

Study of Vayiqra 6

by

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Vayiqra 6:1-30

1 And YHVH spoke unto Mosheh, saying, (1)

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

וַיֵּדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word** VeyeDaber, is from the **word** Dabar, דָּבַר, means, **word** thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed**, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word** YHVH, is the Name Yahweh, Yahuwah, or Yehovah, the **word** El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the word or name Mosheh, means, to be drawn out of, the **word** Lemor, is from the **word** Amar, אָמַר, which means, **to say, saying, said**, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance)

I know that this is just a single *verse* that tells us that YHVH spoke to Mosheh, but please understand the importance of this event! The Creator of the universe has chosen to talk to an individual, called Mosheh. I don't know about you, but I find that fascinating. I don't know how many people were on the earth at that time, but it must have been around a billion people or so, and the Creator of the universe chose to speak to this one individual, and tell him what He, the Creator wanted him to do, how He wanted Mosheh to tell the people of Yisrael, that this is how you **MUST** deal with the Torah transgressions that **WILL** inevitably happen in their midst, for Scripture makes it very clear that all people have sinned and fallen short of the Glory of Elohim.

We also have to ask ourselves, **WHY** did our heavenly Father want Mosheh and the people of Yisrael to know how to deal with Sin, with transgressions of the Words of His Torah of Life? Firstly, I believe, it was so that the people of Yisrael, that have sinned, those that have transgressed the Words of YHVH's Torah of Life, **can be taught to repent of their Sins**, and have YHVH actually forgive them of their sins, so that they can get back into a right relationship with the Creator of the universe. And secondly, I believe, it is because He wanted the people of Yisrael, to be an example, a Light if you will, onto the peoples of the world, as to how **THEY** could repent of their sins, their Torah transgressions, and also get into a right relationship with the Creator of the universe. So what follows is YHVH's direct instructions as to what to do when a person or a soul transgresses the Words of our

heavenly Father's Torah of Life.

2 If a soul sin, and commit a trespass against YHVH, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbour;

נֶפֶשׁ כִּי תַחֲטָא וּמַעַלָּה מַעַל בִּיהִוָּה וְכִחַשׁ בְּעֵמִיתוֹ בְּפִקְדוֹן אֶו־בְּתְשׁוּמַת יָד אִו בְּגָזֵל אִו
עֲשָׂק אֶת־עֵמִיתוֹ

Nephesh Kiy TeCheta UMa'alah Ma'al BeYHVH VeKoches BaAmiyto BePhiqadon O BitSumet Yad O BeGazel O Ashaq Et Amiyto, where 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, trespass, 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** Uma'alah, is from the word Ma'al, מַעַל, which means, **act, commit, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, an unfaithful or treacherous act, to act unfaithfully**, behave treacherously, be perfidious, to cover, upper part, upper garment, upward, above, on high, overhead, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully), the **word** Ma'al, מַעַל, is repeated, and here it is translated as, unfaithfully, the **word** BaYHVH, is the **word** YHVH, Yahweh, Yahuwah, or Yehovah, and with the Bet prefix, it means, **against YHVH**, the **word** VeKichesh, is from the word Kachash, כָּחַשׁ, which means, to become lean, he grew lean, he reduced, weakened,, it also means, **to lie, to deceive**, deny, disappoint, he contradicted, was deceived, he declared false, he acted deceitfully by feigning obedience, he cringed, he estranged himself, to lie, deceit, lying, false, the **word** BaAmiyto, is from the word Amiyt, עֵמִית, means, **friend, fellowman, colleague, neighbour**, family, company, the **word** BePhiqadon, בְּפִקְדוֹן, means, deposit, store, thing left in trust, **was delivered ro keep or store**, the **word** O, means or, the **word** BitSumet, is from the **word** Tesumah, תְּשׁוּמָה, which means, assignment, loan, putting, placing, Teshumah, means, input, estimate, assessment, the **word** Yad, יָד, means, **hand**, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, the **word** O, means or, the **word** BeGazel, גָּזֵל, means, **to rob, to seize, plunder, he seized by violence, plundered, robbed, was taken away, robbery, the thing robbed, robbing**, the **word** O, means, **or**, the **word** Ashaq, עֲשָׂק, means, **to contend, quarrelled to oppress**,

wrong, extort, accused, slandered, he exploited, he robbed, the **word** Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word** Amiyto, is from the word Amiyt, עִמִּית, means, **friend, fellowman, colleague, neighbour, family**, company)

