

Study of Vayiqra 4

by

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Vayiqra 4:1-35

1 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

וַיַּעֲדָבֵר יְהוָה אֶל מֹשֶׁה לֵמֹר

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, 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**, 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)

I know that this is just a few words on paper, but think of the ramifications of this statement? The Creator of all things is talking with a created being, and giving him some instructions as to what he is to say to all the children of Yisrael. To me this is mind boggling! I would dearly love to have Creator speak to me as he did to Mosheh and tell me what He would like me to do, and I would like Him to do that on a daily basis. Unfortunately, I have never heard the Voice of YHVH audibly, **BUT** I have felt His presence a few times in the past, and what a wonderful feeling that was. So please don't just skim by these words, **BUT** stop and think of how wonderful this is, that the Creator of the universe took the time to instruct one person, Mosheh, as to what He YHVH wanted the people of Yisrael to believe, follow and obey, so that they could travel to and possess the Land that He promised to Abraham, Yitzchaq and Ya'aqov.

2 Speak unto the children of Yisrael, saying, If a soul shall Sin through ignorance against any of the Commandments of YHVH concerning things which ought **NOT** to be done, and shall do against any of them:

וַיְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי-תַחַטָּא בְשִׁגְגָה מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ

וַעֲשָׂה מֵאַחַת מֵהֵנָּה

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**, Lo, לֹא, means, no or not, the **word**, Te'Aseynah, is from the **word**, Asah, עָשָׂה, means, **do, make, wrought, deal, commit, offer, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here, it means, **to be done**, the **word**, MeAchat, is from the **word** Achat, אַחַת, means, **one**, it is the female equivalent to the **word** Echad, אֶחָד, which means, one, single, first, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, and with the Mem prefix, it means, any one or any of them, the **word**, MeHena is from the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, **they, these, those, their, them**, and as an adverb it means, thence, therein, here, hither, on this side of, and it also means, lo, behold, since, now, thus far, yet, wherein, and with the Mem prefix, it means, **from, or of them**)

Here in this chapter YHVH instructs Mosheh, as to what will happen when people Sin, when they transgress the Words of His Torah of Life, and for the next few verses, He tells Mosheh what will happen to the people that Sin, depending on the position that they hold in the community, He says, נֶפֶשׁ כִּי־תַחַטָּא בְשֹׁגְגָה מִכָּל מִצְוֹת יְהוָה, Nephesh, a soul, a person, Kiy, when, TeCheta, shall Sin or transgresses the Words of My Torah of Life, BiShegagah, by error, mistake, or unintentionally, MiKal, against any of, Mitzvot, the Commandments of YHVH, אֲשֶׁר לֹא תַעֲשִׂינָהּ וְעָשָׂה מֵאֲחַת מִהֶנּוּ, Asher, which, Lo, should or ought **NOT**, TeAseynah, to be done, VeAsah, and shall do, MeAchat, any one, MeHenah, of them:

Here YHVH is making it very clear that **IF** anyone transgresses any of the Words of His Torah, but does it by mistake, or unintentionally, there will be consequences, and as we read on we will see what those consequences are,

3 If the priest that is anointed do Sin according to the Sin of the people; then let him bring for his Sin, which he has sinned, a young bullock without blemish unto YHVH for a Sin offering.

אִם הִכֹּהֵן הַמְשִׁיחַ יַחַטָּא לְאִשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֶשֶׁר חָטָא פָּר בֶּן־בָּקָר תָּמִים (לִיהוָה לְחַטָּאת

אִם הִכֹּהֵן הַמְשִׁיחַ יַחַטָּא לְאִשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֶשֶׁר חָטָא פָּר בֶּן־בָּקָר תָּמִים

Im HaKohen HaMashiyach YeCheta LaShmat HaAm VehiQriyv Al Chatato Asher Chata Per Ben Baqar Tamiym LaYHVH LeChatat, where the **word**, Im, means if, the **word**, HaKohen,

כַּהֵן, 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*, HaMashiyach, מָשִׁיחַ, means, *anointed, a consecrated person, the anointed king or High Priest, specifically, Yeshua the Messiah*, it is from the *word* root *word*, מָשַׁח, Mashach which means, to smear, anoint, anointed, the *word*, YeCheta, is from the *word*, Chata, חָטָא, which means, *to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt, he offended, he bore a loss*, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, the *word*, LeAshmah, אָשַׁמָּה, means, *guilt, charge, blame, accusation*, it is from the *word*, Ashem, אָשַׁם, which means, to sin, be guilty, the *word*, HaAm, עַם, means, *the people*, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the *word*, VehiQriyv, is from the *word*, Qarab, קָרַב, which 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*, 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*, Chatato, חָטָאת or חָטָאָה, means, *sin, guilt, sin-offering*, it is from the *word* Hatah, חָטָא, which means, *to miss the mark, to wrong, to sin, to transgress the words of the Torah*, he missed the goal, he incurred guilt, he bore a loss, *he made a sin offering*, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, and in the form that it is used here, it means, *his sin*, 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*, Chata, חָטָא, means, *to miss the mark, to wrong, to sin, to transgress the words of the Torah*, he missed the goal, he incurred guilt, he offended, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, the *word*, Per, פָּר, means, *bull, bullock, steer, kine*, the *word*, Ben, בֶּן, means, *son, offspring*, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the *word*, Baqar, בָּקָר, means, *cattle, herd, 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**, Tamiym, תמיים, is an adjective which means, **complete, perfect, whole, sound, full, well rounded, healthful, without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity, what is true, blameless, completeness, truth**, the **word**, LaYHVH, means to YHVH, and it is the Name Yahweh, Yahuwah, or Yehovah, the **word**, LeChatat, is the **word**, Chatat, חטאת or Chata'ah, חטאה, repeated, and here, it is translated as, a sin offering)

Please remember, as we go through what the cost of these Sins are going to be, that this is talking about unintentional Sin, unintentional transgressions of any of the Words of the Torah, for the penalty for wilfully transgressing the Torah, **IS DEATH**.

So we begin with the description of what the consequences are, **IF** it is a Priest that **is anointed**, that Sins, that transgresses any of the Words of the Torah of YHVH, according to the Sin of the people; then let him, the Priest, bring for his Sin, which he has sinned, a young bullock without blemish unto YHVH for a Sin offering.

It appears that the cost for the unintentional Sin, the unintentional transgression of any of the Words of YHVH's Torah of Life, that a priest commits, has a cost of one bullock, which is the highest price that YHVH has mandated to be paid by a sinner, for an unintentional Sin. Why is the priest to pay the highest price possible for his unintentional Sin? It is because he is a shadow picture of Messiah, he is suppose to be the manifestation of YHVH here on earth, and furthermore, all the people look up to him, for after all, he is their priest, their spiritual leader, and if they see that he is doing something that is wrong, then, they might get the idea that it is okay to do what he has done, potentially causing many people to sin.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before YHVH; and shall lay his hand upon the bullock's head, and kill the bullock before YHVH.

והביא את־הֶפֶר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הֶפֶר וְשָׁחַט
 אֶת־הֶפֶר לִפְנֵי יְהוָה

והביא את־הֶפֶר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הֶפֶר וְשָׁחַט
 אֶת־הֶפֶר לִפְנֵי יְהוָה

VeheBiy Et HaPar El Petach Ohel Moed Liphney YHVH VeSamak Et Yado Al Rosh HaPar VeShachat Et HaPar Liphney YHVH, where the **word**, Vahebiy, is from the **word**, Bo, בוא, 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, בוא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, 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**, HaPar, פָּרָה, means, **bull, bullock, steer, kine**, 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**, Petach, פָּתַח, 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**, 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**, 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, and in the form that it is used here, it means, **and he laid**, Et, is repeated and it is defined above, the **word**, Yado, is form the **word** Yad, יָד, which 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, means, **on or upon**, 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**, HaPar, פָּרָה, means, **the bull, the bullock**, the steer, the kine, the **word**, VeShachat, שָׁחַט, means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, Et, is repeated and it is defined above, the **word**, HaPar, is repeated and it

means, the bull, the bullock, the **word**, Liphney, is repeated and here, it is translated as, **before**, or **in the presence of**, the **word**, YHVH, is the Name **Yahweh**, Yahuwah, or Yehovah)

Here we are told that the priest shall bring the bullock unto the door of the tabernacle of the congregation before YHVH.

This tells us that it does not matter what position the person holds in the community, for all people that have sinned, are to bring their offering, regardless of what the offering is, to the door of the Tabernacle of the congregation, and when they are at the door of the Tabernacle, the offeror shall lay his hand upon the bullock's head, and kill the bullock before YHVH.

As you will see, when we read through the rest of the *verses* of *Vayiqra 4*, all people that have sinned unintentionally, are treated the same way, all have to lay their hand upon the head of their sacrificial animal, which is symbolic of them transferring their Sin, their Torah transgressions upon this animal, and this gesture, of transferring their sin upon the sacrificial animal, is a shadow picture of them, putting their old man, their lustful desires, upon this animal that is about to be placed on the altar of sacrifice, so that it can be destroyed by fire, on YHVH's altar of Sacrifice, and then, willingly choosing to make a commitment to believe, follow and obey all the Words of YHVH's Torah of Life from that point on.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

