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת־אֲשֵׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם (   
 הֵם מְקַרְבִּים וְהִיוּ קֹדֶשׁ   
 וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ שׁוּב וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל   
 וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל )

Qadoshiym Yihyu LEloheyhem VeLo YeChallu Shem Eloheyhem Kiy Et Ishey YHVH Lechem Eloheyhem Hem MaQriyvem VeHayu Qodesh, where the **word**, Qadoshiym, is from the **word**, Qadosh, קָדוֹשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, and in the form that it is used here, it means **to be holy**, the **word**, Yihyu, is from the **word**, Hayah, הָיָה, means, also, **to be**, exist, are, were, happen, **shall happen, it or they shall be**, continue, become, **has or will become**, was, were, existed, **come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, and in the form that it is used here, it means, **they shall be**, the **word**, LEloheyhem, is from the **word**, Elohim, which means, **mighty ones, judges, powers**, and in the form that it is used here, it means, **to or unto their Elohim**, the **word**, VeLo, means, **and no or and not**, the **word**, YeChallu, is from the **word** Chalel, חָלַל, which means, **to lose, profane, break one's word, defile, he polluted, defiled, he violated, was rendered common, prostitute**, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, the **word**, Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, Eloheyhem, is the **word** Elohim repeated, and here, it is translated as, **their Elohim**, 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, whose, yet, and, as a noun, it means, burning, branding, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or 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**, Ishey, אִשֶּׁה or אִשָּׁה, means, burnt offering, offering, sacrifice, it is from the **word**, Esh which means fire, it is spelled with the exact same latter as the **word**, Ishah, which means woman, wife, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Lechem, לֶחֶם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever, prevail, it means, **bread, grain for making bread, food, meat, showbread, loaf, loaves, victuals, fruit, meat, feast, provision**, it also means, to join together, to weld, to solder, he mended, he welded, the **word**, Eloheym, is repeated, and it means, **their Elohim**, the **word**, Hem, means, **they**, the **word**, MaQriyvem, is from the **word**, Qarab, קָרַב, which means, to come near, approach, he came near, approached, **offering, was offered as a sacrifice**, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, VeHayu, is from the **word**, Hayah, הָיָה, which means, also, to be, exist, are, were, happen, **shall happen**, it shall be, continue, become, has or will become, was, were, existed, **come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Qodesh, is repeated and here it is translated as, Holy)

Here YHVH instructs Mosheh that **ALL** the Priests shall be Holy unto their Elohim, and **NOT** profane the Name of their Elohim:

How does one profane the Name the Shem of YHVH? First of all we have to understand the full meaning of the word Name, which, as I said above, is the word, Shem, in Hebrew. This word Shem, does mean, **name, but it also means, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**. Therefore, the priest and anyone else for that matter, profane the Name of YHVH, when they disobey any of His Commandments, or when they choose to add to and or take things away from the Words of His Torah of Life, for in doing so, they are actually saying, that YHVH is mistaken and that they, somehow, know better than Him. YHVH also tells us the reason why they are **NOT** to defile themselves, He says in the balance of the verse: for they do offer the offerings of YHVH made by fire, and the Bread of their Elohim, therefore, they shall be Holy.

If the Priests are **NOT** Holy, as YHVH has Commanded then to be, then, that is what will be portrayed to the people, and the essence of what YHVH is teaching His people, that they too, **ARE** to be Holy as YHVH is Holy, will be lost, and that means, the whole nation will be lead to believe, that there is no need to be Holy as YHVH is Holy. That is why YHVH's High Standards are to be guarded, protected and upheld, because it affects **ALL** of the people of



the **word**, VeIshah, is the **word**, Ishah, repeated, and here, it is translated as, **a woman**, the **word**, Gerushah, is from the **word**, Garash, גָּרַשׁ, which means, to drive away, drive out, expel, deport, **to divorce**, he drove away, sent away, it produced, yielded, was driven away, was expelled, it raged, was stormy, the **word**, Me'Iyshah, is from the **word**, Iysh, שִׂי, which means, man, **husband**, masculine, male, hero, everyone, each one, anyone, whosoever, anybody, it also means, to man, was manned, the **word**, Lo, means no or not, the **word**, YiQachu, is repeated, and here it is translated as, put away, 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, whose, yet, and, as a noun, it means, burning, branding, the **word**, Qadosh, קָדוֹשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, and in the form that it is used here, it means **to be holy**, the **word**, Hu, means, **he**, the **word**, LeElohay, is from the **word**, Elohim, which means, **mighty ones, judges, powers**, and in the form that it is used here, it means, **to his Elohim**)

Here YHVH says that the priests, the sons of Aharon shall אִשָּׁה זָנָה וְחִלְלָהּ לֹא יִקְחוּ, Ishah, a wife, Zanah, who is a whore, VaChalelah, or profane, Lo, **NOT**, YiQachu, he shall take; neither shall they take וְאִשָּׁה גְרוּשָׁה VeIshah, a woman, Gerushah, put away, divorced, from her husband:

Why are the priests **NOT** to take any of these types of women, as wives?