Here YHVH describes a situation that involves neighbours, and He says to Mosheh, If a soul Sin, and commits a trespass against YHVH, and **LIES** unto his neighbour in that which was

- 1 – Delivered him to keep,
- 2 – Or in fellowship,
- 3 – Or in a thing taken away by violence,
- 4 – Or has deceived his neighbour;

First of all we have to understand that when a person **Lies** to anyone, he or she is committing a Sin, which means, they are actually trespassing against YHVH and His Ways, and in this case it is His 9th Commandment, which states: *You shall NOT bear false witness against your neighbour*. So now the person that lied in any of these four scenarios, has to make amends to YHVH for that **Lie**, but that is not the only thing that that person has to do, and as we read on, we will see what punishment YHVH has decreed would be assessed to the person, that **LIES** to his neighbour.

3 Or have found that which was lost, and lies concerning it, and swears falsely; in any of all these that a man does, sinning therein:

אִו־מָצָא אֶבְרָה וְכִחֵשׁ בָּהּ וְנִשְׁבַּע עַל-שִׁקְרָה עַל-אֲחַת מִכֹּל אֲשֶׁר-יַעֲשֶׂה הָאָדָם לְחַטָּא בְּהֵנָה
 O Matza Avedah VeKichesh Bah VeniShba Al Shaqer Al Achat MiKol Asher YaAseh HaAdam
 LaChato BeHenah, where the **word** O, means or, the **word** Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word** Avedah, is from the word Aved, אָבַד, which means, to perish, it ran away, said of an animal, he wandered about, he was lost, perished, it strayed, **was lost**, he destroyed, wasted, he caused to perish, destroyed, the **word** VeKichesh, is from the **word** Kachash, כָּחַשׁ, which means, to become lean, he grew lean, he reduced, weakened, it also means, **to lie, deceive**, deny, disappoint, he contradicted, **was deceived, he declared false, he acted deceitfully by feigning obedience**, he cringed, he estranged himself, he declared false, lie, deceit, lying, false, the **word** Bah, בָּהּ, is an inflected personal pronoun, meaning, **in her, in it**, the **word** VeniShba, is from the word Sheva, שֶׁבַע, means, seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, **to swear an oath, to bind oneself by seven**

things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, the **word** Al, על, means, height, upper part, and as a preposition, it means, **in**, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word** Shaqer, שקר, means, **to lie, deal falsely, he lied, he deceived, swindled, defrauded, falsehood, deception by words, liar, habitual liar**, it also means, to paint red, he smeared with paint, was red, it also means, to wink, to ogle, he looked, gazed, the **word** Al is repeated, and here it is translated as, **in**, the **word** Achat, אחת, means, one, it is the female equivalent to the word Echad, אחד, which means, **one, single, first, any**, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, the **word** MiKol, means, **all, the whole of**, and with the Mem prefix, it means, **of all**, the **word** Asher, אשר, 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, the **word** YaAseh, is from the **word** Asah, עשה, means, **do, make, wrought, deal, commit, offer, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word** HaAdam, אדם, means, **man, mankind**, to be red, was red, to be of the colour of blood, was reddened, became red, blushed, it is also the name of the first man, because he was formed from Adamah, אדמה, which means, ground, soil, earth, it means to be red, because it is related to the word Dam, דם, which means blood, and with different vowel points, we have the word Odem, which is the name of a red jewel, carnelian or ruby, the **word** LaChato, is from the word Chata, חטא, means, **to miss the mark, to wrong, to sin, trespass, 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, BeHenah, means, **in them**)

Here in *verse 3* YHVH gives us yet, another scenario, He says, **IF** a person has found something that has been lost, and keeps it to himself, or **LIES** concerning the fact that he has found it, and swears falsely; in any of all these that a man does, it means that he is actually, sinning therein:

This is telling us, that anyone one of us, that finds something that someone has lost and we do not make every effort possible, to return that item to its rightful owner, or if we lie about the fact that we found that item, then, according to YHVH, we we have sinned against Him, and against the individual to whom the item belongs.

