



caused to see, was shown, it also means lung, lungs, and it means vulture, the **word**, O is repeated, and it means, **or**, the **word**, Yada, יָדַע, 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, the **word**, Im, means, **if**, 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, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would, but it can also mean, **no or not**, the **word**, Yagiyd, is from the **word**, Nagad, נָגַד, which means, to rise, be high, **be conspicuous, show, confront, tell, he told**, stand boldly out opposite, to manifest, to announce, always by **word** of mouth to one present, specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, announce, to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter, the **word**, VeNasa, נָסָה, or נָשָׂא, which means, to test, try, he attempted, essayed, he proved, tempted, **to bear, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, accept, advance, arise, able to**, armour, suffer to, bear, bring forth, burn, carry away, cast off, contain, desire, ease, exact, exalt, extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the **word**, Avono, is from the **word**, Avon, עָוֹן or עוֹן, means, **sin, iniquity, guilt, punishment**, it is from the **word** Avah, עָוָה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely, and in the form that it is used here, it means, **his iniquity**)

Here in this verse there are three categories,, the first one is וְנֶפֶשׁ כִּי־תִחַטָּא VeNephesh, a soul, a person, Kiy, if, TeCheta, it does Sin, the second category is, if וְשָׁמְעָה קוֹל אֱלֹהִים VeShemah, and hears Qol, the voice of Alah, of cursing or swearing, וְהוּא עֵד VeHu, and he Ed, is a witness, אִם רָאָה, O, or, Ra'ah, has seen, אִם יָדַע, O, or, Yada, has knowledge, אִם־לוֹא יִגִּיד, Im, if, Lo, does **NOT**, Yagiyd, confront, tell or report, וְנָשָׂא עֲוֹנוֹ, VeNasa, then shall bear, Avono, his sin, his iniquity.

This is telling us that all of us are responsible, to ensure, that to the best of our ability, there is little to no sin, iniquity in our communities. And we can only do that, by first willingly choosing to believe, follow and obey all the Words of the Torah of our heavenly Father, and then, ensuring, that if we hear, see and are witnesses to any sin or iniquity in our community, in our immediate circle of friends and family, that we are to confront that person, and hopefully get them to repent, and if they do not repent, we are to declare their sin to the community and hopefully together with the community, eradicate all Sins, all Torah transgressions from our midst. This **IS** the real Utopia that we, as believers in the Elohim of Abraham, Yitzchaq and Ya'aqov, are to strive to attain.

*Ezekiel 3:17-19 Son of man, I have made you a watchman unto the house of Yisrael: therefore hear the word at my mouth, and give them warning from Me.18 When I say unto the wicked, **You shall surely die**; and you do **NOT** warn him, **NOR** speak to warn the wicked from his wicked way, to save his life; the same wicked man **shall die in his iniquity**; **BUT** his blood, will I require at your hand. 19 **YET, IF you warn the wicked**, and he does **NOT** turn from his wickedness, **NOR** from his wicked way, he shall die in his iniquity; **BUT** you, son of man, **HAVE** delivered your soul.*

*Ezekiel 33:2-7 Son of man, speak to the children of your people, and say unto them, When I, YHVH, bring the **sword** upon a land, **IF** the people of the land take a man of their coasts, and set him for their watchman (their brothers keeper): 3 If when he sees the **sword** come upon the land, he blows the trumpet, and warn the people; 4 Then, whosoever hears the sound of the trumpet, and does **NOT** take warning; **IF** the **sword** comes, and takes him away, **his blood shall be upon his own head**. 5 He heard the sound of the trumpet, and did **NOT** take the warning; his blood shall be upon him. **BUT**, he that takes warning shall deliver his soul. 6 **BUT IF**, the watchman sees the **sword** come, and does **NOT** blow the trumpet, and the people are **NOT** warned; **IF** the **sword** comes, and takes any person from among them, he is taken away in his iniquity; **BUT** his blood, will I require at the watchman's hand. 7 So you, O son of man, I have set you a watchman (your brother's keeper) unto the house of Yisrael; therefore you **SHALL** hear the **word** at My Mouth, **AND** warn them from me.*

These are but two of the many references in Scripture that Commands us to be our brothers' keeper, which means, that we are to be on the watch for any Sins committed in our communities, and when we discover any, we are to confront the people that have sinned, in the hope that they will turn from their Sins, their transgressions of the Words of the Torah of YHVH, and live. YHVH has made **ALL** believers responsible to ensure that their communities, are **SIN FREE** and kept that way. And the only way to maintain, that Sin Free status, is to sound the alarm, when Sin or sinful acts, or transgressions of the Words of the Torah of our heavenly Father, are discovered, for according to Scripture, we are **ALL** responsible for each other, that is what it means, **to love your neighbour as yourself**.

Let me show you a short article that I read a few years ago, title My Friend, to show you what I mean,

My friend, I stand in *the judgement* now

And feel that **YOU** are to blame somehow.

On earth, I walked with you day by day.

And never ever did you show me **The Way**.

You knew YHVH (our Messiah) in **TRUTH** (Torah) and **Glory**.

**BUT** you never did tell me the story.

My knowledge then was very dim;

**You could have led me safe to Him!**

Though we lived together on the earth,

You never, ever told me of this second birth,

And now, I stand this day **condemned**,

Because, **YOU** failed to mention Him!

You taught me many things, that's true;  
 I called you friend, and *trusted you*,  
 But I learn now, *that it's all too late*  
*You could have saved me from this fate.*  
 We worked by day and talked by night,  
 And yet you did *NOT* show *the light*.  
 You let me live, love and die,  
*And you KNEW I'd never live ON HIGH.*  
 Yes, *I called you my friend in life*,  
*And trusted you through joy and strife.*  
*And yet, in coming to this horrible end*  
*Can I now call you MY FRIEND?*

That poem brought tears to my eyes when I first read it twenty years ago, and it still brings tears to my eyes today, when I think of the implications and the ramifications that silence about YHVH's **TRUTH**, about the Fact that without loving Surrendered obedience to the **Words** of our heavenly Father's Torah, in a person's Life, it can, and most likely will, cause those people's final resting place, to be everlasting damnation!