וְלָקַח הַכֹּהֵן הַמְּשִׁיחַ מִדָּם הַפָּר וַיִּהְיֶה אֵתוֹ אֶל-אֹהֶל מוֹעֵד

וֵאלֹהֵי יִשְׂרָאֵל וְיָבִיאוּ אֵת דָּמָהּ אֶל-אֹהֶל מוֹעֵד

VeLaqach HaKohen HaMashiyach MiDam HaPar Vehebiy Oto Ohel Moed, where the **word**, VeLaqach, is from the **word**, Laqach, לָקַח, means, **to take**, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, 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**, HaMashiyach, מְשִׁיחַ, means, **anointed, a consecrated person, the anointed king or High Priest, specifically, Yeshua the Messiah**, it is from the **word** root **word**, מָשַׁח, Mashach, which means, to smear, anoint, anointed, the **word**, MiDam, דָּם, means, **blood**, bloodshed, blood guilt, the **word**, HaPar, פָּר, means, **the bull, the bullock**, the steer, the kine, the **word**, VeheBiy, is from the **word**, Bo, בָּוֵא, 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, בָּ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here, it means, **and bring it to**, the **word**, Oto, means, **he or it**, 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

points, we end up with the **word** At, אַתָּ, 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**, Etzba'ot, is from the **word** Etzba, אֶצְבָּע, means, **finger**, toe, index finger, inch, to finger, fingered, and with the Vav suffix, it means, his finger, the **word**, BaDam, is from the **word**, Dam, which means, **blood**, and with the Bet prefix, it means, **in the blood**, the **word**, VeHizah, is from the **word**, Nazah, נָזַח, which means, to spurt, spatter, **he sprinkled**, broke away, burst forth, 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**, HaDam, is the **word** Dam, repeated and it means blood, the **word**, Sheva, שֶׁבַע, means, **seven**, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, the **word**, PeAmiym, is from the **word** Pa'am, פָּעַם or Pa'amah פֶּעַמָּה, which means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, corner, foot, footstep, going, hundred, hundredfold, now, this once, this time, order, rank, step, thrice, often, second, this, two, **time, times**, twice, wheel, impelled, times, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, 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**, Et, is repeated and it is defined above, the **word**, Peney, פָּנָי, is from the **word**, Pناه, which means, **to turn, to face**, he passed away, vanished, the dawning, he turned toward, he turned and looked, looked, looked at, considered, prepared, regarded, he freed himself, was free, was at leisure, was removed, he eased nature, eased himself, he removed, cleansed, emptied, he vacated, evacuated, was removed, was emptied, he became free, had leisure, he turned, was directed, was disengaged, it also means cornered, the **word**, Paroket, פָּרֹכֶת, means, **the sacred screen, veil, curtain before the Most Holy Place, cover**, apartment, shrine, the **word** HaQodesh, קֹדֶשׁ, 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)

Here we are told that the priest that is officiating, וְטָבַל הַכֹּהֵן אֶת־אֶצְבָּעוֹ בַּדָּם, VeTabal, shall dip or immerse, HaKohen, the priest, Et, Aleph Tav, Etbao, his finger, BaDam, in the blood, and then, the priest, וְהִזָּה מִן־הַדָּם שֶׁבַע פְּעָמִים לְפָנֵי יְהוָה, VehiZah, and he shall sprinkle, HaDam, the blood, Sheva, *seven*, Pa'amiym, times, Liphney, before or in the presence of YHVH, אֶת־פְּנֵי פָרֹכֶת, Aleph Tav, Peney, before, Paroket, the veil of the sanctuary.

As you can see, the letters Aleph and Tav are attached the words, אֶת־אֶצְבָּעוֹ, Et Etbao, which means, Aleph Tav the finger of the Priest, and the word, אֶת־פְּנֵי, Et Peney, which means, Aleph Tav, Peney, before, or in the presence of, פָּרֹכֶת הַקֹּדֶשׁ, Paroket, the Veil, HaQodesh, the Holy Place. Since the letters, Aleph and Tav, represent Messiah throughout all of Scripture, the insertion of this word Et, into the *verse*, indicates to us, that Messiah, the Words of the Living Torah made flesh, **IS present as a WITNESS to these sacrifices**. Furthermore, the word Etbao, which is translated as **the finger** of the Priest, has the word, Etz, אֵץ, in it, and this word, means, hurrying, hastening, to make haste. Therefore with that information, I believe that YHVH is telling us, that the finger of the priest, who, in this case, **IS** a shadow picture of Messiah, who is a **WITNESS** to this person's act of repentance, **IS** warning all people, that we are not to wait to confess our Sins, we must do it as soon as we realize that we have sinned, for putting it off until some other day, might be too late.

Furthermore, the blood of the animal, that is sacrificed, is to be sprinkled Sheva, seven times, before the veil, the Paroket, which is the veil that is between the Holy place and the Most Holy place, in the presence of YHVH. This is no ordinary incident, the sacrificial animal's blood which represents the offeror's surrendered heart, is sprinkled before YHVH Sheva, **seven times**. The number seven in Scripture represents completeness, which tells me that in the case of the Priest sinning, that his forgiveness is not complete until the blood of the innocent animal, which represents his innocent sinless life is sprinkled seven times. Furthermore, the word Sheva, also means to make a Vow. Therefore the fact that YHVH requires this to be done, when it is a priest that has sinned, tells us that the anointed priest that is sprinkling the blood of the animal seven times, is now taking the offeror's Vow, of surrendered obedience to the Words of YHVH's Torah of Life, before YHVH Himself, which means, that YHVH will hold that person, the offeror, responsible for his Vow. And the importance of this Vow does **NOT** stop at this *verse*, for we are told in *verse 7* says:

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before YHVH, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

וְנָתַן הַכֹּהֵן מִן־הַדָּם עַל־קַרְנוֹת מִזְבֵּחַ קְטֹרֶת הַסַּמִּים לְפָנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְיָצַק
כָּל־הַדָּם הַזֶּה בַּפֶּה יִשְׁפֹּךְ אֶל־יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד

לֵאמֹר וְיָצַק אֶת־הַדָּם עַל־קַרְנוֹת מִזְבֵּחַ קְטֹרֶת הַסַּמִּים לְפָנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד
וְיָצַק כָּל־הַדָּם הַזֶּה בַּפֶּה יִשְׁפֹּךְ אֶל־יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד

VeNatan HaKohen Min Hadam Al Qarnot Mizbach Qetoret HaSamiym Liphney YHVH Asher BeOhel Moed VeEt Kal Dam HaPar YiShpok El Yesod Mizbach HaOlah Asher Petach Ohel Moed, where the **word**, VaNatan, 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**, 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**, 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**, HaDam, means, **the blood**, the **word**, Al, אֵל, 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**, Qarnot, is the plural of the **word**, Qeren, קֶרֶן, which means, **to grow horns, it grew horns, it became as hard as horn, it brought forth horns, it grew horny**, hardened, it also means to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, **horn, shofar, ram's horn**, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the **word**, Mizbach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Qetoret, קֶטֶרֶת, means, **smoke, fumigation, odour of a sacrifice, perfume, sweet odour, incense**, the **word**, HaSamiym, is the plural of the **word**, Sam, סַם, which means, **sweet spice, perfume, to smell sweet, an aroma, a sweet spice**, a drug, medicine, poison, plant, 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**, 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**, BeOhel, בְּאֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, and with the Bet prefix, it means, **in the tent**, 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**, VeEt, וְאֵת, 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, אַתָּ, 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**, Kal, means, **all, the whole of**, the **word**, Dam, means blood, the **word**, HaPar, means, the bull or the bullock, the **word**, YiShpok, is from the **word**, Shaphak, שָׁפַךְ, means, **to pour, pour out, shed, spill, he poured from one vessel into another, he emptied out**, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, 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**, Yesod, יְסוּד, means, **base, foundation**, origin, source, principle, element, to found, establish, he composed, he wrote, foundation for, the **word**, Mizbach, is repeated and it means, **altar**, the **word**, HaOlah, עוֹלָה or עֹלָה, 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**, 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, is repeated and it means, **tent, shelter, tabernacle, dwelling, habitation**, the **word**, Moed, is repeated and here it is translated as, **meeting**)

In this *verse* we are told something that is very important! It says the priest shall put some of the blood, which he as already sprinkled **seven** times before YHVH, upon the Qeren, the horns of the altar of sweet incense before YHVH. It is important that we understand that the word Sheva which is translated as **seven** also means, making a Vow.

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**, Kal, means all, the whole of, the **word**, Chelev, חלב, means, milk, to milk, he milked, was milked, it also means, **fat, grease**, the **word**, Par, פָּרָה, means, bull, bullock, steer, kine, the **word**, HaChatat, חַטָּאת or חַטָּאת, means, **sin, guilt, sin-offering**, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, YaRiyim, is from the **word**, Rum, רוּם, which means, **to be high, be exalted, rise, to lift, to lift up**, hold, it is used as up, 63 times, as exalt, 47 times, as high, 25 times, as offer, 13 times, as give, 5 times, as heave, 3 times, as extol, 3 times, as lofty, 3 times, as take, 3 times, as tall, 3 times, as higher 2 times, it is used miscellaneously, 24 times, as haughty, levy, loud, presumptuously, proud, taller, breed worms, it means, he lifted up, he elevated, he raised, reared, was high, was exalted, rose, he elevated himself, he set up, established, he lifted up and presented, he offered, offering, height, elevation, greatness, the **word**, Mimenu, מִמֶּנּוּ, means, **from or of us, from or of them**, it is from the **word** Min, מִן, which denotes separation, and means, away from, from, thereof, of, out of, since, because, more than, than, it is also the pronoun what, the **word**, Et, is repeated, and it is defined above, the **word** HaChelev, is the **word** Chelevm repeated and here, it is translated as, fat, the **word**, HaMkaseh, is from the **word** Kasah, כָּסָה, which means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself, the **word**, Al, אֵל, 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**, HaQerev, 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**, VeEt, is the **word** Et repeated and it is defined above, the **word**, Kal, means ll, the whole of, the **word**, HaChelev, is the **word**, Chelev, repeated, and here, it is translated as, **fat**, 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**, Al is repeated and here it is translated as, **on or upon**, the **word**, HaQerev, is repeated and here it is translated as, **the inwards)**

Now, once the blood of the animal has been presented to YHVH, and placed at the base of the altar, then, the priest, is to take, from the carcass of the sacrificial animal, all the fat of the bullock for the

refreshments, it was heavy, thick, became heavier, great, hard, sore, difficult, numerous, much, it also means, **the 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**, Al is repeated and here it is translated as, **beside**, the **word**, HaKlayot, is from the **word**, Kilyah, כִּלְיָהּ, which means, **kidney**, it also means, destruction, annihilation, the **word**, YeSiyrenah, is from the **word** Sur, סוּר or שוּר, 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)

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the Liver, with the kidneys, it shall he take away,

In *Vayiqra 3*, we went over what all of this meant, but just in case some of you can't remember what was said, let's go over it again.

In these *verses*, we are told of the two kidneys of the animal, and the **fat** that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. As I mentioned in *Vayiqra 3*, in that offering, the sons of Aharon offer the fat that covers the inwards; and the fat that covers the **TWO** kidneys and the caul above the liver, that is there to protect those organs, is also included. And, as I said before, the fat represents the protection that YHVH has placed there to protect our organs, and when the priest puts that fat, the fat of the organs, on the altar to be burned, what we are doing, **IS** telling YHVH, that we will willingly **TRUST** Him to be our protector and defender in every part of our lives, and therefore, we are telling Him, that we are putting our complete trust in Him, because, we believe that He will protect us for eternity.