4 Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

וְהָיָה כִּי־יִחַטֵּא וְאָשֵׁם וְהָשִׁיב אֶת־הַגְּזוּלָה אֲשֶׁר נָזַל אֹו אֶת־הָעֶשֶׂק אֲשֶׁר עָשָׂק אֹו אֶת־הַפְּקֻדוֹן
 אֲשֶׁר הִפְקִד אֹתוֹ אֹו אֶת־הָאִבְדָּה אֲשֶׁר מָצָא

VeHayah Kiy YeCheta VeAshem VeheShiv Et HeGzelah Asher, Gazal O Et HaOsheq Asher Ashaq O Et HaPiqadonAsher Haphqad Ito O Et HaAvedah Asher Matza, 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** YeCheta, חָטָא, means, **to miss the mark, to wrong, to sin, trespass, 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** VeAshem, 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** VeheShiv, is from the **word** Shuv, שׁוּב, which means, to turn, return, turn back, bring back, put back, fully restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, and in the form that it is used here it means, **and shall restore,** the **word** Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַת, which is the personal pronoun, **you, thou.** The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah,** whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life,** for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word** HeGzelah, is from the word Gazel, גָּזַל, which means, **to rob, to seize, plunder, he seized by violence, plundered, robbed,** was taken away, robbery, the thing robbed, robbing, 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** Gazal, is repeated, and here it is translated as, **he took violently**, the **word** O, means, **or**, the **word** Et, is repeated, and it is defined above, the word HaOsheq, is from the **word** Ashaq, עֲשָׂק, which means, to contend, quarrelled to oppress, wrong, **extort**, accused, slandered, **he exploited, he robbed**, the **word** O, means, **or**, the **word** Et, is repeated and it is defined above, the **word** HaPiqadon, פִּקְדוֹן, means, **deposit, store, thing left in trust, was delivered to keep or store**, the **word** Asher, is repeated and here, it is translated as, **which**, the **word** HaPhqad, is from the word Paqad, פָּקַד, which means, to attend to, to visit, muster, to appoint, take care of, to muster, he visited, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, he numbered, counted, enumerated, he recalled, he punished, took revenge, he had marital relations with, he committed, **entrusted, he deposited**, censor, chief inspector, the **word** Ito, means, **with him**, the **word** O, means, **or**, the **word** Et, is repeated and it is defined above, the **word** HaAvedah, אֲבֵדָה, means, **a lost thing, loss**, it is from the **word** Avad or Abad, which means, to perish, destroyed, the **word** Asher, אֲשֶׁר, is repeated and here it is translated as, **which**, the **word** Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings)

Here we are told in the next two *verses*, what penalty is to be imposed upon the person that has committed this transgression. YHVH says: it shall be, because he has sinned, and **IS Guilty**, that he shall restore that which:

- 1 – He took violently away,
- 2 – Or the thing which he has deceitfully gotten,
- 3 – Or that which was delivered him to keep,
- 4 – Or the lost thing which he found,

It is important that we understand, that it cannot just be an accusation, culpability **MUST** be proven and established, before the person can be found guilty, and have any penalty assessed to him. The lesson is that an accusation is **NOT** proof, it is merely a suspicion, and YHVH says that without absolute proof of guilt, no penalty can be assessed to the so called accused person.

5 Or all that about which he has sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertains in the day of his trespass offering.

(אוּ מִכֹּל אֲשֶׁר-יִשָּׁבַע עָלָיו לְשֹׁקֵר וְשָׁלַם אֹתוֹ בְּרֹאשׁוֹ וַחֲמִשִּׁיתָיו יִסַּף עָלָיו לְאֲשֶׁר הוּא לּוֹ יִתְּנֵנוּ בְּיוֹם אֲשַׁמְתּוֹ

O MiKol Asher YiShava Alayv LaSheqer VeShalam Oto BRosho VeChamishitayv Yoseph Alayv LaAsher Hu Lo Yitnenu BaYom Ashmato, where the **word** O, means, **or**, the **word** MiKol, means, **from all, from the whole of**, the **word** Asher, 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** YiShava, **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** Alayv, **עָלָיו**, means, on, onto, thereon, upon, **about**, for, or over him or it, the **word** LaSheqer, **שָׁקֵר**, means, **to lie, deal falsely, he lied, deceived, swindled, defrauded, was proved a lie or false, falsehood, deception**, VeShalam, **שָׁלוֹם** or **שָׁלוֹם**, means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, **made good, restored**, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, **made compensation, compensated, 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 Oto, means, he or it, the **word** Brosho, is from the word Rosh, **רֹאשׁ**, means, head, chief, leader, top, summit, chapter, beginning, division, **sum, principal, capital**, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word** VaChamishitayv, is from the **word** Chamiyshiy, **חֲמִישִׁי**, means, **fifth**, it is from the word Chamesh, **חֲמִשָּׁה**, which means five, to multiply by five, or take one fifth, the **word** Yoseph, **יוֹסֵף** or **יֹסֵף**, 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, is repeated and here it is translated as, **to it**, the **word** LaAsher, is repeated and here, it is translated as, whom or whomever, the **word** Hu, means, **he or it**, the **word** Lo, **לוֹ**, or **לוֹ** is an inflected personal pronoun, meaning, **to, unto, upon or for him, upon or for it**, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would, the **word** Yitnenu, is from the word Natan, **נָתַן**, means, to give, gave, bestow upon, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, placed, set, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here it means, he shall give, the **word** BaYom, **יוֹם**, means, **day, time, year, but**, we also have to understand that the Hebrew letters of the **word** Yom, **יוֹם**, gives us a much more in depth meaning of what this **word** Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out**