2 Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

או נפש אשר תגע בכל דבר טמא או בנבלת חיה טמאה או בנבלת בהמה טמאה או  
 בנבלת שרץ טמא ונגעלם ממנו והוא טמא ואשם  
 פֶּאֶשׁ אֲשֶׁר תִּגַּע בְּכָל־דָּבָר טָמֵא אֹו בְּנִבְלַת חַיָּה טָמְאָה אֹו בְּנִבְלַת בְּהֵמָה טָמְאָה אֹו  
 בְּנִבְלַת שְׂרָץ טָמֵא וְנִגְעַלְמָם מִמֶּנּוּ וְהוּא טָמֵא וְאִשָּׁם  
 פֶּאֶשׁ אֲשֶׁר תִּגַּע בְּכָל־דָּבָר טָמֵא אֹו בְּנִבְלַת חַיָּה טָמְאָה אֹו בְּנִבְלַת בְּהֵמָה טָמְאָה אֹו  
 בְּנִבְלַת שְׂרָץ טָמֵא וְנִגְעַלְמָם מִמֶּנּוּ וְהוּא טָמֵא וְאִשָּׁם

O Nephesh Asher Tige BeKal Dabar Tame'o O BeNiblat Chayah Teme'ah O Beniblat Behemah Temeah O Beniblat Sheretz Tame VenElam Mimenu VeHu Tame VeAshem, where the **word**, O, או, is a conjunction that means, **or**, no, **if**, also, and, either, otherwise, then, whether, at the least, the **word**, Nephesh, נפש, 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**, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Tige, is from the **word**

Naga, נגע, means, **to touch, he touched**, he reached, he caused to touch, applied, it approached, drew near, it came, arrived, it befell, came to pass, he was made to touch, was brought into contact with, to strike, smite, he struck, afflicted, he infected, contaminated, was stricken, was afflicted, stroke, blow, wound, sign of leprosy, plague, the **word** BeKal, and any, or and all, the **word**, Dabar, דבר, 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**, Tame'o, is from the **word**, Tame, טמא, which is defined as spiritual impurity, also called, an absence of holiness, a means, **ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, O, means or, the **word**, BeNibelat, is from the **word**, Nabal, נבל, which means, **a carcass or carrion, whether it is human or bestial**, it means, an idol, a dead body, something that died of itself, it means, to wither, fade, it sank, dropped down, withered, faded, wear away, it means to be foolish, be senseless, was contemptible, he regarded or treated with contempt, he despised, disgraced, he dirtied, polluted, to make an animal ritually forbidden by improper slaughtering, an impious or villainous person, an ignoble, disgraceful person, disgraceful, folly, wickedness, it also means skin bottle, jar, pitcher, it also means harp, the **word**, Chayah, חיה, means, life, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, was revived, he restored to life, was revived, spirit of life, soul, it means, spirit of life, midwife, woman in childbirth, spirit of life, soul, tribe, community, as an adjective, it means, lively, vigorous, and in its female form, it means, **an animal, a beast**, and literally a living being, the **word**, Teme'ah, is the **word** Tame, טמא, means spiritual impurity, also called, an absence of holiness, it means, **ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, O, means or, the **word**, BeNiblat, is the **word** Nabal, נבל, repeated and it means, **a carcass or carrion, whether it is human or bestial**, the **word**, Behemah, בהמה, means, **animal, beast, cattle, livestock**, the **word**, Temeah, is the **word** Tame, טמא, repeated, and it means **ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement**, O, means, or, the **word**, BeNiblat, is the **word** Nabal נבל, repeated once again and, it means, **a carcass or carrion, whether it is human or bestial**, the **word**, Sheretz, שרץ, means, creeping thing, **swarming thing**, reptile, to swarm, teem, it crept, crawled, to run to and fro, it swarmed, teemed, bred, abounded, multiplied, the **word**, Tame, טמא, is repeated, and it means spiritual impurity, also called, an absence of holiness, it means, **ritual impurity, defiled, foul, especially in a ceremonial or moral sense**,



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**, YiTma, is form the **word**, Tame, טמא, Tame, means a spiritual impurity, also called, an absence of holiness, a means, **ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, Bah, בה, is an inflected personal pronoun, meaning, **in her, in it**, the **word**, VenElam, is form the **word** Alam, עלם, which means, **to hide, conceal, hidden, he hid himself**, it also means, to be strong, specifically to be mature sexually, it means, young man, youth, slave, lad, it means, forgetfulness, it also means, eternity, 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**, VeHu, means, and he, or, and it, the **word**, Yada, יָדַע, 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, the **word**, VeAshem, אָשַׁם, 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 then in *verse 3* it goes on to say that **IF** he touches the uncleanness of man, whatsoever uncleanness it is, that a man shall be defiled withal, **BUT** he is **NOT** guilty of his sin, while his sin is hidden from him; **BUT**, when he is made aware that he has sinned, **THEN**, he shall be guilty. This does not mean that ignorance is bliss, but that our heavenly Father is just, for according to our heavenly Father, a person cannot be punished if he does not know that what he has done is wrong

*4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knows of it, then he shall be guilty in one of these.*

אוּ נִפְשׁ כִּי תִשָּׁבַע לְבַטֵּא בְשִׁפְתָיִם לְהַרְעֵ אֹו לְהִיטִיב לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בְּשִׁבְעָה וְנִעְלָם ( מִמֶּנּוּ וְהוּא יֵדַע וְאָשַׁם לְאַחַת מֵאַלֶּה