What is the function of the **Liver** in our bodies? The **Liver's** major functions are in the metabolic processes of the body. These include: breaking down or converting certain substances; balancing energy metabolism by converting glycogen to glucose and storing extra glucose by converting it to glycogen; making toxins less harmful to the body and removing them from the bloodstream.

The **Liver** does this by receiving blood with nutrients from the digestive organs via a vein known as the hepatic portal vein. The many cells of the **Liver**, known as hepatocytes, accept and filter this blood. They act as little sorting centres, determining: which nutrients should be processed; what should be stored; what should be eliminated via the stool; what should go back to the blood.

The **Liver** stores fat soluble vitamins as well as minerals such as copper and iron, releasing them if the body needs them. It also helps to break down fats in a person's diet. It either metabolizes fats or releases them as energy.

The **Liver** also produces an estimated 800 to 1,000 milliliters (ml) Trusted Source of bile each day. This bile is transported via bile ducts that eventually join and form the common bile duct that flows into the small intestine. The small intestine uses the bile to further help with break down and absorption of fats. Extra bile is stored in the gallbladder. The **Liver** produces and breaks down

proteins as well. The byproduct of breaking down amino acid proteins is called ammonia, which can be toxic to the body in large amounts. The **Liver** turns the toxic ammonia into a substance called urea. The **Liver** releases this, into the blood where the **kidneys** excrete it via the urine. The **Liver** also removes alcohol from the blood, as well as affects many medications a person takes.

As if these functions weren't enough, the **Liver** also plays major roles in the following: Creating immune system factors that can fight against infection; creating proteins responsible for blood clotting; breaking down old and damaged red blood cells; storing extra blood sugar, as glycogen. When taking all this into consideration, it's easy to see how important the **Liver** is to a person's health.

The word translated as *the kidneys*, is the Hebrew word HaChilyot, הַכְּלִיֹּת; and the word *kidney* is the Hebrew word Chilyot, and this word is also translated as *my insides, I consumed, I spent, I am consumed*. In our bodies, the kidneys are part of our filtration system, which keeps our blood clean, which in turn **gives us life**, for Scripture tells us that the life of **ALL flesh is in the blood**. Therefore, I believe that the placing of the animals kidneys on the altar, **IS** a picture of the offerer witnessing to the world, **his willingness to place his filtration system, his doctrinal beliefs, his understanding, his whole Life, on the altar of Elohim**. Now, with that willing surrender, the offerer is saying to YHVH, that from now on, Your Ways, the Words of your inerrant and everlasting teaching and instructions, **WILL** be the filter that I willingly choose to pass everything through for my daily walk, so that I may be Holy as you are Holy heavenly Father.

I really want you to see and truly understand, that by putting the **Liver** and the **Kidneys**, which represents our **human body filtration system, that YHVH created to keep us healthy, is a metaphor for us putting our world view, our doctrinal views and or doctrinal understanding, on YHVH's Altar, and saying to Him, from now on, we WILL filter everything we do, everything we say, and everything we think, through the Words of our heavenly Father's inerrant and everlasting teaching and instructions**, His wonderful Living Word.

In other words, by placing these organs on the altar, we are telling YHVH, that we are putting all of our thoughts, and all of our deeds and all of actions, before him, to make sure that there is no carnality in them, because we have **NOW chosen to become SUBJECT TO ALL THE WORDS OF HIS TORAH (Law)** which hopefully, will cause us to learn to be dedicated to obey the Words of His Torah of Life, which in turn, means, we will be free from **SIN**, free from transgressing any of the Words of our heavenly Father's Torah of Life, (*Romans 8:7 Because the carnal mind is enmity against Elohim: **BECAUSE it is NOT SUBJECT to the Torah (Law) of Elohim, neither indeed can it be) SUBJECT TO** YHVH's inerrant and everlasting directives for Life, His Torah of Life.*

*2 Corinthians 10:4-5 For the weapons of our warfare are not carnal, but mighty through Elohim to the pulling down of strong holds; 5 Casting down imaginations, and every high thing that exalts itself against the knowledge of Elohim, and **bringing into captivity every thought to the obedience of Messiah; the Living Torah.***

And then, YHVH goes on to say, in *verse 10*:

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall **burn them** upon the altar of the burnt offering.

כַּאֲשֶׁר יוֹרָם מִשּׁוֹר זֶבַח הַשְּׁלָמִים וְהַקְטִירָם הַכֹּהֵן עַל מִזְבַּח הָעֹלָה

אש כאשר יורם משור זבח השלמים והקטירם הכהן על מזבח העולה

KaAsher YuRam MiShor Zebach HaShlamiym VehiQetiyram HaKohen Al Mizbach HaOlah, where the **word**, KaAsher, כַּאֲשֶׁר, means, **as**, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the **word**, YuRam, is from the **word**, Rum, רוּם, which means, to be high, be exalted, rise, **to lift**, hold, it is used as up, 63 times, as exalt, 47 times, as high, 25 times, as offer, 13 times, as give, 5 times, as heave, 3 times, as extol, 3 times, as lofty, 3 times, **as take**, 3 times, as tall, 3 times, as higher, 2 times, it is used miscellaneously, 24 times, as haughty, levy, loud, presumptuously, proud, taller, breed worms, it means, **he lifted up, he elevated**, he raised, reared, was high, was exalted, rose, he elevated himself, he set up, established, **he lifted up and presented, he offered, offering**, height, elevation, greatness, the **word**, MiShor, is from the **word**, Shor, שׁוֹר, which means, **ox, bull, bullock, steer**, it also means, wall, to look, behold, regard, it also means an insidious watcher, one who lies in wait, ambusher, jumper, leaper, tight rope dancer, the **word**, Zebach, זֶבַח, means, **to sacrifice, to slaughter, he sacrificed**, feast, meal, the **word**, HaShlamiym, is from the **word**, Shelem, שָׁלֵם or Shalom, שְׁלוֹם, which means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, it also means, **peace offering**, requital, recompense, the **word**, VehiQetiyram, 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**, 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**, Al, means, **on or upon**, the **word**, Mizbach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זֶבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, HaOlah, עֹלָה or עוֹלָה, 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)

We have to understand, that once something is burnt, it is no longer usable. Since the act, of putting the fat that covers and protects the organs of the sacrificed animal on the altar, is a shadow picture of the offeror putting his own understanding of how to protect himself, on the altar, to be burnt, it

means that the offeror now understands, that the days of him relying on his own understanding, to protect himself against the wiles of the devil, are gone, **and**, that from this point forward, he commits to rely on YHVH, and His Words of Life, to protect him, for YHVH has quite clearly said, no weapons formed against you will prosper, and He has also promised that He would never leave nor forsake the people of His Yisrael. In this *verse* we are also told, that once all this fat was taken off from the bullock of the sacrifice, the priest shall burn all of it upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

וְאֶת-עֹר הַפָּר וְאֶת-כָּל-בְּשָׂרוֹ עַל-רֹאשׁוֹ וְעַל-כַּרְעָיו וְקִרְבוֹ וּפְרָשׁוֹ

Yw9ny Yp9py Yz9p9 99y Yw99 99y Y9w9 99y Y9w9 99y Y9w9 99y

VeEt Or HaPar VeEt Kal Besaro Al Rosho VeAl Kra'ayv VeQirbo UPhirsho, where the **word**, VeEt, is from 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**, Or, עֹר, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means, **to be bared, exposed, was laid bare**, it means to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the **word**, HaPar, פָּר, means, the bull, the bullock, the steer, the kine, the **word**, VeEt, is the **word**, Et, repeated and it is defined above, the **word**, Kal, means all, the whole of, the **word**, Besaro, is from the **word**, Basar, בָּשָׂר, which means, **flesh, meat, body, creature, 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**, 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**, Rosho, 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, the **word**, VeAl, is the **word**, Al, repeated, and here it is translated as, **and with**, the **word**, Kra'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 or table**, VeQirbo, 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, the **word**, UPhirsho, is from the **word** Peresh, פֶּרֶשׁ, which means, to make distinct, express clearly, to declare, explain, distinguish, clarified, was interpreted, it also means, to keep off, keep aloof, separate, abstain, to retire, set apart, he distinguished, he set out to sea, sailed, was scattered, he departed, withdrew, it means, *the contents of the stomach, excrement, dung*, that which is secreted, it also means horse, horseman, rider, knight, it means, to spread, spread out, extend, stretch, scattered)

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

וְהוֹצִיא אֶת-כָּל-הַפָּר אֶל-מִחוּץ לַמַּחֲנֶה אֶל-מְקוֹם טָהוֹר אֶל-שֵׁפֶךְ הַדָּשֵׁן וְשָׂרָף אֹתוֹ (

עַל-עֵצִים בְּאֵשׁ עַל-שֵׁפֶךְ הַדָּשֵׁן וְשָׂרָף

אֶל-מִחוּץ לַמַּחֲנֶה אֶל-מְקוֹם טָהוֹר אֶל-שֵׁפֶךְ הַדָּשֵׁן וְשָׂרָף אֹתוֹ
 אֶל-מִחוּץ לַמַּחֲנֶה אֶל-מְקוֹם טָהוֹר אֶל-שֵׁפֶךְ הַדָּשֵׁן וְשָׂרָף אֹתוֹ

VeHotziy Et Kal HaPar El Michutz LaMachaneh El Maqom Tahor El Shephek HaDeshen VeSaraph Oto Al Etziym BaEsh Al Shephek HaDeshen YiSaraph, where the **word**, VeHotziy, is from the **word** Yatza, יָצָא, which means, to go, come or went out, bring out, *go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, 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**, Kal, means, all, the whole of, the **word**, HaPar, פָּרָה, means, *the bull, the bullock*, the steer, the kine, 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**, MiKutz, is from the **word** Kutz, קָצַץ, means, *without, outside, outdoors*, abroad, in the street, and as an adverb it means, except, excepting, apart from, the **word**, LaMachaneh, לַמַּחֲנֶה, means, *camp, encampment, company, army, host*, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, El, is repeated, and here, it is translated as, to or unto, the **word**, Maqom, 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 is in*, the *word*, Tahor, טהור or טהור, means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*, the *word*, El, is repeated, and here it is translated as, to or unto, the *word*, Shephek, שפך, means, *to pour, pour out, shed, spill, he poured from one vessel into another, he emptied out*, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, the *word*, HaDeshen, השן, means, to be fat, grow, fat, was fat, mighty, powerful, he grew fat, was made fat, was fattened, *the ashes from the altar, he removed the ashes*, was satisfied, was made happy, *was turned into ashes*, fat, fresh, vigorous, the *word*, VeSaraph, שרף, 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*, the *word*, Oto, means, he of it, 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*, Etziym, is from the *word* Etz, עץ, means, *tree, timber, wood*, handle, something that sprouts forth, blooms and blossoms, the *word*, BaEsh is from the *word*, Esh, אש, means, fire, fever, and with the Bet prefix, in means, *on or with fire*, the *word*, Al, is repeated, and here it is translated as, at, the *word*, Shephek, שפך, is repeated, and here it is translated as, *the place of the pouring of*, the *word*, HaDeshen, is the *word* Dshen, השן, repeated, and it is translated as, *the ashes*, the *word*, YiSaraph, is the *word*, Saraph, repeated, and here, it is translated as, *it shall he burn*)

In these two *verses*, we are told that the priest is to take the skin of the bullock, all his flesh, with his head, with his legs, his inwards, and his dung, even the whole bullock shall he carry forth outside the camp unto a *clean place*, where the ashes are poured out, and *burn him on the wood with fire*; where the ashes are poured out shall he be burnt.