We are told that it is **because**, the priest is Holy, unto his Elohim.

Now based on this answer, I believe that I have to ask all of you a question, why does YHVH command His Priest **NOT** to take a whore, or a divorced woman for a wife?

The answer, is the same answer regarding the selection of animals that are to be offered to YHVH as a sacrifice, they too, are to be without blemish. Now it is obvious why a whore, can be categorized as being blemished, but why is a divorced woman, also classified as being blemished? It is because she is **NOT a virgin**, she has known another man, and while there is nothing wrong with the fact that she was once married, the fact that she is married and divorced, means, **that she is no longer a virgin, which represents, or, is a metaphor, for innocence and purity, a soul without blemish**. The picture that YHVH is painting is that His Priests are to be Holy as He is Holy, which means, that their wives are to also portray that holiness.

8 You shall sanctify him therefore; for he offers the Bread of your Elohim: he shall be holy unto you: for I YHVH, who sanctifies you, am Holy.

וְקִדַּשְׁתּוּ כִּי-אֶת-לֶחֶם אֱלֹהֵיךָ הוּא מִקְרִיב קֹדֶשׁ יִהְיֶה-לָּךְ כִּי קָדוֹשׁ אֲנִי יְהוָה ( מִקְדָּשְׁכֶם

זחא wYvP זש ט זזזז wvP פזרPQ אYZ שזזזא אצ אא זש YXwvPQ YwvPQ YZYZ

VeQidashto Kiy Et Lechem Eloheyka Hu MeQriyv Qadosh Yihyeh Lak Kiy Qadosh Aniy YHVH MeQadishkem, where the *word* VeQidashto, is from the *word* Qadosh, קֹדֶשׁ, which means, *to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart*, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, and in the form that it is used here, it means, *you shall sanctify him*, 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, whose, yet, and, as a noun, it means, burning, branding, the *word*, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or 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*, Lechem, לֶחֶם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever, prevail, *bread, grain for making bread, food, meat, showbread, loaf, loaves, victuals*, fruit, meat, feast, provision, it also means, to join together, to weld, to solder, he mended, he welded, the *word*, Eloheyka, is form the *word*, Elohim, which means mighty ones, judges, powers, and in the form that it is used here, your Elohim, the *word*, Hu, means he, the *word*, MeQriyv, is from the *word*, Qarab, קָרַב, which means, *to come near, approach, he came near, approached*, offering, was offered as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, *near*, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the *word*, Qadosh, is repeated and here it is translated as, Holy, the *word*, Yihyeh, is form



**word** Zannah, זָנָה, which means, **to commit whoredom, fornication, be a harlot**, he went after the fabricated gods of others, was induced to commit fornication, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or 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 AlephBet that form the **words** that created all things, the **word**, Aviyha, is from the **word**, Av, אָב, means, **father**, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here it means, **her father**, the **word**, Hiy, means, **she**, the **word**, MeChalelet, is the **word** Chalal, repeated, and here, it is translated as, she pollutes and or profanes, the **word**, BaEsh, means, **with fire**, TiSareph, is from the **word**, Sareph, שָׂרַף, which means, **to burn**, to be warm, burnt offering, **he burned, destroyed by fire, he burned something completely**, it also means to absorb, sip, sipped, suck, quaff, to drink, he drank, he absorbed, to cover with resin, resin, juice of plants, menstruation, a burning sharp acrid substance, it also means serpent, seraph, fiery angel, the burning one, and in the form that it is used here, it means, **shall be burned**)

Here we see the very serious consequences for a daughter of one of YHVH's Priests, who is promiscuous, for YHVH has made it perfectly clear what happens to the daughter of any priest, if and when she profanes herself by playing the whore, for she is profaning her father, the priest which YHVH has just said we, His people **are to sanctify**. The penalty for a daughter of a priest, for committing this kind of act, is very severe, for YHVH has Commanded that she be burned with fire.