אֹו נִפְשׁ כִּי תִשָּׁבַע לְבַטֵּא בְשִׁפְתָיִם לְהַרְעֵ אֹו לְהִיטִיב לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בְּשִׁבְעָה וְנִעְלָם ( מִמֶּנּוּ וְהוּא יֵדַע וְאָשַׁם לְאַחַת מֵאַלֶּה

O Nephesh Kiy TiShava LeBate BiSphatayim LehaRa O LeheYtiyv LeKol Asher YeBate HaAdam BiShbo'ah VenElam Mimenu VeHu Yada VeAshem Lachat MeEleh, where the **word**, O, means, **or**, 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**, Kiy, כִּי, means, that, because, for, when, while, as, **if**, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly,

until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, TiShava, **שבע**, 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**, LeBate, is from the **word**, Batah, **בטה** or **בטא** which means, **speak or speaking rashly**, to utter, to articulate, to pronounce, to express, the **word**, BiSphatayim, is from the **word**, Saphah, **שפה**, which means, **lip**, language, tongue, edge, margin, rim, border, shore, mustache, it also means, to hemstitch, **lip**, edge, it means, to sweep bare, he smothered, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified, it also means, to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire, the **word**, LehaRa, is from the **word**, Ra'a, **רעע**, which means, **to be evil, be bad, he did evil, did harm, he behaved wickedly, it seemed bad, it worsened, deteriorated**, to break into pieces, crushed, shattered, but it also means to make friends with, associate with, he befriended, the **word**, O, means, or, the **word**, LeheYtiyv, **יטב**, means, **to make well, to make, happy, successful, right, to deal well with, to be good, pleasing, will be good, will be pleasing, he did good**, he did well, he made comely, adorned, he made glad, rejoiced, became better, improved, acted diligently, showed more kindness, the **word**, LeKol, means, **and all**, or and the whole of or **whatsoever**, or **anything**, the **word**, Asher, **אשר**, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, YeBate, is the **word** Batah, repeated, and here, it is translated as, **speaks harshly**, the **word**, HaAdam, means, **the man**, the **word**, BiShvo'ah, **שבועה**, means, **something sworn, an oath, sworn, curse**, the **word**, VenElam, **עלם**, means, **to hide, conceal, hidden, he hid himself**, it also means, to be strong, specifically to be mature sexually, it means, young man, youth, slave, lad, it means, forgetfulness, it also means, eternity, and in the form that it is used here it means, **and if it is hidden**, 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**, VeHu, mans and he or and it, the **word**, Yada, **ידע**, 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, **דע**, means, knowledge, wisdom, the **word**, VeAshem, **אשם**, 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, the **word**, LeAchat, **אחת**, 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*, MeEleh, *of or from these*)

Here we are told that **IF** a soul, a person, swears, pronouncing with his lips to do evil, **OR** to do good, whatsoever it is that a man shall pronounce **with an OATH, BUT** he is **not aware** that his oath is evil or sinful, he shall not be guilty, if the fact that it is evil is hid from him; However, when he finds out, or is made aware that his oath is to do evil, or if he does not fulfill his oath to do good, then he shall be guilty in one of these. Now once the person finds out that he is guilty of this kind of offence, what is he to do?

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he has sinned in that thing:

וְהָיָה כִּי־יִשְׁאָם לְאַחַת מֵאַלֶּה וְהִתְנַדָּה אֲשֶׁר חָטָא עָלֶיהָ

אֶחָד אֲשֶׁר חָטָא עָלֶיהָ וְהִתְנַדָּה אֲשֶׁר חָטָא עָלֶיהָ

VeHayah Kiy YeSham, LeAchat MeEleh VehiTvadah Asher Chatah Aleyha, where the *word*, VeHayah, is from the *word*, Hayah, הָיָה, means, **to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, shall be**, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Kiy, כִּי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word*, Yesham, is from the *word*, Asham, אָשָׁם, 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, the *word*, LeAchat, לְאַחַת, 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*, MeEleh, means, from or of these, the *word*, VehitVadah is from the *word*, Yada, יָדָע, means, **to know, he knew, made known, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was cunning, was known, became known, he assigned, appointed, made definite, he informed, it is from the *word*, Da, דָּע, which means, knowledge, wisdom, and in the form that it is used here, it means, **and then he shall confess**, 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**, Aleyha, עָלֶיהָ, means, for or on her, for or on it, on her account, on its account)

This is very straight forward, for it says that he shall be guilty in one of these things, that he shall confess that he has sinned in that thing. What does it mean to confess your sins? The Hebrew **word** that is used is VehitVadah, וְהִתְוַדָּה, which is from the **word** Yada, and in this form, the **word** VehitVadah, means **and then he shall confess**. That means that the sinner, is to willingly make known to everyone, that he has sinned, he is to bring his sin out of darkness, where all sins reside, into YHVH's marvellous light, where the Sin can be exposed and dealt with, for it is the Light of Truth, the Light of the Words of the Father's Torah of Life, made flesh, that heals us from all of the horrible effects that Sin, that transgressions of the Words of the Torah, brings into a person's life.

*6 And he shall bring his trespass offering unto YHVH for his Sin which he has Sinned, a female from the flock, a lamb or a kid of the goats, for a Sin offering; and the priest shall make an atonement for him concerning his sin.*

וְהָבִיָּא אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה מִן־הַצֹּאֵן כַּשֹּׁבֵה אֹר־שְׁעֵירַת עֲזִים  
 לַחַטָּאת וְכִפֶּר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ  
 אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן  
 אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן אֶפְסֹס יָבֵן