First of all, this shows us, that no one benefits from Sin, from transgressing the Words of our heavenly Father's Torah of Life, for nothing of the animal is left behind, which is a metaphor that is meant to show us, that Sin, transgressions of the Words of YHVH's Directives for everlasting Life, is detrimental to all people, to all who choose that Life Path. For, like the sacrificial animal whose carcass is fully burnt, so too, will all who reject and rebel against the Words of YHVH's Torah of Life, His inerrant and everlasting teaching and instructions, will be sent to the lake of fire, on judgement day, to be totally consumed, as the Torah transgression offering, the Sin offering, is totally burnt. Furthermore, it is a picture of our Messiah's Life, being consumed outside of the Temple, for the cross that He was nailed to and died on, was also outside of the temple, where the Sin sacrifices were supposed to be offered, and as such, it is a precursor, or a shadow picture of the crucifixion of Messiah.

appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Achat, אָחַת, means, **one**, it is the female equivalent to the **word** Echad, אֶחָד, which means, one, single, first, **any**, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, the **word**, MiKal, is the **word** Kal, which means, **all, the whole of**, and with the Mem prefix, it means, **from all, from the whole of**, the **word**, Mitzvot, is the plural of the **word**, Mitzvah, מִצְוָה means, **command, commandment, precept**, religious act, meritorious deed, it is from the **word** Tzavah, צָוָה, which means, **command, order, he commanded, ordered, he appointed, charged, was commanded, was ordered**, he bound, he united, he enjoined, bequeathed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, 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**, Lo, means, **no or not**, the **word**, TeAseynah, is from the **word**, Asah, עָשָׂה, which means, **do, make, wrought, deal, commit, offer, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here, it means, **ought or should be done**, the **word**, VeAshmu, וְאָשְׁמוּ, means, **guilt, offence, sin, blame, guilt offering, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner**)

Here we are talking of a different category of sinners, for it says, and **IF the whole congregation of Yisrael Sin through ignorance**, and the thing is hidden from the eyes of the assembly, and they have done somewhat against any of the Commandments of YHVH concerning things which should **NOT** be done, and are guilty. In *verse 14* we are told, what is to be done when the Sin of the congregation, is discovered.

14 When the Sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the Sin, and bring him before the tabernacle of the congregation.

וְנֹדַעַתָּה הַחַטָּאת אֲשֶׁר חָטְאוּ עֲלֶיהָ וְהִקְרִיבוּ תִקְוָלָהּ פֶּר בֶּן־בָּקָר לְחַטָּאת וְהִבְיֵאוּ אֹתוֹ לַפְּנֵי אֹהֶל מוֹעֵד

YahNodah HaChatat Chatu Aleyha VehiQriyvu HaQahal Par Ben Baqar LeChatat VeheBiyu Oto Liphney Ohel Moed, where the **word**, VeNodah, is from the **word**, Yada, יָדַע, which

means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was cunning, was made known, was known,

became known, he assigned, appointed, made definite, he informed, it is from the *word*, Da, דָּע, means, knowledge, wisdom, and in the form that it is used here it means, *and it is known*, the *word*, HaChatat, חַטָּאת or חַטֹּאת, means, *sin, guilt, sin-offering*, it is from the *word* Hatah, חָטָא, which means, *to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal*, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, 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*, Chatu, is the *word*, Chatat repeated, and here it is translated as, *they have sinned*, the *word*, Aleyha, עָלֶיהָ, means, for or on her, *for or on it, on her account, on its account*, the *word*, VehiQriyvu, 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 here it is translated as, *and they shall bring near*, the *word*, HaQahal, קָהַל, means, to assemble, gather, *assembly, congregation, company, community*, the *word*, Par, means bull, bullock, steer, the *word*, Ben, בֶּן, means, *son, offspring*, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the *word*, Baqar, בָּקָר, means, *cattle, herd, 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*, LeChatat, is the *word* Chatat, repeated and here it is translated as, *for a sin offering*, the *word*, VeheBiyu, is from the word Bo, בּוֹא, 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, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the *word*, Oto, means he or it, the *word*, Liphney, לְפָנָי, 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*, 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, 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 when the whole congregation finds out, that they have Sinned, when they find out that they have transgressed the Words of YHVH's Torah of Life, then, the congregation shall offer a **young bullock** for the Sin, and bring him before the tabernacle of the congregation. As you can see, the sin offering that is mandated by YHVH to be presented for a sin committed by whole congregation, is the same sacrifice, that is to be offered, if the priest has sinned. What is YHVH telling us here? To me that tells me that the priest, who has been chosen by YHVH, when He chose Aharon and his sons, to be the Priests of the people of Yisrael, is to be held to a much higher standard than everyone else, for they have the privilege of ministering directly to YHVH. Furthermore, all of their actions are scrutinized by the whole congregation, which means that if he does indeed sin, and does not repent of his sin and offer the prescribed sacrifice, that many people will probably start to believe, that if it is okay for the priest to do that then it must be okay for me to do it too, thereby causing a lot of people to sin. Therefore, the penalty for transgressing the Torah, even though it was unintentional, is higher for the priest than it is, for any one individual. As a matter of fact, you can see that the priest has to pay the very same price for his unintentional sin, as the whole congregation has to pay for their unintentional sin, which is one bullock.

It is important for us to understand, because YHVH wants all of the people of Yisrael, which includes you and I, to become a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of Him who has called us out of darkness into His marvellous light: Which in time past, **were NOT a people, but are NOW**, the people of Elohim: which had **NOT** obtained mercy, **BUT NOW, have obtained mercy**.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before YHVH: and the bullock shall be killed before YHVH.

וְסָמְכוּ זְקֵנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַבֶּקָר לִפְנֵי יְהוָה וְשָׂטַט אֶת־הַפָּר לִפְנֵי יְהוָה
 וְשָׂטַט אֶת־הַפָּר לִפְנֵי יְהוָה וְשָׂטַט אֶת־הַפָּר לִפְנֵי יְהוָה וְשָׂטַט אֶת־הַפָּר לִפְנֵי יְהוָה
 וְשָׂטַט אֶת־הַפָּר לִפְנֵי יְהוָה וְשָׂטַט אֶת־הַפָּר לִפְנֵי יְהוָה וְשָׂטַט אֶת־הַפָּר לִפְנֵי יְהוָה

VeSamku Ziqney HaEdah Et Yedeyhem, Al Rosh HaPar Liphney YHVH VeShachat Et HaPar Liphney YHVH, where the **word**, VeSamku, is from the **word**, Samak, 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**, Ziqney, is form the **word** Zaqen, זָקֵן, which means, **old, old man, elder, scholar, grandfather, beard, or bearded one**, grew old, made old, was made old, the **word**, HeEdah, is from the **word**, Edah, עֵדָה, which means, **assembly, congregation**, group assembled together by appointment, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over, 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, אַתָּ, 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**, Yedeyhem, 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, **their hands**, 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**, 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**, HaPar, means, **the bull, the bullock** or the steer, the **word**, Liphney, לְפָנָיִ, 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**, VeShachat, וְשָׁחַת, means, to be laid waste, **to slaughter, slay, kill**, be ruined, he spoiled, mutilated, destroyed, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means, pit, grave, destruction, ruin, corruption, the **word**, Et is repeated and it is defined above, the **word**, HaPar, is repeated and it means, the bullock, the **word**, Liphney, is repeated, and it means, **before or in the presence of**, the **word**, YHVH, is the Name **Yahweh**, Yahuwah, or Yehovah)

Here, for the sacrifice for the whole congregation, it is the head of the congregation that lay their hands on the bullock's head, and one of the leaders of the congregation, is to kill the bullock. The lesson that we are to learn from this, is, that Sin, transgressions of the Words of YHVH's Torah of Life, costs everyone something, for it diminishes righteousness among the people, and once righteousness is decreased to a lower level, by more sinful actions, then YHVH removes his protective covering over the community, and we have what we have today. Which is, a judicial system that is **NOT JUST**. At best, it is a two tiered system, and at worst it offers little to no justice to the majority of people, except maybe to a select few. And when that happens, we end up with no limit abortions, free drugs for people, criminals that are not prosecuted nor punished for their crimes, and therefore, they continuously re-offend on a daily basis. And because of that situation, the consistency of sinning by the peoples of the world, the majority of the people, believe in all kinds of idiotic things, like men can be women and women can be men. The list of abnormal behaviour is actually endless, and it is all because, we, as the corporate children of Yisrael, have willingly stepped away from the pure Words of YHVH, and until, we as corporate Yisrael, return to YHVH, and start

to willingly and lovingly believe, follow and obey all the Words of His Torah, then this deluge of evil, will continue to plague us.