Many people might say that that is too harsh of a punishment for the daughter to bare. That might be true in other circumstances, but in this case, YHVH is showing us how important it is for His Priests, their wives and their children to walk in total loving surrendered obedience to **ALL** the Words of our heavenly Father's Torah of Life. Let's read what Paul said in:

*1 Thessalonians 5:16-24 Rejoice always. 17 Pray without ceasing. 18 In every thing, give thanks:*

**WHY?**

*For this IS the will of Elohim in Messiah Yeshua concerning you. 19 Do NOT quench the Holy Spirit. 20 Do NOT despise prophesyings. 21 Prove all things; hold fast that which is good. 22 Depart from ALL appearance of evil. 23 And the very Elohim of peace sanctify you wholly; and I pray Elohim that your whole spirit and soul and body be preserved blameless unto the coming of our Master Yeshua Messiah. 24 Faithful is He that calls you, who also will do it.*



summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, Shemen, שֶׁמֶן, means, to be or become fat, **he oiled, greased, lubricated, he made fat**, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, **oil, fatness, olive oil, fat substance, oil vendor**, the **word**, HaMishchah, מִשְׁחָה, means, **ointment, unction, anointing oil**, cleansing paste, to smear, anoint, anointing, consecrated portion, it is from the **word** Mashach, which means, to smear, anoint, to smash, shatter, to spread oil over, he stroked or wiped with the hand, anointed, he feasted, dined, it means to measure, length, it means, consecrated portion, it also means, swimming race, swimming contest, by implication, a consecratory gift, the **word**, UMile, is from the **word**, Male, מָלֵא, which means, to be full, full price, fill, filled, was full, he filled, was filled, fulfill, **consecrate**, accomplish, replenish, wholly, set, expired, fully, gather, overflow, satisfy, confirm finished, finishing, he fulfilled, completed, satisfied, he confirmed, was filled, they massed themselves, full, complete, fullness, plenty, fill, fulfill, replenish, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or 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 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**, Yado, 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, miscellaneous, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and here it is translated as, **his hand**, the **word**, LiLbosh, is from the **word**, Labash, לָבַשׁ or לְבוּשׁ, means, **to put on a garment, wear, to clothe, to dress, he wrapped, he covered**, but if we take the first two letters of this **word** we form the **word** לֵב, Lev, which means, heart, and the letter Shin, is representative of El Shadai, who is YHVH, and furthermore, if we take the last three letters, of the **word** Labash, we form the **word** בּוֹשׁ, Bosh, and this **word** means, **to be ashamed**; therefore we could say that the Garment that YHVH wants all of His children to wear on a daily basis, **IS** made up of what is on and in his Heart, and that my friends, **IS** the **words** of our heavenly Father's inerrant and everlasting teaching and instructions, the **words** of His Torah of Life, and when we actually choose to wear that garment, YHVH tells us that we will never again be ashamed in His presence, the **word**, Et, is repeated and it is defined

above, the **word**, HaBegadiym, is from the **word** Begeg, בגד, means, to betray, deceive, to act treacherously, to act unfaithfully, betrayal, treachery, deceit he put on a dress, clothed, dressed, he disguised, he confused, to dress, **garment, raiment, mantle, cloak, clothes**, the **word**, Et, is repeated and it is defined above, the **word**, Rosho, is repeated and it means, **his head**, the **word**, Lo, means, **no or not**, the **word**, YiPhra, is from the **word** Para, פרע, means, **to let go, loosen, expose, dismiss**, absolve, **uncover**, naked, avenging, avoid, bare, go back, made naked, set at not, perish, to abandon, reject, to become disorderly, become unruly, he caused disorder, disturbed, he showed a lack of restraint, became unruly, he became disorderly, it also means to pay a debt, he retributed, paid, he requited compensation, punished, he revenged, avenged, he exacted payment, it means to dishevel the hair, to cause disturbances, riot, to pogrom, persecute, the **word**, UBegadayv, is the **word** Begeg repeated and here, it is translated as, **and his clothes**, the **word**, Lo, means, **no, not or nor**, the **word**, YiPhrom, is from the **word** Param, פרם, means, **to tear open, rend, he cut, split, he chopped, hashed, cut into little pieces, was torn, was rent**, was unstitched)

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

וְעַל כָּל־נֶפֶשׁ מֵת לֹא יָבֹא לְאָבִיו וְלֵאִמּוֹ לֹא יִטְמָא

אָבִי אֶל אִמּוֹ וְאִמּוֹ אֶל אָבִיהָ אֶל אִמּוֹ אֶל אָבִיהָ אֶל אִמּוֹ

VeAl Kal Naphshot Met Lo LeAviyv Ullmo Lo YiTama, where the **word**, VeAl, על, means, height, upper part, and as a preposition, it means, **and in**, on, upon, above, over, against, 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** Kal, means, **all, the whole of, any**, the **word**, Naphshot, is from the **word** Nephesh, נפש, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, soul, life, mind, person, heart, human being, creature, **body**, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the **word**, Met, is from the **word** Mot, מות, which means, **dead**, to die, he or she died, put to death, killed, death, the **word**, Lo, means no, not or nor, the **word**, Yabo, is from the **word**, Bo, בא, means, **to go** or come in, come, came, arrive, **went, go, gone**, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, LeAviyv, is from the **word**, Av, which means, **father**, and with the letter Lamed as a prefix, it means, **for his father**, the **word**, Ullmo, is from the **word**, Em, which means, **mother**, and with the prefix letters Vav and Lamed, it means **and for his mother**, the **word**, Lo, means no or not, the **word**, YiTama, is from the **word** Tame, טמא, means, **unclean, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority)



greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, oil, fatness, olive oil, **anointing oil**, fat substance, oil vendor, the **word**, Mishchat, is from the **word** Mishchah, מִשְׁחָה, which means, **ointment, unction, anointing oil**, cleansing paste, to smear, anoint, anointing, consecrated portion, it is from the **word** Mashach, which means, to smear, anoint, to smash, shatter, to spread oil over, he stroked or wiped with the hand, anointed, he feasted, dined, it means to measure, length, it means, consecrated portion, it also means, swimming race, swimming contest, by implication, a consecratory gift, the **word**, Elohayv, is from the **word**, Elohim, which means mighty ones, judges, powers, and in the form that it is used here it means, **his Elohim**, the **word**, Alayv, means, on or upon him, the **word**, Aniy, means, **I, or I am**, the **word**, YHVH, is the Name **Yahweh**, Yahuwah or Yehovah)

In these three *verses* YHVH instructs Mosheh and us, that he, that is, the high priest, among his brethren, upon whose head the anointing oil was poured, and that is consecrated *to put on*, *Labash* the garments,

לְבוֹשׁ or לְבוּשׁ, means, to put on a garment, wear, to clothe, to dress, he wrapped, he covered, but if we take the first two letters of this word we form the word לֵב, Lev, which means, heart, and the suffix letter Shin, represents or is a symbol for El Shadai, who is YHVH, Furthermore, if we take the last three letters, of the word Labash, לְבוּשׁ, we form the word, בּוֹשׁ, Bosh, and this word means, **to be ashamed**;

Therefore, according to the definition of this word Labash, we could say that the Garment that YHVH wants all of His children to wear, on a daily basis, **IS** made up of what is in, and on his Heart, and what is on YHVH's heart, **IS** the Words of our heavenly Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, and when we, you and I, actually choose to wear that Labash, that garment, YHVH tells us that we will never again be ashamed in His presence.

The verse continues, לֹא יִפְרֹעַ לְאֵי יִפְרֹעַ Lo **NOT, YiPra**, uncover his head, nor Param, פָּרַם, rend his clothes;

YHVH is instructing Mosheh, to command the High Priest that even if he receives really bad news, he is **NOT** to Para, uncover his head, nor Param, rend his clothes.

You might ask **WHY** is that important, why is YHVH commanding the High Priest, **NOT** to Para, uncover his head, **NOR** Param, rend his clothes?

To properly answer the question. as to why YHVH wanted the high priest **NOT** to פָּרַע, Para, uncover his head, we have to understand the full meaning of the word that is translated as **uncover**, the word Para, פָּרַע for it has a variety of meanings that can be applied in this case, and it is not only the word uncover. While the word Para, פָּרַע does indeed mean, **to let go, loosen, expose, uncover**, it also means, avenging, avoid, bare one feelings, set at not, perish, abandon, reject, become disorderly, unruly, cause disorder, show lack of restraint, he retributed, revenged, avenged, he exacted payment, it means to **dishevel the hair**, to cause a disturbance, to riot, which are all types of attitudes that some people display, when they are distraught

because they have received some really bad news, such as a parent or a loved one dying unexpectedly.

Furthermore, the High Priest is **NOT** to rend his clothes, because these items were made to show the people of Yisrael, and the people of the world, ***the splendour, glory, abundance, riches, beauty, stately presence of YHVH was upon the priest, and that while he was carrying out the will of YHVH, he was actually adorned with YHVH's beauty and glory, at all times.***

Well, in *Exodus 28:2* YHVH says to Mosheh, *You shall make Holy garments for Aharon your brother for **glory** and for **beauty**.*

And in *Exodus 28:40* YHVH commanded Mosheh that *he was to make coats, for the sons of Aharon, and you shall also make for them girdles, and bonnets, for **glory** and for **beauty**.*

(The word, Glory, is the Hebrew word, Kavod, **כָּבוֹד**, which means, to be heavy, weighty, grievous, to honour, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished, he offered refreshments, it was heavy, thick, became heavier, great, hard, sore, difficult, numerous, much, it also means, liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, ***honour, splendour, glory, abundance, riches, glorious, beauty, stately***, honouring, respect, offering, refreshment)

(The word, Beauty, is the Hebrew word, Tipharah, **תִּפְאָרָה**, which means, ***beauty, finery, splendour, glory***, it is from the root word Par, **פָּאֵר**, which means, ***to adorn, beautify, glorify, was praised***)

Therefore the picture that would be painted, ***IF*** the High Priest were to indeed rip off his head gear, or mess up his hair, and rend His garments, is one of rejecting ***the splendour, glory, abundance, riches, beauty, stately presence of YHVH.***

YHVH has made it perfectly clear that the High Priest is prohibited to even go near any dead body, and he is **NOT** even permitted to come near the body of his father, or his mother, to defile himself.