VeheBiy Et Ashamu LaYHVH Al Chatato Asher Chata NeQebah Min HaTzon KiSbah O Seiyrat Iziym LeChatat VeKiper Alayv HaKohen MeChatato, where the **word**, VaheBiy, is from the **word**, Bo, בּוֹ, 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, 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, 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**, Ashamo, is from the **word**, Asham, אָשָׁם, means, **guilt, offence, sin, trespass**, blame, sin offering, 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, and in the form that it is used here it means, **his trespass**, the **word**, LaYHVH, means, to YHVH, and it is the Name, **Yahweh**, Yahuwah or Yehovah, 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, חַטָּאת or חַטֵּאתָ, means, **sin, guilt**, sin-offering, it is from the **word** Chata, חַטָּא, 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**, Chata, חַטָּא, 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**, Neqebah, נִקְבָּה, means, **female, feminine gender**, it also means, tunnel, passage, hole, orifice, 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**, HaTzon, צֹאן or צֵאן means, **a flock of small cattle, sheep, goats**, the **word**, Kisbah, כִּשְׁבָה, means, **ewe lamb**, the **word**, O means or, the **word**, Seiyrat, שְׂעִירָה, means, **she goat**, the **word**, Iziym, is form the **word**, Ez, עֵז, means, **goat**, it also means strength, might, fortress, refuge, shelter, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, the **word**, LeChatat, חַטָּאת or חַטֵּאתָ, means, **sin, guilt**, sin-offering, it is from the **word** Chata, חַטָּא, 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**, 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, for, thereon, **upon or over him or it, regarding him**, 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 the **word** Chatat, repeated, and here it is translated as, **his sin**)

Now once the person has made his Sin, his trespass of the Words of YHVH's Torah of Life known to all the people, וְהָבִיא אֶת־אֲשָׁמוֹ לַיהוָה, VeheBiy, and he shall bring, Et, Aleph Tav, Ashamo, his trespass or sin offering, LaYHVH, unto Yahweh, עַל חַטָּאתוֹ אֲשֶׁר חָטָא, Al, for Chatato, his Sin, Asher, which, Chata, he has Sinned, a female from the flock, a lamb or a kid of the goats, for a Sin



pronoun it means, who, which, that, of, **to**, about, the **word**, Seh, שֶׁ, means, **young sheep or lamb**, small cattle, goat, 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, **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, אֶת, 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**, Ashamo, is from the **word**, Asham, אָשָׁם, which means, **guilt, offence, sin, trespass**, 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, 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**, Shtey, means, **two**, the **word**, Toriyim, is the plural of the **word**, Tor, תּוֹר or תּוֹרָה, which means, **turtledove**, but it also means to spy out, search out, explore, he contemplated, meditated, considered, understood, he went around, turning back, also merciful, spy, explorer, sought out, he made reconnaissance, he showed the way, curiosity, searcher, explorer, it also means time, one's turn, queue, course, era, epoch, it also means, appearance, the **word**, O, means or, the **word**, Shney, means two, the **word**, Beney, means the children of, the **word**, Yonah, יוֹנָה, means, **dove or pigeon**, the **word**, LaYHVH, means to YHVH, and it is the Name Yahweh, Yahuwah or Yehovah, the **word**, Echad, means, **one**, the **word**, LeChatat, חַטָּאת or חַטֵּאת, 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, the **word**, VeEchad, means, **and one**, the **word**,

LeOlah, 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)

YHVH knows that not everyone can afford to bring a goat or a lamb as a sacrifice for their sins, their transgressions of the Words of YHVH's Torah of Life, and therefore He says in *verse 7 IF*, the offeror is **NOT** able to bring a Lamb, then he shall bring for his Trespass, which he has committed, two turtledoves, or two young pigeons, unto YHVH; one for לְחַטָּאת, LeChatat a Sin offering, and the other for לְעֹלָה, LeOlah, a Burnt offering. **WE** have to understand that YHVH does not want even one person to perish, and since the penalty for transgressing any of the Words of His Torah of Life, the penalty for Sinning, **IS DEATH**, then YHVH has made a way for the people that willingly choose to repent, to be forgiven of their unintentional sins, and that is by following and obeying His Sacrificial System, which He implemented at the beginning of time. Therefore the Sacrificial System was implemented by YHVH, because of His great love for His created beings, and because He really does **NOT** want any person to die and be lost forever.

8 And he shall bring them unto the priest, who shall offer that which is for the Sin offering first, and wring off his head from his neck, but shall not divide it asunder:

וְהָבִיָּא אֹתָם אֶל-הַכֹּהֵן וְהִקְרִיב אֶת-אֶשֶׁר לְחַטָּאת רִאשׁוֹנָה וּמָלַק אֶת-רִאשׁוֹ מִמוּל עַרְפוֹ וְלֹא יִבְדִּיל

וְהָבִיָּא אֹתָם אֶל-הַכֹּהֵן וְהִקְרִיב אֶת-אֶשֶׁר לְחַטָּאת רִאשׁוֹנָה וּמָלַק אֶת-רִאשׁוֹ מִמוּל עַרְפוֹ וְלֹא יִבְדִּיל

VeheBiy Otam El HaKohen VehiQriyv Et Asher LaChatat Rishonah UMalaq Et Rosho MiMul Arpo VeLo YaBediyI, where the **word**, VeheBiy 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, בא, 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**, Otam, means, **them**, 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**, 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**, VehiQriyv, is from the **word** Qarab, קרב, 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**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a

noun, like, Et HaIsh, אִישׁ הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, 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**, 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**, LaChatat, חַטָּאת or חַטָּאה, 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, the **word**, Rishonah, is from the **word**, Rishon, רִאשׁוֹן, which means, **first**, former, previous, superior, it is from the **word** Rosh, which means head, the **word**, UMalaq, is from the **word** Malaq, מָלַק, which means, **to nip off the neck of a bird, to wring the neck of a bird**, to make small pieces of, the **word**, Et, is repeated, and it is defined above, the **word**, Rosho, is from the **word**, Rosh, רֹאשׁ, which 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**, MiMul, מוּל, or מוּלָה, means, to circumcise, **he cut off, destroyed**, as a conjunction, it means, in front of, facing, opposite, over, against, before, forefront, toward, it is a contraction of the **word** Meul, מוּאָל, from the **word** Ul, אֵיל, which means, to be in front, the **word**, Arpo, is from the **word** Araph, עֲרַף, which means, **to break the neck, to behead, guillotine, he broke an animal's neck, he beheaded**, so means the back of the neck, neck, rear, it also means to drip, drop, he caused to drop, the **word**, VeLo, and no or and not, the **word**, YaBediyl, is from the **word**, Badal, בָּדַל, which means, to depart, be detached, to remove, separate, stay away from, he differentiated, he distinguished, **divided, a separate part, piece**, end, **to detach**, withdrawn, **partition**, screen)