*Revelation 2:1-5 Unto the angel of the Qahal of Ephesus write; These things says he that holds the seven stars in His Right Hand, who walks in the midst of the seven golden candlesticks; 2 I know your works, and your labour, and your patience, and how you cannot bear them who are evil: and you have tried them which say they are apostles, and are not, and have found them liars: 3 And have borne, and have patience, and for My Name's sake, have laboured, and have not fainted. 4 Nevertheless, I have somewhat **AGAINST YOU, BECAUSE**, you have left your first love. 5 Remember therefore, from whence you are fallen, **and repent, and do the first works**; (obey the Words of My Torah) **OR ELSE**, I will come unto you quickly, and will **REMOVE THY CANDLESTICK** out of his place, except you repent.*

The word Candlestick is Strong's number G3087, λυχνία, lychnía, pronounced, lookh-nee'-ah, it is from from G3088; which a lamp-stand (literally or figuratively), candlestick, and in Hebrew it is called a Menorah. The Menorah was in the Tabernacle and when the Tabernacle was replaced by the Temple which is in Jerusalem, the Menorah was in the Temple. Therefore what YHVH is telling the people of His Yisrael, in *Revelation 2*, **IS, IF** His people Yisrael, **DO NOT** keep the Words of His Torah of Life, He will remove the Temple wherein is found the Menorah, the Candlestick. And history makes it very clear, that YHVH has done that. And now it is up to us, you and I, to live a Torah obedient life and encourage as many people as possible to do the same, so that YHVH will see fit, to have the Temple rebuilt, so that we can have a place to Put His Light, the light of the Menorah, which is a shadow picture of Messiah, *Isaiah 11:1-5*.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

וְהָבִיָּא הַכֹּהֵן הַמָּשִׁיחַ מִדָּם הַבָּרָא אֶל-אֹהֶל מוֹעֵד

וִזְבַּח בְּיַד הַכֹּהֵן הַמָּשִׁיחַ אֶת-דָּמָהּ אֶל-אֹהֶל מוֹעֵד

VeheBiy HaKohen HiMashiyach MiDam HaPar El Okel Moed, where the **word**, VeheBiy is from the **word**, Bo, בוא, which 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**, HaKohen, כהן, 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**, HaMashiyach, משיח, means, **anointed, a consecrated person, the anointed king or High Priest, specifically, Yeshua the Messiah**, it is from the **word** root **word**, מנח, Mashach which means, to smear, anoint, anointed, the **word**, MiDam, is from the **word** Dam, דם, means, blood, bloodshed, blood guilt, and, with the Mem prefix, it means, of the blood, the **word**, HaPar, means, the bullock, the **word**, El, אל, **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**, Ohel, אהל, means, tent, shelter, tabernacle,

dwelling, habitation, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מועד, 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, עד, 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)

17 And the priest shall dip his finger in some of the blood, and sprinkle it **seven** times before YHVH, even before the veil.

וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שֶׁבַע פְּעָמִים לְפָנָי יְהוָה אֵת פְּנֵי הַפָּרֹכֶת

VeTabal HaKohen Etzba'o Min HaDam VeHizah Sheva PeAmiyim Liphney YHVH Et Peney HaParoket, where the **word**, VeTabal, טָבַל, means, **to dip, immerse, plunge, he immersed himself, he dipped into salt or vinegar, he baptized**, 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**, Etzba'u, אֶצְבָּע, means, **finger**, toe, index finger, inch, to finger, fingered, and with the Vav suffix, it means, **his finger**, the **word**, Min, מִן, denotes separation, and means, away from, from, thereof, of, out of, **in**, since, because, than, more than, it is also the pronoun, what, the **word**, HaDam, means, **the blood**, the **word**, VeHizah, is from the **word**, Nazah, נָזַח, which means, **to spurt, spatter, he sprinkled**, broke away, burst forth, the **word**, Sheva, שֶׁבַע, means, **seven**, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, the **word**, Pamiym, is from the **word**, Pa'am, פַּעַם or פַּעֲמָה, which means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, corner, foot, footstep, going, hundred, hundredfold, now, this once, this time, order, rank, step, thrice, often, second, this, two, **time, times**, twice, wheel, impelled, times, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the **word**, Liphney, לְפָנָי, 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**, Et, אֵת, 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, אַתָּ, 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**, Peney, is from the **word**, Paniym, פָּנִים, means, face, countenance, presence, forepart, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, HaParoket, פָּרֹכֶת, means, the sacred screen, **veil, curtain before the Most Holy Place**, cover, apartment, shrine)

18 And he shall put some of the blood upon the horns of the altar which is before YHVH, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

וּמִן־הַדָּם יִתֵּן עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֶת כָּל־הַדָּם יִשְׁפֹּךְ (אֶל־יְסוּד מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד

וּמִן־הַדָּם יִתֵּן עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֶת כָּל־הַדָּם יִשְׁפֹּךְ (אֶל־יְסוּד מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד

UMin HaDam YiTen Al Qaenot HaMizbe'ach Asher Liphney YHVH Asher BeOhel Moed VeEt Kal HaDam YiShpok El Yesod Mizbach HaOlah Asher Petach Ohel Moed, where the **word**, UMin, מִן, denotes separation, and means, away from, **from, thereof, of, out of**, in, since, because, than, more than, it is also the pronoun, what, and with the Mem prefix, it means, and of, the **word**, HaDam, means the blood, the **word**, Yiten, 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**, 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**, Qarnot, is the plural of the **word**, Qeren, קֶרֶן, means, to grow horns, **it grew horns, it became as hard as horn, it brought forth horns, it grew horny, hardened**, it also means, **to send out rays, to beam, radiate, he shed light, he caused to shine**, its light was shed, was beamed, was radiated, **horn, shofar, ram's horn**, it means, **strength, power, might, glory, pride**, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, 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**, 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**, 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, the **word**, Asher, is repeated and here it is translated as, **which is**, the **word**, BeOhel, אֶהְיֶה, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, and with a Bet prefix, it means, in the tent, in the Tabernacle, 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, the **word**, VeEt, is from the **word**, Et, אֶת, and as a preposition, it 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**, Kal, means, **all, the whole of**, the **word**, HaDam, means, **the blood**, the **word**, YiShpok, is from the **word** Shaphak, שָׁפַךְ, means, **to pour, pour out, shed, spill, he poured from one vessel into another, he emptied out**, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, 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**, Yesod, יְסוּד, means, **base, foundation, origin, source**, principle, element, to found, establish, he composed, he wrote, foundation for, the **word**, Mizbach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the

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*, Kal, means, *all, the whole of, the word*, Chelbo, חֶלְבוֹ, means, milk, to milk, he milked, was milked, it also means, *fat, grease*, and in the form that it is used here, it means, his fat, the *word*, YaRiym, is from the *word*, Rum, רוּם, which means, to be high, be exalted, rise, to lift, hold, it is used as up, 63 times, as exalt, 47 times, as high, 25 times, as, *offer*, 13 times, as *give*, 5 times, as heave, 3 times, as extol, 3 times, as lofty, 3 times, as take, 3 times, as tall, 3 times, as higher 2 times, it is used miscellaneously, 24 times, as haughty, levy, loud, presumptuously, proud, taller, breed worms, it means, he lifted up, he elevated, he raised, reared, was high, was exalted, rose, he elevated himself, he set up, established, he *lifted up and presented, he offered, offering*, height, elevation, greatness, the *word* Mimenu, מִמֶּנּוּ, means, from or of us, *from or of it, from or of them*, it is from the *word* Min, מִן, which denotes separation, and means, away from, from, thereof, of, out of, since, because, more than, than, it is also the pronoun what, the *word*, VehiQtiyr, is from the *word*, 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 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)

Here, with this sacrifice, as with the others, all the fat is burnt on the altar. And at the risk of repeating myself, the fat that covers our organs, is there to protect our organs, and by putting the fat of those organs on the altar to be burnt, it indicates to YHVH, that instead of us trusting in our own understanding, we will **TRUST** Him, and His **TRUTH**, His Words of Life, the Words of His Torah, the very same Torah that He gave to Mosheh at Mount Sinai, the very same Torah that became flesh and dwelt among us. Therefore, when we willingly choose to place that fat that covers their organs on the altar, we are effectively telling YHVH, that from now on, we will put our whole **TRUST** in Him, and His Words of Life.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an **atonement** for them, and it shall be forgiven them.

וַעֲשֵׂה לֶפָר כַּאֲשֶׁר עָשָׂה לֶפָר הַחַטָּאת כִּן יַעֲשֶׂה-לוֹ וְכִפֵּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם)

אָשַׁח אֶת-הַבָּשָׂר אֲשֶׁר-עָלָהּ אֶת-הַזָּבַח אֲשֶׁר-עָשָׂה לֶפָר הַחַטָּאת כִּן יַעֲשֶׂה-לוֹ וְכִפֵּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם

VeAsah LaPar Ka'asher Asah LePar HeChatat Ken YaAseh Lo VeKiper Alehem HaKohen VeNislach LaHem , where the *word*, VeAsah, עָשָׂה, means, *do, make, wrought, deal, commit, offer, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished*, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, LaPar, is from the *word*, Par, which means, *bull or bullock*, and with the Lamed prefix, it means, *with the bullock*, the *word*, Ka'asher, כַּאֲשֶׁר, means, *as*, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the *word*, Asah, is repeated, and here, it is translated as, *he has done*, the *word*, LaPar, is the *word*, Par, repeated and here it is translated as, *to the*

as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּ, 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**, HaPar, means, **the bullock, the bull, the steer**, 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**, MiChutz, is from the **word**, Chutz, חוּץ, which means, without, outside, outdoors, abroad, in the street, and as an adverb it means, except, excepting, apart from, and with the prefix letter, Mem, it means, the outside, the **word**, LaMachaneh, מַחֲנֶה, means, **camp, encampment, company, army, host**, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, VeSaraph, שָׂרַף, 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 with the Vav prefix, it means, to burn, the **word**, Oto, means he or it, the **word**, Ka'asher, כַּאֲשֶׁר, means, **as**, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the **word**, Saraph, is repeated and here it is translated as, **he burned**, the **word**, Et, is repeated and it is defined above, the **word**, HaPar, means, **the bull or bullock**, the **word**, HaRishon, רִאשׁוֹן, means, **first**, former, previous, superior, it is from the **word** Rosh, which means head, the **word**, Chatat, חַטָּאת or חָטְאָה, means, **sin, guilt, sin-offering**, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, HaQahal, קָהַל, means, to assemble, gather, **assembly, congregation, company, community**, the **word**, Hu, means, **he or it**)

22 *When a ruler has sinned, and done somewhat through ignorance against any of the Commandments of YHVH his Elohim concerning things which should NOT be done, and is guilty;*