YHVH understands the trauma of losing a parent, but since the High Priest is on call to perform his duties, twenty four seven, then the needs of the people of Yisrael, supersede the needs of the High Priest, to touch and or embrace the body of his dead parents.

And, YHVH also instructed Mosheh, to command the High Priest, **וַיִּמְנַחֵם יְהוָה לֵאמֹר**, UMin, and from, HaMiqdash, the Sanctuary, Lo, not, Yetze, **יֵצֵא**, means, to go out, go forth, burst forth, out of the sanctuary, nor profane the sanctuary of his Elohim, for the crown of the anointing oil of his Elohim is upon him: I am YHVH

Since this is talking about the prohibition of the high Priest defiling himself by approaching the dead body of his mother and or father, then I believe that YHVH is telling the High Priest and us, that even if the High Priest, receives the news that his mother or father has suddenly died,



with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ 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 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**, Eleh, means, **these**, the **word**, Lo, means, **no or not**, the **word**, YiQach, is from the **word**, Qach, קָח, which means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, and with the letter Yod prefix, it means, **he shall take**, 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, whose, yet, and, as a noun, it means, burning, branding, Im, אִם, as a conjunction, it means, if, or, whether, although, verily, when, on condition, although, also, Oh, that, when; hence as a negative not, doubtless, but, either, except, moreover, neither, nor, **nevertheless, save only, seeing, since, surely**, no more, none, though, **of a truth**, unless, **verily**, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Betulah, בְּתוּלָה, means, **virgin, a chaste young woman**, MeAmayv, is from the **word**, Am, אֵם, means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and with the letter mem as a prefix, it means, **from among his people**, the **word**, YiQach, is the **word** Qach, repeated, and here, it is translated as, **he shall take**, the **word**, Ishah, 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 is the plural of the **word**, אִשָּׁה, Ishah, which means, woman, wife)

Here again, YHVH reiterates the kind of Bride that Messiah is coming back for, and it is **NOT**, a widow, or a divorced woman, or a profane woman, or a harlot, for **NONE** of these types of women shall he, the High Priest's **wife**: **BUT**, he, the High Priest, who is a shadow picture of Messiah, the Words of the Living Torah of our heavenly Father, made flesh, **SHALL** take a virgin, a spotless, pure innocent woman, of his **own** people to wife.

This is simply warning to the people of Yisrael and to all of mankind that Messiah will be very

selective when He comes back for His bride, for she **IS** to be spotless, and she **IS** to be from His **OWN** people, and that means that Messiah's Bride can only come from His one and only family, Yisrael, and here in *Vayiqra 21*, YHVH is making sure that all people understand His message, by the prohibitions that He is placing, on the High Priest, as to whom, can, and will become, His Bride.

15 Neither shall he profane his seed among his people: for I YHVH do sanctify him.

וְלֹא־יַחַלֵּל זֶרְעוֹ בְּעַמּוּיָו כִּי אֲנִי יְהוָה מִקְדָּשׁוֹ  
 VeLo YeChalal Zero BeAmayv Kiy Aniy YHVH Miqadsho

VeLo, means, **and no or and not or neither**, the word, YeChalal, חָלַל, means, to lose, **profane, break one's word, defile, he polluted, defiled, he violated, was rendered common, prostitute**, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, the word, Zero, זָרַע, means, sowing, sowing season, **seed, sperm, semen, offspring, posterity**, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the word, BeAmayv is from the word, Am, אֵם, which means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and with the letter Bet as a prefix, among his people, 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, whose, yet, and, as a noun, it means, burning, branding, the word, Aniy, means, **I or I am**, the word, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, MeQadsho, is from the word, Qadosh, קָדֹשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, and in the form that it is used here, it means, **do sanctify him**)

Here YHVH commands the High Priest to וְלֹא־יַחַלֵּל זֶרְעוֹ, VeLo, and not, YeChalel, he shall profane, Zaro, his seed, among his people: for I YHVH do sanctify him.

How can the High priest *YeChalal*, חָלַל, **profane, break one's word, defile, pollute, violate, render common, or prostitute, his children? It is by willingly choosing NOT** to follow YHVH Elohim's given mandate, that **ALL** fathers are to teach the Words of our heavenly Father's Torah of Life, diligently to all of our children, our seed, or else, they **WILL** go astray, and when they do, YHVH will hold all fathers responsible for profaning our seed.

16 And YHVH spoke unto Mosheh, saying,

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

וַיַּעֲדָבֵר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where 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**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, El, means, **to or unto**, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, Lemor, 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)

Here, we are told once again that YHVH spoke to Mosheh, and as always, it is important to **NOTE** that Mosheh only conveys the Words that YHVH gave him to give to Aharon and his sons, which means, that Mosheh only does the will of our heavenly Father and **NOT** his own will, which is something that we are all commanded to do.