Here in this *verse*, we are told that the person who sinned, shall bring the *two turtledoves, or two young pigeons* unto the priest, who shall offer that which is for the Sin offering first, and wring off his head from his neck, וְלֹא יִבְדִּיל, VeLo, and **NOT**, YaBadiyl, shall divide, separate, partition, nor cut it asunder. The turtledove or the pigeons are too small to cut them in half, therefore they are to be burnt whole, and not cut up.







questioned, was contradicted, the **word**, Yado, is from the **word**, Yad, which means, **hand**, and with the Vav suffix, it means, **his hand**, the **word**, LiShtey, means, two, the **word**, Toriyim, is the plural of the **word**, Tor, תֹּר or תֹּרֵר, means, **turtledove**, but it also means to spy out, search out, explore, he contemplated, meditated, considered, understood, he went around, turning back, also merciful, spy, explorer, sought out, he made reconnaissance, he showed the way, curiosity, searcher, explorer, it also means time, one's turn, queue, course, era, epoch, it also means, appearance, the **word**, O, means or, the **word**, LiShney, means two, the **word** Beney, means, the children of or the offspring of, the **word**, Yonah, יוֹנָה, means, **dove or pigeon**, the **word**, VeheBiy, is from the **word**, Bo, בּוֹ, 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**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the **words** that created all things, the **word**, Qarbano, is from the **word**, Qorban, קָרְבָּן, means, **offering, sacrifice, oblation**, victim, something brought near, and with a Vav suffix, it means, **his offering**, 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, sinned, 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**, Asiyrit, עֲשִׂירִי, means, **a tenth**, it is from the **word** Eser, עֶשֶׂר, which means ten, the **word**, HaEphah, אֵיפָה, means, a grain measure, which is ten Omers, 0.6224 bushels, or 5 dry Gallons, or 22 litres, the **word**, Solet, סֹלֶת, means, **fine flour, to produce fine flour, he sifted, he produced fine flour, he chose the best, was sifted, was chosen, flour sifter**, the **word**, LeChatat, חַטָּאת or חַטֹּאת, 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



handful, 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, Azkaratah, is from the **word** Azkarah, אִזְכָּרָה, means, **reminder, remembrance offering, memorial offering, a memorial portion of each meal was burnt on the altar, as an offering to Elohim**, 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**, 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, אִשָּׁה, means, woman, wife, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means **fire**, therefore, **it is an offering made by fire**, the **word**, Nashim, נָשִׁים is the plural of the **word**, Ishah, and it means, women, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, Chatat, חַטָּאת or חַטֹּאת, 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, the **word**, Hi, means, it)

Here we are told that the offeror shall bring his Omer of fine flour to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto YHVH: it is a Sin offering. Because of His loving heart, YHVH did **NOT** want anything to stand in the way of someone who wanted to repent of his Sin, to have a way to do so, therefore, He made the minimum offering for the forgiveness of Sin, affordable for even the poorest of people. We have to realize that everything that YHVH does, He does it with a loving heart, for all people, for it is His wish that not even one person, perishes.

*13 And the priest shall make an atonement for him as touching his Sin that he has Sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.*

וְכַפֵּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאֶחָת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיָּתָה לְכֹהֵן כַּמִּנְחָה )  
 וְכַפֵּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאֶחָת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיָּתָה לְכֹהֵן כַּמִּנְחָה )  
 וְכַפֵּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאֶחָת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיָּתָה לְכֹהֵן כַּמִּנְחָה )  
 וְכַפֵּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאֶחָת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיָּתָה לְכֹהֵן כַּמִּנְחָה )

VeKiper Alayv HaKohen Al Chatato Asher Chata MeAchat MeEleh VeniSlach Lo VeHaytah LaKohen KaMinchah, where 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, upon, for, or over him or it, 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, 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, is from the word Chatat, חָטָא or חַטָּא, 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 with the Vav suffix, 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, MeAchat, means, from one, the word, MeEleh, means, of these, the word, VeniSlach, is from the word, סָלַח, which 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, shall be forgiven, the word, Lo, means, to him, the word, VeHaytah, is from the word Hayah, הָיָה, means, to be, exist, are, were, happen, shall happen, it shall be, continue, become, has or will become, shall be, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, LaKohen, means, to the Kohen, which means, priest, the word, KaMinchah, מִנְחָה, means, gift, present, tribute, offering, especially a meal or food offering, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, and with the Kaph prefix, it means, as a food offering)*

Here we are told that the priest shall make an atonement for him as touching his Sin that he has Sinned in one of these, וְנִסְלַח לוֹ, VeniSalach, and it shall be forgiven, Lo, to him: and the remnant shall be the priest's, as a meat offering. As you know all animal sin offerings are totally consumed by fire, but



extended, refreshed himself, rested, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, TiMul, is from the **word**, מֵעַל, which means, high, high place, height, from above, above, on high, to go up, upward, raising, lifting, to go up, ascend, but it also means, **unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious**, to cover, upper garment, robe, coat, he was guilty of sacrilege, **he induced someone to act unfaithfully**, the **word**, Ma'al is repeated and here it is translated as, **unfaithfully**, the **word**, VeChatah, חָטָא or חָטָה, 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, **and sins**, the **word**, BiShgagah, is from the **word**, Shegagah, שְׁגָגָה, which means, **error, mistake, unintentional sin**, it is from the **word**, Shegeg, שִׁגְגָה, which means the same thing, the **word**, MiQadshey, is from the **word** Qadosh, קָדֹשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated**, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, VeheBiy, is from the **word** Bo, בָּא, 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, בָּא, 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, 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 Halsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the **words** that created all things, the **word**, Ashamo, is from the **word**, Asham, אָשָׁם, means, **guilt, offence, sin, trespass, 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, the **word**, LaYHVH, means to YHVH, and it is the Name Yahweh, Yahuwah or Yehovah, the **word**,