אֲשֶׁר נָשִׂיא יַחֲטֵא וְעָשָׂה אֶת־מִכַּל־מִצְוֹת יְהוָה אֱלֹהָיו אֲשֶׁר לֹא־תַעֲשִׂינָהּ בְּשִׁנְנָהּ וְאִשָּׁם)
 אֲשֶׁר נָשִׂיא יַחֲטֵא וְעָשָׂה אֶת־מִכַּל־מִצְוֹת יְהוָה אֱלֹהָיו אֲשֶׁר לֹא־תַעֲשִׂינָהּ בְּשִׁנְנָהּ וְאִשָּׁם)
 אֲשֶׁר נָשִׂיא יַחֲטֵא וְעָשָׂה אֶת־מִכַּל־מִצְוֹת יְהוָה אֱלֹהָיו אֲשֶׁר לֹא־תַעֲשִׂינָהּ בְּשִׁנְנָהּ וְאִשָּׁם)
 אֲשֶׁר נָשִׂיא יַחֲטֵא וְעָשָׂה אֶת־מִכַּל־מִצְוֹת יְהוָה אֱלֹהָיו אֲשֶׁר לֹא־תַעֲשִׂינָהּ בְּשִׁנְנָהּ וְאִשָּׁם)

Asher Nasiy YeCheta VeAsah Achat MiKal Mitzot YHVH Elohayv Asher Lo TeAseynah BeShegagah VeAshem, where 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**, Nasiy, נָשִׂיא, means, **chief, prince, ruler, president, leader, speaker**, the **word**, YeCheta, אָחַז, means, **to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt, he offended, he bore a loss**, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, the **word**, VeAsah, עָשָׂה, means, **do, make, wrought, deal, commit, offer, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Achat, אַחַת, means, **one**, it is the female equivalent to the **word** Echad, אֶחָד, which means, one, single, first, any, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, and here it is translated as, **against one**, the **word**, MiKal, is from the **word**, Kal, which means, **all, the whole of**, and with the Mem prefix, it means, **from all**, the **word**, Mitzvot, is the plural of the **word**, Mitzvah, מִצְוָה, means, **command, commandment, precept**, religious act, meritorious deed, it is from the **word** Tzavah, צִוָּה, which means, command, order, he commanded, ordered, he appointed, charged, was commanded, was ordered, he bound, he united, he enjoined, bequeathed, the **word**, YHVH, is the Name **Yahweh**, Yahuwah, or Yehovah, 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**, 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**, Lo, means, no or not, the **word**, TeAseynah, is the **word**, Asah, repeated, and here, it is translated as, to be done, the **word**, BeShegagah, שִׁגְגָה, means, **error, mistake, unintentional sin**, it is from the **word**, Shegeg, שִׁגְגָה, which means **error, mistake, unintentional sin**, the **word**, VeAshem, אָשַׁם, means, **guilt, offence, sin, blame, guilt offering, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner**)

Here we are told that **IF** it is a ruler that has sinned, and done somewhat through ignorance against any of the Commandments of YHVH, his Elohim, concerning things which should **NOT** be done, and is guilty. The only difference here it that the sinner of the unintentional sin, is a ruler of the

people, and not a priest, then his Sin offering is different than the first two that we went through, for the priest and for the whole congregation.

23 Or, if his Sin, wherein he has sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

אֹזְהוֹרַע אֱלִיוֹ חֲטָאתוֹ אֲשֶׁר חָטָא בָּהּ וְהִבִּיא אֶת־קָרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים)

אֲזַיֵּב אֶלָּא אֶת־קָרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים
אֲזַיֵּב

O Hoda Elayv Chatato Asher Chata Bah VeheBiy Et Qarbano Seiyr Iziym Zakar Tamiym, where the **word**, O, אֹ, is a conjunction that means, **or**, no, if, also, and, either, otherwise, then, whether, at the least, the **word**, Hoda, is from the **word**, Yada, יָדַע, which means, **to know, he knew**, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, and in the form that it is used here it means, **shall be made known**, the **word**, Elayv, means to him, the **word**, Chatato, is from the **word** Chata'at, חָטָא or חֲטָאת, means, **sin**, guilt, sin-offering, it is from the **word** Hatah, חָטָא, which means, **to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt**, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, and in the form that it is used here, it means, he has sinned, 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**, Chata, חָטָא, means, to miss the mark, to wrong, **to sin, to transgress the words of the Torah**, he missed the goal, he incurred guilt, he offended, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, the **word**, Bah, בָּהּ, is an inflected personal pronoun, meaning, in her, **in it**, the **word**, VeheBiy, is from the **word**, Bo, בּוֹא, 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, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here, it means, **and he shall bring**, 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

miscellaneous, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and with the Vav suffix, it means, **his hand**, the **word**, Al, אֵל, 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, 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**, HaSaiyr, שׂעיר, means, **hairy, he goat, kid, buck, Ram**, devil, the hairy or bearded one, rough, it also means, satyr, demon, a demon having a he goat's form, it also means tempestuous showers, it is also the name of a Horite who fathered seven sons, who all became chiefs of the Horites, the **word**, VeShachat, שׁחַט, means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, Oto, means, **he or it**, the **word**, BeMeqom, בְּמִקּוֹם, 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 is in**, 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**, YiShchat, is the **word** Shachat, שׁחַט, repeated, and it means, **to slaughter, to kill, he slaughtered, he killed**, 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 AlephBet that form the **words** that created all things, the **word**, HaOlah, עולה or עולה, 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**, 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 or Yehovah, the **word**, Chatat, חַטָּאת or חַטָּאה, means, sin, guilt, **sin-offering**, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, Hu, means, **he or it**)

Here again we are told that the offeror is to participate in his Sin offering, by first laying his hand upon the head of the male goat, and then, kill the goat, in the place where they kill the burnt offering before YHVH: it is a Sin offering.

YHVH wants all people that have sinned to understand the cost of the Sin, therefore He commands that all people that turn to Him, and want to repent of their Sins, that they must participate in the killing of the animal so that they can experience first hand, the horrible cost of a sinful life. He wants all people to see, that the life of an innocent animal has to be sacrificed, in order that the sinner, does **NOT** loose his or her life, and hopefully, that experience will cause the sinner to think twice before sinning once again. It is important that we learn the lesson of the cost of any and all sinful acts, so that we do not fall into the trap, of starting to believe satan's lies, that states, you shall **SURELY NOT DIE**.

25 And the priest shall take of the blood of the Sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

וְלָקַח הַכֹּהֵן מִדָּם הַחַטָּאת בְּאֶצְבְּעוֹ וְנָתַן עַל-קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-דָּמּוֹ יִשְׁפֹּךְ אֶל-יְסוֹד מִזְבֵּחַ הָעֹלָה

וְלָקַח הַכֹּהֵן מִדָּם הַחַטָּאת בְּאֶצְבְּעוֹ וְנָתַן עַל-קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-דָּמּוֹ יִשְׁפֹּךְ אֶל-יְסוֹד מִזְבֵּחַ הָעֹלָה

VeLaqach HaKohen MiDam HaChatat BeErzba'o VeNatan Al Qarno Mizbach HaOlah VeEt Damo YiShpok El Yesod Mizbach HaOlah, where the **word**, VeLaqach, לָקַח, means, **to take, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered**, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, 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**, MiDam, מִדָּם, means, **blood**, bloodshed, blood guilt, the **word**, HaChatat, חַטָּאת or חַטָּאה, means, sin, guilt, sin-offering, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, BeEtzba'u, is from the **word**, Etzba, אֶצְבַּע, which means, **finger**, toe, index finger, inch, to finger, fingered, and in

the form that it is used here, it means, *with his finger*, the *word*, VeNatan, 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*, 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*, Qarnot, is the plural of the *word*, Qeren, קָרַן, means, *horn, to grow horns, it grew horns, it became as hard as horn, it brought forth horns*, it grew horny, hardened, it also means to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, *horn, shofar, ram's horn*, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the *word*, Mizbach, מִזְבֵּחַ, means, *altar*, it is from the root *word* Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the *word*, HaOlah, עוֹלָה or עֹלָה, 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*, VeEt, 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 Alphabet that form the *words* that created all things, the *word*, Damo, is the *word*, Dam, repeated and it means, blood, the *word*, YiShpok, שָׁפַךְ, is from the *word* Shaphak, which means, *to pour, pour out, shed, spill, he poured from one vessel into another, he emptied out*, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, 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*, Yesod, יְסוֹד, means, *base, foundation, origin, source, principle, element*, to found, establish, he composed, he wrote, foundation for, the *word*, Mizbach, מִזְבֵּחַ, means, *altar*, it is from the root *word* Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the *word*, HaOlah, is the *word* Olah עוֹלָה or עֹלָה, repeated and here it is translated as *burnt offering, burnt sacrifice*)

Here, the instructions are slightly different, for we are told that the blood of the sacrificial animal, is not sprinkled seven times before the Veil, nor is the blood placed on the horns of the altar of incense, but instead, it says: the priest, shall take of the blood of the Sin offering with his finger, and put it upon the horns of the **altar of burnt offering**, and shall pour out his blood at the bottom of the altar of burnt offering. We have to ask ourselves why is there a difference, between the procedure in the offerings of the Priest and the congregation that sins, and the ruler of the nation, that sins? Well, the higher the position that a person has, the more responsibility he has to walk in obedience to the Words of the Father's Torah of Life, for there are many eyes that are upon them, and if and when they sin, they lead those that follow and or look up to them to do the same. Mosheh made one mistake, and he was not permitted to enter the Promised Land, **AT** Mosheh's level, YHVH had **ZERO** tolerance for error. Therefore all leaders, depending on how many people they are in control of are under some type of scrutiny, and YHVH will hold them responsible, for all of their actions, and their words, that might lead people astray from the Words of His Torah of Life.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

וְאֶת-כָּל-חֵלְבוֹ יִקְטִיר הַמִּזְבֵּחַ כְּחֵלֶב זֶבַח הַשְּׁלָמִים וּכְפָר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ וְנִסְלַח לוֹ

YXx⊗EtY זצשצ זצלס רשכז זצזלעז עפז פלעש זעפזזעז רז⊗קז זפלע ש XZY
 זל עלעלז

VeEt Kal Chelbo YaQtiyr HaMizbechah KeChelev Zebach HaShlamiym VekiPer Alayv HaKohen MeChatato VeNislach Lo, where the **word**, VeEt, is form 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**, Kal, means, **all, the whole of**, the **word**, Chelbo, is from the **word** Chelev, חֵלֶב, means, milk, to milk, he milked, was milked, it also means, **fat, grease**, and with the Vav suffix, it means, **his fat**, 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**, KeChelev, is the **word**, Chelev, חֵלֶב, repeated, and it means **fat**, and in the form that it is used here it means, **as the fat of**, the Zebach, זָבַח, means, **to sacrifice, to slaughter, he sacrificed**, feast, meal, the **word**, HaShlamiym, is from the **word**, Shelem, שָׁלֵם or Shalom, שְׁלוֹם, which means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, **to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made good, restored**, made compensation, he paid, recompensed, rewarded, was profitable, he

completed his studies, he became accomplished, peace was established, it also means, peace offering, requital, recompense, and in the form that it is used here it means, *a peace offering*, the *word*, VeKiper, is from the *word* Kaphar, כָּפַר, which 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*, 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*, MeChatato, is from the *word*, Chatat, חָטָא or חַטָּאת, which means, sin, guilt, sin-offering, it is from the *word* Hatah, חָטָא, which means, *to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt, he bore a loss*, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, and in the form that it is used here, it means, *his sin*, the *word*, VeniSlach, is from the *word*, Salach, סָלַח, means, *to forgive, pardon, he forgave, pardoned, was forgiven*, as an adjective it means ready to forgive, the *word*, Lo, לוֹ, or לוֹא 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)

Here we are told, that on behalf of the offeror, the priest, shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an *atonement* for him as concerning his sin, and *it shall be forgiven him*.