17 Speak unto Aharon, saying, Whosoever there is of your seed in their generations, that has any blemish, let him **NOT** approach to offer the bread of his Elohim.

דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזֶּרַעֲךָ לְדֹרוֹתָם אֲשֶׁר יִהְיֶה בוֹ מוּם לֹא יִקְרַב לְהִקְרִיב לַחֶם אֱלֹהֵיוֹ

וַיִּדְבֹר יְהוָה אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזֶּרַעֲךָ לְדֹרוֹתָם אֲשֶׁר יִהְיֶה בוֹ מוּם לֹא יִקְרַב לְהִקְרִיב לַחֶם אֱלֹהֵיוֹ

Daber El Aharon Lemor Iysh MeZaraka LeDorotam Asher Yihyeh, Bo Mum Lo YiQrav LehaQriyv Lechem Elohayv, 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, it means, **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, 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 Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**,

Lemor, is form 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**, Iysh, אִישׁ, means, **man, husband**, masculine, male, hero, everyone, each one, anyone, any, **whosoever**, whatsoever, anybody, it also means, to man, was manned, the **word**, MeZaraka, is form the **word** Zera, זָרַע, means, sowing, sowing season, **seed, sperm, semen, offspring, posterity**, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form that it is used here it means, **from or of your seed**, the **word**, LeDorotam, is from the **word** Dor, דָּוַר, means, to move in a circle, go round, to dwell, he moved in a circle, went about, to dwell, abode, housed, accommodated, wall fortress, also duration, eternity, everlasting, it also means, **generation, period, age**, circle, and in the form that it is used here, it means, **their generation**, 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, whatsoever, where, wherein, whereon, **that**, such as, wherewith, which, with which, that which, which was, 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, 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**, Yihyeh, is from the **word**, Hayah, הָיָה, which means, also, to be, exist, are, **has**, were, happen, shall happen, it shall be, continue, **become, has or will become**, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Bo, בּוֹ, means, **in him, in it**, of it, thereof, therewith before him, therein, the **word**, Mum, מוּמָם or מוּאָמָם, means, **blemish, defect, fault, dot speck, to become deformed, became crippled**, the **word**, Lo, means, **no or not**, the **word**, YiQrav, is from the **word** Qarab, קָרַב, means, **to come near, approach, he came near, approached, offering, was offered** as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, LehaQriyv, is the **word** Qarab repeated, and together, they are translated as, **approach to offer**, the **word**, Lechem, לֶחֶם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever, prevail, **bread, grain for making bread, food, meat, showbread, loaf, loaves, victuals**, fruit, meat, feast, provision, it also means, to join together, to weld, to solder, he mended, he welded, the **word**, Elohayv, is form the **word** Elohim, which means, mighty ones, judges, powers, and in the form that it is used here it means, **his Elohim**)

Here YHVH instruct Mosheh to speak unto Aharon, saying, Whosoever there is of your seed in their generations, that has any blemish, let him **NOT** approach to offer the bread of his Elohim.

I am sure that **IF** any authority, were to try and impose these kinds of prohibitions upon the



and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, 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**, Bo, בו, means, *in him, in it*, of it, thereof, therewith before him, therein, the **word**, Mum, מום or מואם, means, *blemish, defect, fault, dot speck, to become deformed, became crippled*, the **word**, Lo, means, *no or not*, the **word**, YiQrav, is from the **word**, Qarab, קרב, means, *to come near, approach, he came near, approached, offering, was offered* as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, Iysh, is repeated and here it is translated as, *man*, the **word**, Iver, עור, means to rouse oneself, stir up, awake, wake, cause to arouse, raise, arise, master, variant, was jealous, was awakened, was aroused, he was incited to activity, he instigated, he made a remark, observed, was stirred up, was aroused, it also means, to be bared, naked, be exposed, it also means, *to be blind, make blind, to blind, was blind*, was one eyed, it also means, skin, hide, leather, the **word**, O, means or, the **word**, Pise'ach, is from the **word**, Pesach, פסח, which means, *to limp, be lame*, to spring or pass over, *he dislocated, disjointed*, he hesitated, he wavered, vacillated, *he became lame, he limped around*, it means the Passover, he celebrated the Passover, it means the Passover Festival, the Passover sacrifice, the **word**, O, means or, the **word**, Charum, חרם, means, to ban, devote, excommunicate, accursed, exterminate, forfeited, utterly, forbidden, he swore, he banned, consecrate, he pronounced the ban over, confiscated, he destroyed, to slay, it also means, *to have a flat nose*, fishing net, to spread a net, he perforated, pierced, slit, it means the thing devoted, ban, devotion, destruction, the **word**, O, means, *or*, the **word**, Saru'a, is from the **word**, Sara, שרע, which means, to stretch, stretch out, extend, he pointed directly at, *be long nosed, to be deformed by excess members, like too many fingers or toes*, superfluous)