Ayil, אֵיל, means, **ram and his strength**, head, chief, leader, projecting, pillar, pilaster, a strong support, the strong animal, an oak or another strong tree, a mighty man, lintel or post, it also means, stag, deer, hart, power, strength, the **word**, Tamiym, תָּמִיִּם, 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**, Min, means from, the **word**, HaTzon, צֹאן or צֹאֲוֹן means, **a flock of small cattle, sheep, goats**, the **word**, BeErkeka, is from the **word** Erek, עָרַךְ, which means, to set in order, arrange, **to assess, to estimate, to value**, he kneaded, stirred up, was prepared, was edited, he appreciated, esteemed, attached importance to, order, row, valuation, entry in a dictionary, and in the form that it is used here, it means, **at your evaluation**, the **word**, Keseph, כֶּסֶף, means, **silver**, money, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, Shqaliym, is the plural of the **word** Sheqel, שֶׁקֶל, means, **to weigh, balance, to weigh out, weighed, balance, he weighed out a price, was considered, examined, assessed, to pay money**, to consider, examine, assessed, it also mean to take, he took, he lifted up, carried, bore, it means a weight, **Sheqel, name of a coin**, the **word**, BeSheqel, is the **word** Sheqel repeated, and her eit is translated as, of or after the Sheqel, 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, the **word**, LeAsham, אָשָׁם, means, guilt, offence, **sin, trespass, 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 about another category of Sin, for it says, נֶפֶשׁ כִּי־תִמְעַל מֵעַל וְחָטְאָהּ Nephesh, a soul, Kiy, If, TiMol, acts unfaithfully, Ma'al and is unfaithful, VeChatah, and Sin, בְּשִׁגְגָה, BiShgagah, through ignorance or unintentionally, מִקֹּדְשֵׁי יְהוָה, MiQadshey, in the holy things, LaYHVH, of YHVH; וְהָבִיא אֶת־אָשָׁמוֹ לַיהוָה, VeheBiy, then he shall bring, Aleph Tav, AShmo, his guilt offering, LaYHVH, unto YHVH, אֵיל תָּמִיִּם, Ayil, a ram, Tamiym, without blemish, out of the flocks, בְּעֶרְכָּךְ, BeErkeka, according to your estimation of value, based on, כֶּסֶף־שֶׁקֶלִים, Keseph, silver, Shqaliym, shekels, בְּשֶׁקֶל־הַקֹּדֶשׁ לְאָשָׁם, BeSheqel, by the Sheqel, הַקֹּדֶשׁ, HaQodesh, of the Holy Sanctuary, לְאָשָׁם, for a trespass or guilt offering.

You might ask, what is a Sin against the Holy things? It could be that someone that was not supposed to, have seen nor touched the Ark of the Covenant, but did so by mistake, it could be a host of things regarding the Holy things that are in the Tabernacle, things that are to be revered and not treated casually.

16 And he shall make amends for the harm that he has done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

וַיֵּאָמֶר אֲשֶׁר מִן־הַקֹּדֶשׁ יִשְׁלַם וְאֶת־תְּמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהִכְהִין יִכְפֹּר עָלָיו  
 בְּאֵיל הָאָשֶׁם וְנִסְלַח לוֹ

יֵאָמֶר אֲשֶׁר מִן־הַקֹּדֶשׁ יִשְׁלַם וְאֶת־תְּמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהִכְהִין יִכְפֹּר עָלָיו  
 בְּאֵיל הָאָשֶׁם וְנִסְלַח לוֹ

VeEt Asher Chata Min HaQodesh YeShalem VeEt Chamiyshito Yoseph Alayv VeNatan Oto LaKohen VahaKohen YeKaper Alayv BeEyl HaAshem VeniSlach 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, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'akov'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, Chata, אָשַׁח, 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**, 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**, HaQodesh, קֹדֶשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart, a holy thing**, 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, the **word**, YeShalem, שָׁלֵם 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, added, 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**, VeEt, is the **word**, Et, repeated, and it is defined above, the **word**, Chamiyshito, is from the **word**, חַמִּישִׁי, which means, *a fifth*, it is from the **word** Chamesh, חַמֵּשׁ, which means five, to multiply by five, or take one fifth) the **word**, Yoseph, יוֹסֵף or יִסְרָיִם, is the name of Ya'aqov and Rachel's firstborn son, and his name means, *to add, to increase, he added, increased*, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous **words** such as, cease, conceive again, gather together, join, longer, the **word**, Alayv, עָלָיו, means, *on, onto, thereon, upon, for, or over him or it*, 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**, Oto, means it, the **word**, LaKohen, means to the priest, the **word**, VehaKohen, means and the priest, the **word**, YeKaper, 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, means for him, the **word**, BeEyl, is from the **word** Ayil, אֵיל, which means, *ram* and his strength, head, chief, leader, projecting, pillar, pilaster, a strong support, the strong animal, an oak or another strong tree, a mighty man, lintel or post, it also means, stag, deer, hart, power, strength, HaAshem, אֱשֶׁם, means, *to sin, trespass, 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, VeniSlach, סָלַח, means, *to forgive, pardon, he forgave, pardoned, was forgiven*, as an adjective it means ready to forgive, Lo, means, *him*)