Here again we encounter the words, *atonement* and *it shall be forgiven him*, which are not mentioned when Scripture speaks of the priest that Sins unintentionally. And we have to ask ourselves *WHY?*

27 And if any one of the common people Sin through ignorance, while he does somewhat against any of the Commandments of YHVH concerning things which ought NOT to be done, and be guilty;

וְאִם־נִפְשׁ אַחַת תִּחַטָּא בְשִׁגְגָה מֵעַם הָאָרֶץ בַּעֲשׂוֹתָהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ וְאִשָּׁם

אֶל־יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ וְאִשָּׁם אֶל־יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ וְאִשָּׁם אֶל־יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ

VeIm Nephesh Achat TeCheta BiShgagah MeAm HaAretz BaAsotah Achat MiMitzvot YHVH Asher Lo TeAseynah VeAshem, where the *word*, VeIm, means, *and if*, the *word*, Nephesh, נֶפֶשׁ, means, *breath, breath of life, life, soul, mind, person, human being, will, desire, self, living being*, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the *word*, Achat, אַחַת, means, *one*, it is the female equivalent to the *word* Echad, אֶחָד, which means, one, single, first, any, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, the *word*, TeCheta, חָטָא, means, *to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he*

incurred guilt, he offended, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of), the *word*, ViShgagah, is from the *word* Shegagah, שִׁגְגָה, which means, *error, mistake, unintentional sin*, it is from the *word*, Shegeg, שִׁגַּג, which means the same thing, the *word*, MeAm, is from the *word* Am, עַם, 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 Mem prefix, it means, of or from the people, the *word*, HaAretz, אֶרֶץ, which means, the earth, *the land*, country, ground, the *word*, BaAsotah, is from the *word*, Asah, עָשָׂה, means, do, make, wrought, deal, commit, offer, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here, it means, by doing it, the *word*, Achat, אַחַת, means, *one*, it is the female equivalent to the *word* Echad, אֶחָד, which means, *one, single, first, any*, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, the *word*, MiMitzvot, is the plural of the *word* Mitzvah, מִצְוָה means, *command, commandment, precept, religious act*, meritorious deed, it is from the *word* Tzavah, צִוָּה, which means, command, order, he commanded, ordered, he appointed, charged, was commanded, was ordered, he bound, he united, he enjoined, bequeathed, and here it is translated as, *against any of the commandments*, the *word*, YHVH, is the Name Yahweh, Yahuwah, or Yehovah, 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*, Lo, means no or not, the *word*, TeAseynah, is the *word* Asah, עָשָׂה, repeated, and here it is translated as, *ought to be done*, the *word*, VeAshem, אָשָׁם, means, *to sin, be guilty, he became guilty*, sinned, erred, offence, misdeed, he committed an offence, was guilty, sinned, guilt, offence, sin, blame, guilt offering, guilty, culpable, blameable, and in the form that it is used here it means, *and is guilty*)

Here we have a fourth category and it is, *IF* any one of the *common people Sin* through ignorance, while he does somewhat against any of the Commandments of YHVH concerning things which ought *NOT* to be done, and be guilty. And as we read on we will see if there is any difference in the type of offering that this person is to bring to the door of the Tabernacle.

28 Or if his Sin, which he has Sinned, come to his knowledge: then, he shall bring his offering, a kid of the goats, a female without blemish, for his Sin which he has Sinned.

אִז הִזְדַּע אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׁעִירַת עִזִּים תְּמִימָה נְקִיָּה עַל־חַטָּאתוֹ (אֲשֶׁר חָטָא

venom, poison, the **word**, HaChatat, חטאת or חטאה, means, sin, guilt, **sin-offering**, it is from the **word** Hatah, חטא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, VeShachat, שחט, means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, Et, is repeated, and it is defined above, the **word**, HaChatat, is the word Chatat repeated, and here it is translated as, the **sin offering**, BiMeqom, מקום, 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** is in, and with the Bet prefix, it means, **in the place**, the **word**, HaOlah, 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)

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וַיָּנִתָּן עַל-קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-דָּמָהּ יִשְׁפֹךְ אֶל-יְסוּד (הַמִּזְבֵּחַ)

וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וַיָּנִתָּן עַל-קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-דָּמָהּ יִשְׁפֹךְ אֶל-יְסוּד (הַמִּזְבֵּחַ)

VeLaqach HaKohen MiDamah BeEtzb'o VeNatan Al Qarnot Mizbach HaOlah VeEt Kal Damah YiShpok El Yesod HaMizbe'ach, where the **word**, VeLaqach, לָקַח, means, **to take, to buy, he took**, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, 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**, MeDamah, is from the **word**, Dam, דָּם, means, blood, bloodshed, blood guilt, and in the form that it is used here it means, **of its blood**, the **word**, BeEtzba'o, is from the **word**, Etzba'a, אֶצְבַּע, which means, **finger**, toe, index finger, inch, and with the Vav suffix, it means, **his finger**, the **word**, VeNatan, 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**, 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**, Qarnot, is the plurla of the **word**, Qeren, קָרַן, means, **horn**, to grow horns, it grew horns, it became as hard as horn, it brought forth horns, it grew horny, hardened, it also means to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, **horn, shofar, ram's horn**, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the **word**, Mizbach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, HaOlah, עֹלָה or עָלָה, 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**, VeEt, 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**, Kal, means, **all, the whole of**, the **word**, Damah, is the **word** Dam, repeated and here it is translated as, it means, its blood, the **word**, YiShpok, is from the **word**, Shaphak, שָׁפַךְ, which means, to **pour, pour out, shed, spill, he poured from one vessel into another, he emptied out**, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, the **word**, El, אֶל, **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**, Yesod, יְסוּד, means, **base, foundation, origin, source**, principle, element, to found, establish, he composed, he wrote, foundation for, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal)

Here we are told that the procedure of offering this sacrifice for the common person, is identical to the procedure that the ruler of the nation had to go through, for it stipulates that the offeror, the common person, shall lay his hand upon the head of the Sin offering, and slay the Sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of

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, and in the form that it is used here it means, **and shall burn it as incense**, 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**, HaMizbechah, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, LeReyach, רִיחַ, means, **smell, odour, fragrance, scent, savour**, to perceive odour, he smelled, scented, he felt, the **word**, Niychocha, נִיחֹחַ or נִיחַח, means, **sweet odour, odour of the sacrifice**, it is from the **word**, נוּחַ, Nuach, which means to rest, the **word**, LaYHVH, means, to YHVH, and it is the Name Yahweh, Yahiwah, or Yehovah, VeKiper, is from the **word** Kaphar, 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, אֶלָּיו, means, on, onto, thereon, **upon or over him or it**, the **word**, HaKohen, is the **word** Kohen repeated, and it means, **priest**, the **word**, VeniSlach, is from the **word** Salach, סָלַח, means, **to forgive, pardon, he forgave, pardoned, was forgiven**, as an adjective it means ready to forgive, and in the form that it is used here it means, and it is forgiven, the **word**, Lo, means, **to him**)

Here in this *verse* we are told that that the Priest is to take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto YHVH; and then it says, the priest shall make an **atonement** for him, the common person, **and it shall be forgiven him**. So now, we have these three statements, regarding the unintentional Sin of whole congregation, the Sin of the ruler of the nation and the sin of the common man, that we are told are to receive **atonement**, and **have their sins forgiven**, **BUT** those words were not mentioned for the Priest, when the Priest sinned unintentionally.

WHY?

First of all, we have to understand that the animal that is to be offered as a sacrifice, would be a perfect specimen, whether it was a bull, a goat, or a lamb, for that is the only thing that is to be offered to YHVH, nothing but the best. Therefore with that in mind, and at the risk of being labelled a male chauvinist, the perfect male of the species, cost more than any of the females of the species. And since the ruler of the nations, can influence many more people by his actions, than the common man can, it means that his sacrifice must cost more, and therefore, his sacrifice is to be a male of the species.

32 And if he bring a lamb for a Sin offering, he shall bring it a female, without blemish.

וְאִם-כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת נִקְבָּה תְּמִימָה יְבִיאָנָה

אִם-כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת נִקְבָּה תְּמִימָה יְבִיאָנָה

VeIm Kebes YaBiy Qarbano LeChatat Neqebah Temiyamah Yebiyenah, where the **word**, VeIm, means, **and if**, the **word**, Kebes, כֶּבֶשׂ, means, **lamb, young ram**, leader, **male lamb**, it also

means, to tread down, subdue, press, he pressed, squeezed, kneaded, he attacked, raided, he conquered, occupied, he forced, raped, he suppressed, withheld, he preserved, pickled, he had superstitious intercourse, and with different vowel points, it means, footstool, preserved fruit, secret, he hid, something concealed, conqueror, the **word**, YaBiy, is from the **word**, Bo, בּוֹא, 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, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Qarban, is from the **word**, Qorban, קָרְבַּן, means, **offering, sacrifice**, oblation, victim, **something brought near**, the **word**, LeChatat, חַטָּאת or חַטָּאה, means, sin, guilt, sin-offering, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, Neqebah, נִקְבָּה, means, **female, feminine gender**, it also means, tunnel, passage, hole, orifice, the **word**, Temiyamah, is from the **word**, Tamiym, תָּמִיּוּם, is an adjective which means, **complete, perfect, whole, sound, full, well rounded, healthful, without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity, what is true, blameless, completeness, truth**, the **word**, YeBiyenah is from the **word** Bo, בּוֹא, which 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, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next)

33 And he shall lay his hand upon the head of the Sin offering, and slay it for a Sin offering in the place where they kill the burnt offering.

וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַחֲטָאֹת וְשָׁחַט אֹתָהּ לְחַטָּאת בְּמִקְוֹם אֲשֶׁר יִשְׁחַט אֶת־הָעֹלָה)
 XA ⊗ 4WZ 9WA ♣ YPIP XA⊗4C 3XA ⊗ 4WY XA⊗4E WA9 60 Y4Z XA ♣ 4Y
 3603

VeSamak Et Yado Al Rosh HaChatat VeShachat Oto LeChatat BeMeqom Asher YiShchat Et HaOlah, where the **word**, VeSamak, וְסָמַךְ, 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**, 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**, Yado, is form 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 with the Vav suffix, 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, 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**, HaChatat, חַטָּאת or חַטָּאה, means, sin, guilt, **sin-offering**, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, VeShachat, שָׁחַט, means, to be laid waste, **to slaughter, slay, kill**, be ruined, he spoiled, mutilated, destroyed, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means, pit, grave, destruction, ruin, corruption, the **word**, Oto, means, **he or it**, the **word**, LeChatat, is the **word** Chatat, repeated, and here, it is translated as, **Sin Offering**, the **word**, BeMeqom, מִקְוִים, 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** is in, 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**, YiShchat, is from the **word**, Shachat, שָׁחַט, means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, and in the form that it is used here, it means where they kill, the **word**, Et, is repeated and it is defined above, the **word**, HaOlah, עוֹלָה or עֹלָה, 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)

In these two *verses*, we are told that if the common person, brings a lamb for a Sin offering, he shall bring it a **female**, without blemish. And he shall lay his hand upon the head of the Sin offering, and slay it for a Sin offering in the place where they kill the burnt offering. Other than the fact that the offering is different in that it is a female lamb and not a goat, all the same procedure is to be followed. But that does not answer why it is to be a **female and not a male**.

34 And the priest shall take of the blood of the Sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

וְלָקַח הַכֹּהֵן מִדָּם הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל-קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת-כָּל-דָּמָהּ יִשְׁפֹּךְ (אֶל-יְסוּד הַמִּזְבֵּחַ

אֶצְבָּעוֹ וְנָתַן עַל-קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת-כָּל-דָּמָהּ יִשְׁפֹּךְ אֶל-יְסוּד הַמִּזְבֵּחַ

VeLaqach HaKohen MiDam HaChatat BeEtzba' o VeNatan Al Qarnot Mizbach HaOlah VeEt Kal Damah YiShpok El Yesod HaMizbe'ach, where the **word**, VeLaqach, לָקַח, means, **to take, to buy, he took, fetched, took in, took away**, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, 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**, MaDam, is from the **word** Dam, דָּם, means, blood, bloodshed, blood guilt, and with the Men prefix, it means, **of the blood**, the **word**, the **word**, HaChatat, חַטָּאת or חַטָּאה, means, sin, guilt, **sin-offering**, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, BeEtzba'u, אֶצְבָּע, means, **finger**, toe, index finger, inch, to finger, fingered, and with the Vav suffix, it means his finger, the **word**, VeNatan, 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**, 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**, Qarnot, is the plural of the **word**, Qeren, קֶרֶן, means, **horn**, to grow horns, it grew horns, it became as hard as horn, it brought forth horns, it grew horny, hardened, it also means, **to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn, shofar, ram's horn**, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the **word**, Mizbach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, HaOlah, עוֹלָה or עֹלָה, 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**, VeEt, **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**, Kal, means all, the whole of, the **word**, Damah, is repeated and it mena his blood, the **word**, YiShpok, is form the **word** Shaphak, **שָׁפַךְ**, means, **to pour, pour out, shed, spill, he poured from one vessel into another, he emptied out**, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, the **word**, El, **אֶל**, **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**, Yesod, **יְסוּד**, means, **base, foundation, origin, source, principle**, element, to found, establish, he composed, he wrote, foundation for, the **word**, HaMizbe'ach is repeated and it means, the **altar**)

35 *And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto YHVH: and the priest shall make an atonement for his Sin that he has committed, and it shall be forgiven him.*

וְאֶת־כָּל־חֶלְבֵהּ יִסֹּר כְּאֲשֶׁר יוֹסֵר חֶלְבֵי־הַכֶּשֶׁב׃ מִזֶּבַח הַשְּׁלָמִים׃ וְהִקְטִיר הַכֹּהֵן אֹתָם׃
 הַמִּזְבֵּחַ עַל אִשֵּׁי יְהוָה וְכִפֶּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ׃
 אֲשֶׁר יוֹסֵר חֶלְבֵי־הַכֶּשֶׁב׃ מִזֶּבַח הַשְּׁלָמִים׃ וְהִקְטִיר הַכֹּהֵן אֹתָם׃
 הַמִּזְבֵּחַ עַל אִשֵּׁי יְהוָה וְכִפֶּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ׃

VeEt Kal Chelbah Yasiyr Ka'asher Yusar Chelev HaKesev Mizbach HaShlamiym VehiQetiyir HaKohen Otam HaMizbechah Al Ishey YHVH VeKiper Alayv HaKohen Al Chatato Asher Chata VeniSelach Lo, where the **word**, VeEt, is from 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**, Kal, means, *all, the whole of*, the **word**, Chelbah, is from the **word**, Chelev, חלב, which means, milk, to milk, he milked, was milked, it also means, *fat, grease*, the **word**, Yasiyr, is from the **word**, Sur, סור or שׁוּר, which means, to put or *take away*, to turn off, depart, *remove, turn aside*, turn in, take off, go, put, eschewed, behead, bring, call back, decline, leave undone, be past, rebel, revolt, be sour, withdraw, be without, deteriorated, degenerate, depart, it came to an end, ceased, he caused to turn aside, removed, put aside, was taken away, was removed, to stack, heap, as an adjective it means, removes, separated, it also means, a degenerate branch, it means, leaven, character to wrestle, to contend, to appoint a ruler, to saw, he sawed, to take off, the **word**, Ka'asher, כַּאֲשֶׁר, means, *as*, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the **word**, Yusar, is the **word** Sur, repeated, and here, it is translated as, is taken away, Chelev is repeated, and here it is translated as, *the fat*, the **word**, HaKesev, כֶּשֶׁב, means, the lamb, the young sheep, Kesevah, means ewe-lamb, the **word**, Mizbach, מִזְבֵּחַ, means, *altar*, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, HaShlamiym, is from the **word**, Shalom, שָׁלוֹם or שְׁלוֹם, means, *to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made good*, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, it also means, peace offering, requital, recompense, and in the form that it is used here, it means the Peace offering, the **word**, VehiQetiyr, קִטֵּר, 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**, 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**, Otam, means, them, the **word**, HaMizbechah, is repeated, and it means, *altar*, 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**, Ishey, is from the **word**, Esh, which means, *fire*, and in the form that it is used here it means, *the fire offering*, the **word**, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah, the **word**, VeKiper, is from the **word**, Kaphar, 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, for, upon, or over him 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**, Al is repeated and here, it is translated as, **for**, the **word**, Chatato, is from the **word** Chatat, חָטָא or חַטָּא, which means, sin, guilt, sin-offering, it is from the **word** Chata, חָטָא, which means, **to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt, he bore a loss**, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, and in the form that it is used here it means, **his sin**, 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**, Chata, חָטָא, means, **to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt**, he offended, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, and here it is translated as **his sin**, the **word**, VeniSelach, is from the **word**, Salach, סָלַח, which means, **to forgive, pardon, he forgave, pardoned, was forgiven**, as an adjective it means ready to forgive, the **word** Lo, means, **to him**)

In these last two *verses*, we are told that the priest shall take of the blood of the Sin offering with his finger, and put it upon **the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar**: which is the exact same instructions that were given, if it was a female goat, that was offered by the common person. Furthermore we are told that the priest shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto YHVH: and the priest shall make an **atonement** for his Sin that he has committed, **and it shall be forgiven him**.

Again we can see that these are the same instructions that were given for the female goat, that was brought as a sacrifice by the common person, and furthermore, we are told once again. that the priest shall make an **atonement** for his or their Sin that he or they have committed, **and we are told, it shall be forgiven him or them**. Why does it say that the priest shall make atonement for the sins of the whole congregation, the sins of the ruler, and the sins of the common man, and that he also says, that **their sins will be forgiven, BUT it does NOT** use these two statements, the words, **atonement, and shall be forgiven him or them** for the unintentional sin of priest?

Why is that? First of all we have to understand that all priests are anointed when they are twenty five years old, when their apprenticeship begins, and therefore this is not necessarily speaking of the High Priest, but it can and does include, the High Priest, if he does commit an unintentional sin. Now to answer the question as to why it does not say that the anointed priest that officiates over the priest that sins unintentionally, makes atonement for him, nor does it say that his sins will be forgiven, is because I believe, that there is an extra step that has to be taken, because, all priests are appointed by Elohim, and therefore they are held to a much higher standard, than the rest of the people, because of the special relationship that a priest has with YHVH, and because of the incredible influence that the priest has over the whole congregation, and the fact that his sin, could and more than likely would, cause to whole congregation to Sin, therefore, I believe that YHVH withholds His forgiveness for a period of time, and the best way to explain that, I believe, is that YHVH, sort of puts the priest that has sinned, on probation, until the priest's actions, his walk, his dedication to keeping the Words of the Torah has been tested, and that this priest, has proven to YHVH, and himself, that he can be relied upon not to re-offend. Although the Priesthood was given to Aharon and His sons, it is still a very great privilege to be able to minister to YHVH, and the Priest has to be very aware of that fact, and that he is supposed to be the manifest image of YHVH Himself here on earth, and that is why there is little to no tolerance for sin in a priests life. 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*