19 Or a man that is broken-footed, or broken-handed,

או איש אשר-יהיה בו שֶׁבֶר רֶגֶל או שֶׁבֶר יָד

אז איש אשר יהיה בו שבר רגל או שבר יד

O Iysh Asher Yihyeh Bo Sheber Ragel O Sheber Yad, where the **word**, O, means, *or*, the **word**, Iysh, means, *man*, 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, whatsoever, where, wherein, whereon, *that*, such as, wherewith, which, with which, that which, which was, 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, 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**, Yihyeh, is from the **word**, Hayah, היה, means, also, *to be, that is, exist*, are, were, happen, shall happen, it shall be, continue, become, has or will become, was, were,



means or, the **word**, Meroach, מְרוּחַ, means, smearing, rubbing, smoothing, **bruised, emasculated, broken, bruised in the testicles**, the **word**, Ashek, אֶשֶׁךְ, means, **testicle**)

21 No man that has a blemish of the seed of Aharon, the priest, shall come near to offer the offerings of YHVH made by fire: he has a blemish; he shall **NOT** come near to offer the bread of his Elohim.

כָּל-אִישׁ אֲשֶׁר-בּוֹ מוּם מִזֶּרַע אֶהְרֹן הַכֹּהֵן לֹא יִגַּשׁ לְהִקְרִיב אֶת-אִשֵּׁי יְהוָה מוּם בּוֹ ( אֶת לֶחֶם אֱלֹהֵיוּ לֹא יִגַּשׁ לְהִקְרִיב

שֶׁ לֹא יִגַּשׁ לְהִקְרִיב אֶת לֶחֶם אֱלֹהֵיוּ לֹא יִגַּשׁ לְהִקְרִיב אֶת לֶחֶם אֱלֹהֵיוּ לֹא יִגַּשׁ לְהִקְרִיב אֶת לֶחֶם אֱלֹהֵיוּ לֹא יִגַּשׁ לְהִקְרִיב

Kal Iysh Asher Bo Mum MeZera Aharon HaKohen Lo Yigash LehaQriyv Et Ishey YHVH Mum Bo Et Lechem Elohayv Lo Yigash LehaQriyv, where the **word**, Kal, means, **all, the whole of, anyone**, the **word**, Iysh, means, **man**, 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, whatsoever, where, wherein, whereon, **that**, such as, wherewith, which, with which, that which, which was, 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, 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**, Bo, בּוֹ, means, **in him**, in it, of it, thereof, therewith before him, therein, the **word**, Mum, מוּם or מוּמוֹ, means, **blemish, defect, fault, dot speck, to become deformed, became crippled**, the **word**, MiZera, מִזֶּרַע, means, sowing, sowing season, **seed**, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and with the letter Mem prefix, it means, from, or of, the seed of, the **word** or name, Aharon, אֶהְרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, HaKohen, means, the priest, the **word**, Lo, means, **no or not**, the **word**, Yigash, is from the **word**, Nagash, נִגַּשׁ, which means, **to draw near, come near, approach, brought near**, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, LehaQriyv, is from the **word**, Qarab, קָרַב, means, to come near, approach, he came near, approached, **offering, was offered as a sacrifice**, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or 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**, Ishey, אִשֶּׁה or אִשָּׁה, means, **burnt offering, offering, sacrifice**, it is from the **word**, Esh which means fire, it is spelled with the exact same latter as the **word**, Ishah, which means woman, wife, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Mum, מוּמָה or מוּמָה, means, **blemish, defect, fault**, dot speck, to become **deformed**, became **crippled**, the **word**, Bo, בוֹ, means, **in him**, in it, thereof, therewith before him, therein, the **word**, Et, is repeated, and it is defined above, the **word**, Lechem, לֶחֶם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever, prevail, **bread, grain for making bread, food, meat, showbread, loaf, loaves, victuals**, fruit, meat, feast, provision, it also means, to join together, to weld, to solder, he mended, he welded, the **word**, Elohayv, is from the **word** Elohim, which means, **mighty ones, judges, powers**, and in the form that it is used here it means, **his Elohim**, the **word**, Lo, means, **no or not**, the **word**, Yigash is repeated and here it is translated as, **to offer**, the **word**, LehaQriyv, is the **word**, Qarab, קָרַב, repeated, and here it is translated as, **to offer**)

In these four *verses*, YHVH itemizes some of physical conditions that will prohibit some people from serving in the Holy and most Holy Place, for He says: whatsoever man there is, that has a blemish, he shall **NOT** approach: a blind man, or a lame, or he that has a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or hunchback, or a dwarf, or that has a blemish in his eye, or be scurvy, or scabbed, or has his stones broken; No man that has a blemish of the seed of Aharon, the priest, shall come near to offer the offerings of YHVH made by fire: he has a blemish; he shall **NOT** come near to offer the bread of his Elohim.