Now once the person that sinned against the Holy things has brought his ram, as an offering, then we see that there is an additional penalty that, that person has to pay, because we are told that, that person **יִשְׁלַם וְאֶת-חַמִּישְׁתּוֹ**, YaShalem, shall make good, make amends, VeEt, and Aleph Tav, add a fifth part of the estimated value of the Lamb, thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

This shows us that there are different levels of Sins, which means that some are more serious than others, and especially when it comes to acting carelessly with any of the things that YHVH has declared to be Holy. When we are dealing with YHVH, and His Commandments, it can never be in a casual way, for our lives depend on us taking Him very seriously. If He says don't touch this or that, or don't take any of My Commandments lightly, then we had better learn to do exactly as He says. After all, He **IS** the Creator of all things, and He has made it very clear, that He does **NOT** want anyone to perish, and since the penalty for any and all Sins, **is death**, YHVH wants all people to be very careful in how we treat His Holy Things.

17 And if a soul Sin, and commit any of these things which are forbidden to be done by the Commandments of YHVH; though he did not wish to, yet, is he guilty, and shall bear his iniquity.

וְאִם-נִפְשׁ כִּי תַחֲטָא וְעָשְׂתָה אַחַת מִכָּל-מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא-יָדַע וְאָשָׁם וְנָשָׂא ( עֹנֵוּן )

וְאִם נִפְשׁ כִּי תַחֲטָא וְעָשְׂתָה אַחַת מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא יָדַע וְאָשָׁם וְנָשָׂא ( עֹנֵוּן )

VeIm Nephesh Kiy TeChata VeAstah Achat MiKal Mitzvot YHVH Asher Lo TeAseynah VeLo Yada VeAshem VeNasa Avono, 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**, Kiy, כִּי, means, that, because, for, when, while, as, **if**, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, 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**, VeAsotah, 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, **and has done**, the **word**, Achat, means, one, the **word**, MiKal, **from all**, or **from the whole of**, the **word**, Mitvot, 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**, 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, **ought to be done**, the **word**, VeLo, means, **and no or and not**, the **word**, Yada, יָדַע, 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, the **word**, VeAshem, אָשָׁם, means, **guilt, offence, sin, trespass, 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, the **word**, VeNasa, נָשָׂא, means, **to lift, to raise, to carry, take, he rose, was high, grew up, he lifted, raised, he bore, carried, he took**, took away, carried off, he married, it contained, he swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Avono, is from the **word** Avon, (אָוֹן or אָוֶן, means, **sin, iniquity, guilt, punishment**, it is from the **word** Avah אָוָה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely, and in the form that it is used here it means, **his sin, his iniquity**)

Here YHVH makes it very clear that everyone is responsible for their own behaviour, for He says, **IF** a soul Sin, and commits any of these things, which are forbidden to be done, by the Commandments of YHVH; even though, he did not wish to do so, **YET**, is he guilty, and shall bear his iniquity.

No one else can bear that person's iniquity, it is his and his only to bear. Some will ask, well didn't Yeshua die for all of our past, present and future Sins? The answer to that question is a resounding **NO**, He did Not.

*Romans 3:19-26* Now we **KNOW** that whatsoever things the Torah says, it says it to them who are **UNDER the Torah**, that every mouth may be stopped, and all the world may become guilty before Elohim.

Here we have to define the Greek word that is translated as **UNDER**, it is Strong's number G1722 ἐν, En, it is a primary preposition denoting a **fixed position in place, time or state**, a relation of rest, intermediate between G1519 and G1537; and it means, in, at, on, by, with, among, at, on, through, **about, after**, against, almost, altogether, as, before, between, hereby, by all means, **for the sake of, give oneself wholly to**, herein, **into, inwardly, mightily, because of, upon, openly, outwardly**, one, quickly, shortly, speedily, that, therein, thereon, throughout, unto toward, **under**, when, where, wherewith, while, within. This word is often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except elliptically, by a separate and different preposition.

Who are the people that are **En, under the Law** according to Scripture? Let's read *Romans 7:1* to get the answer, where Paul says, **do you NOT KNOW, brethren, for I speak to them THAT KNOW THE TORAH (LAW), how that THE TORAH HAS DOMINION OVER A MAN AS LONG AS HE LIVES?**

According to Paul, **IF** you are alive, **THEN** the Torah has dominion over you, which means that all human beings that **ARE ALIVE ARE, EN, UNDER** the Torah, the Law.

Now let's continue with *Romans 3*

*20 Therefore by the deeds of the Torah there shall no flesh be justified in His sight: for by the Torah IS the knowledge of Sin.* (which means that without Torah, we would **NOT KNOW** what Sin is, for Sin **IS** defined as transgressing the Words of the Torah in *1John 3:4*) *21 But now, the RIGHTEOUSNESS of Elohim apart from the Torah, IS manifested, being WITNESSED by the Torah, and the prophets;* ( here we have to define what Righteousness **IS**, according to Scripture, *Deuteronomy 6:24-25* And

YHVH Commanded us **TO DO ALL** these Statutes, to fear YHVH our Elohim, for our good always, that He might preserve us alive, as it is at this day. And **it shall be our RIGHTEOUSNESS, IF WE OBSERVE TO DO ALL** these Commandments (Torah) before YHVH our Elohim, as He has Commanded us).

22 Even the **Righteousness** of Elohim which is by belief (faith) of Yeshua Messiah unto all and upon all them that believe: for there is no difference: 23 For **ALL** have sinned, transgressed the Torah, and come short of the glory of Elohim; 24 Being justified freely by His Grace through the redemption that is in Messiah, Yeshua: 25 Whom Elohim has set forth to be a propitiation through belief, (faith) in his blood, to declare His **Righteousness FOR THE REMISSION OF SINS THAT ARE PAST**, through the forbearance of Elohim; 26 To declare, I say, at this time His Righteousness (which He has because He is zealously dedicated to obey all the Words of our heavenly Father's Torah of Life): that He might be **JUST, AND** the justifier of him who believes in Yeshua (the Words of th Living Torah made flesh).

18 And he shall bring a ram without blemish out of the flock, with your estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and did not wist to do it, and it shall be forgiven him.

וְהָבִיָּא אֵיל תָּמִים מִן־הַצֹּאֵן בְּעֶרְכָּהּ לְאַשָׁם אֶל־הַכֹּהֵן וּכְפָר עָלָיו הַכֹּהֵן עַל שְׁגִיתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ

לֵאשָׁם אֶל־הַכֹּהֵן וּכְפָר עָלָיו הַכֹּהֵן עַל שְׁגִיתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ

VeheBiy Ayil Tamiym Min HaTzon BeErkeka LeAsham El HaKohen VeKiper Alayv HaKohen Al Shiggato Asher Shagag VeHu Lo Yada VeniSlach Lo, where the **word**, VeheBiy, is from the **word**, Bo, בּוֹ, 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**, Ayil, אֵיל, means, **ram and his strength**, head, chief, leader, projecting, pillar, pilaster, a strong support, the strong animal, an oak or another strong tree, a mighty man, lintel or post, it also means, stag, deer, hart, power, strength, the **word**, Tamiym, תָּמִים, 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**, 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**, HaTzon, הַצֹּאֵן or צֹאֵן means, **a flock of small cattle, sheep, goats**, the **word**, BeErkeka, is from the **word**, Erek, עָרַךְ, which means, to set in order, arrange, **to assess, to estimate, to value**, he kneaded, stirred up, was prepared, was edited, he appreciated, esteemed, attached importance to, order, row, **valuation**, entry in a dictionary, the **word**, LeAsham, לְאַשָׁם, means, **guilt, offence, sin, trespass, blame, guilt offering, trespass 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, 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**,

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*, 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, אֲלָיו, means, *on, onto, thereon, upon, for, or over him or it*, the *word*, HaKohen, is the *word* Kohen repeated, and it means, *priest, 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*, Shiggato, is from the *word*, שִׁגְגָה, means, *error, mistake, ignorance, unintentional sin*, it is from the *word*, Shegeg, שִׁגַּג, which means the same thing, 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*, Shagag, שִׁגַּג, which means, *error, mistake, ignorance, unintentional sin*, the *word*, VeHu, means and he or and it, the *word*, Lo, means no or not, Yada, יָדָע, 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, the *word*, VeniSlach, is from the *word*, Salach, סָלַח, which means, to forgive, pardon, he forgave, pardoned, was forgiven, as an adjective it means ready to forgive, 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, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would)

Here YHVH tells Mosheh, that if a soul does Sin, if he does transgress the Words of the Torah of YHVH, and commits any of these things, which are forbidden to be done, according to the Commandments of YHVH; even though, he did not wish to do so, **YET**, he is guilty, which means that he has to bring a Ram that is Tamiym, without blemish out of the flock, with your estimation. This tells me that Mosheh was the one that had to evaluate whether the Ram that the offeror brought, was without blemish. That is important, because it is **NOT** up to the offeror to judge the appropriateness of his sacrifice, it is to be done by the highest authority of the Tabernacle or the Temple. Once the Ram or sacrifice has been evaluated by Mosheh or whoever is the Highest authority at that time, then, the

trespass offering, is to be brought unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and did not wish to do it, and **it shall be forgiven him**.

It goes without saying that there is always the possibility that any of us can make some grave mistakes, in a moment of thoughtlessness, but it is very encouraging to me, to **KNOW** that even though I might do something stupid and thoughtless, and thereby Sin against YHVH, that there is forgiveness for me, **IF** I choose to repent of my mistake, and ask for forgiveness. Amein.

19 It is a trespass offering: he has certainly trespassed against YHVH.

אָשָׁם הוּא אָשָׁם אָשָׁם לַיהוָה  
אָשָׁם אָשָׁם אָשָׁם אָשָׁם אָשָׁם

Asham Hu Ashom Asham LaYHVH, where the **word**, Asham, אָשָׁם, means, **guilt, offence, sin, trespass, blame, guilt offering, trespass 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, the **word**, Hu, means, he or it, the **word**, Ashom, is the **word** Asham, repeated, and here, it is translated as, he has certainly, the **word**, Asham, is repeated once again, and here it is translated as, **trespassed**, so, we have the same **word**, Asham, repeated three times, and the first time it is used in this verse, it is translated as a Sin, or Guilt or Trespass offering, and then, it is used twice more, and together these two **words** are translated as, he has **surely** or **certainly trespassed or sinned**, Scripture often does that, to emphasize, the severity or the seriousness of the act, the **word** LaYHVH, means to YHVH and it is the Name Yahweh, Yahuwah or Yehovah)

Verse 19 makes it very clear that what the offeror is offering is a trespass offering: and the reason it is called a trespass offering is because, according to YHVH, that person has certainly trespassed against YHVH. YHVH is quite poetic in this last verse for He says Asham Hu Ashom Asham LaYHVH. Asham, a guilt offering, Hu, it, Ashom, surely or truly is, Asham, he is guilty, LaYHVH, before YHVH. Nothing is hidden from YHVH, everyone is an open book, whether they know it or not, and since YHVH is **JUST**, it means that all people will receive their Just Reward.

Deuteronomy 30:19 I call heaven and earth to record this day **against you**, that I YHVH have set before you Life and Death, Blessing and Cursing: therefore **CHOOSE LIFE**, that both you and your seed may live: 20 That you may love YHVH your Elohim, and that you may obey His Voice, and that you may cleave unto Him: for He **IS YOUR LIFE, AND THE LENGTH OF YOUR DAYS**: that you may dwell in the Land which YHVH swore unto your fathers, to Abraham, to Yitzchaq, and to Ya'aqov, to give them. 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*