It is very important that we understand why YHVH is doing this! It is because He wants the picture that is painted, to be perfect, as He is perfect. As I have said many times before, the High Priest **IS** to be a shadow picture of Messiah, who **WAS** and still **IS** spotless, and to picture Him in any other way would be a disservice to all people, who believe. YHVH knows the heart of man, He knows that it is evil, wicked beyond measure, and that means, that if mankind sees one little flaw in the ways of YHVH, then, they will magnify that flaw beyond belief, and YHVH's message of purity and perfection will be lost forever. Furthermore, in the next *verse*, YHVH shows us how much He loves all of us, even if we have physical defects.

22 He shall eat the Bread of his Elohim, both of the most holy, and of the holy.

לֶחֶם אֱלֹהֵי מִקְדָּשֵׁי הַקְּדָשִׁים וּמִן־הַקְּדָשִׁים יֹאכַל

לֶחֶם אֱלֹהֵי מִקְדָּשֵׁי הַקְּדָשִׁים וּמִן־הַקְּדָשִׁים יֹאכַל

Lachem Elohayv MiQadshiy HaQadashiym UMin HaQadashiym YOkel, where the **word**, Lachem, לֶחֶם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever,



מִזְבֵּחַ, means, *the altar*, it is from the root *word* Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the *word*, Lo, means no or not or nor, the Yigash, is from the *word*, Nagash, נָגַשׁ, means, *to draw near, come near, approach, brought near, brought, presented, offered, dedicated*, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, 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, whose, yet, and, as a noun, it means, burning, branding, the *word*, Mum, מוּם or מוּאָם, means, *blemish, defect, fault*, dot speck, to become *deformed*, became *crippled*, the *word*, Bo, בּוֹ, means, *in him*, in it, of it, thereof, therewith before him, therein, the *word*, VeLo, means, *and no or and not*, the *word*, YeChalel, חָלַל, means, to lose, *profane, break one's word, defile, he polluted, defiled, he violated, was rendered common, prostitute*, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, the *word*, Et, אֶת, as a preposition, means, with, to bring about, in the direction of, toward, giving, at or 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 AlephBet that form the *words* that created all things, the *word*, Miqdashay, is from the *word*, Miqdash, מִקְדָּשׁ, means, *Holy Place, sanctuary, Temple, the hallowed part, dedicated, consecrated, sanctified, hallowed, betrothed*, 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, whose, yet, and, as a noun, it means, burning, branding, the *word*, Aniy, means I or I am, the *word*, YHVH, is the name Yahweh, Yahuwah or Yehovah, the *word*, MiQadsham, is from the *word*, Qadosh, קָדֹשׁ, which means, *to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart*, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he

designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute)

Although all people can partake of the Bread of YHVH, which of course, **IS** also known, as the **Bread of Life**, our Messiah, the Words of the Living Torah made flesh, the people that have physical disabilities, or blemishes, shall **NOT** be permitted to go in unto the veil, nor come near unto the altar, because, he has a blemish; for **IF** someone with a deformity or blemish, were to try and do what YHVH has forbidden, then it means that that person is profaning YHVH's Sanctuaries: the very sanctuary that YHVH Himself sanctified.

24 And Mosheh told it unto Aharon, and to his sons, and unto all the children of Yisrael.

וַיְדַבֵּר מֹשֶׁה אֶל-אַהֲרֹן וְאֶל-בָּנָיו וְאֶל-כָּל-בְּנֵי יִשְׂרָאֵל  
וַיְדַבֵּר מֹשֶׁה אֶל-אַהֲרֹן וְאֶל-בָּנָיו וְאֶל-כָּל-בְּנֵי יִשְׂרָאֵל

VayeDaber Mosheh El Aharon, VeEl Banayv VeEl Kal Beney Yisrael, where 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, it means, 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**, or name Mosheh, means to be drawn out of, 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**, Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, VeEl, means, **and to or and unto**, the **word**, Banayv, is from the **word** Ben, which means, **son**, and in the form that it is used here, it means, **his sons**, the **word**, VeEl, is repeated and it means, **and to or and unto**, the **word**, Kal, means, **all, the whole of**, 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 YHVH'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**)

Here we can see that the people of Yisrael have no excuse, because it says, Mosheh told it unto Aharon, and unto his sons, and unto all the children of Yisrael.

If you profess to be a child of YHVH, then you are part of the family of Yisrael, and according to what is said here, **YOU HAVE** been instructed as to what the wishes and Commandments of

of our heavenly Father **ARE**, so anyone that professes to be part of YHVH's family, has no excuse, because, YHVH has made it very clear that we are to Obey His Commandments, and His Commandments only! Amein

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought,  
and your every deed. Until we meet again. Amein*