of, womb, baptism, mikvah, incubate. Therefore, **I believe that in certain circumstances, when Elohim uses this word Yom, that He is giving us a message, through this word Yom,** and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word Yom**, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, Ashmato, is from the **word אָשָׁם**, which 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)

Here YHVH, continues and tells Mosheh and us, what penalty will be imposed on the person that has sworn falsely; YHVH says: he shall even restore it in the principal. This is telling us, that the person that lied is now compelled to return the item that he took and lied about, and YHVH says, that he is also to add the fifth part (*twenty percent*) more thereto, and give it unto him to whom it appertains in the day of his trespass offering.

As you can see, YHVH wants to make sure that crime, stealing, lying, and or coveting, to name but a few, does not pay. Today, in our society, we can quite clearly see the result of **NOT** punishing people for their crimes of theft. It just encourages them to graduate to bigger and bigger crimes, since they were not punished for their minor crimes. Logic tells us, that had they indeed been punished appropriately, then, they more than likely would not have progressed to larger and larger crimes. This may not be true in all circumstances, for there indeed are people, that simply refuse to learn from their mistakes, **BUT**, I believe it would have a great impact on the majority of the population, and cause more people to speak out when they see a crime being committed, because there would be less fear in people's hearts, that they would suffer some kind of retaliation from the thief or the wrongdoer, as we see happening today, for many people, are indeed afraid, and therefore many crimes are not reported, because of that fear. Just think of how much safer our communities would be, if these regulations were in place, and enforced by our legal system? As we read on, we see that returning that which was taken and adding twenty percent, is **NOT** the only penalty that the person has to pay for we are told in *verse 6*:

6 And he shall bring his trespass offering unto YHVH, a ram without blemish out of the flock, with your estimation, for a trespass offering, unto the priest:

וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אֵיל תָּמִים מִן־הַצֹּאן בְּעֶרְכָּךְ לְאֲשָׁם אֶל־הַכֹּהֵן

VeEt Ashamo YaBiy LaYHVH Ayil Tamiym Min HaTzon BERkeka LAsham El HaKohen, 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 Alphabet that form the words that created all things, the **word** Ashamo, אָשָׁמוּ, which 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** YaBiy, is from the word Bo, בּוֹא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the word Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, LaYHVH, means to YHVH, and it is the Name Yahweh, Yahuwah, 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, 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, צֹאן or צֹאֲנֵי means, **a flock of small cattle, sheep, goats**, BERkeka, is from the word Ereka, עָרַךְ, which means to set in order, arrange, **to assess, to estimate, evaluate, evaluation, 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** LAsham, אָשָׁמוּ, 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)

Here we are told that the person that did any of the things mentioned above, was also to bring his trespass offering unto YHVH, a Ram without blemish out of the flock, with your estimation, for a trespass offering, unto the priest:

As you can see, it is not just any Ram, it has to be a Ram, according to the evaluation of Mosheh, or the High Priest that is presiding over this sacrifice. As I mentioned before, a prize Ram, is an expensive Ram, which means that the accused person, will not only have to return the item, that he found, or that was given to him to protect, and who lied and said that someone had stolen it, but he

will also have to add twenty percent of the valuation of the item, that he stole and lied about, **AND** he will have provide his best Ram, or buy a prized Ram that has been evaluated by Mosheh or the High Priest, that is presiding over this sacrificial offering, as a suitable Ram. Just imagine, if our country's legal system, imposed these kind of penalties, how much of a detriment, do you think it would be, for all people who contemplate stealing, coveting or lying about things that are **NOT** theirs?

7 And the priest shall make an atonement for him before YHVH: and it shall be forgiven him for any thing of all that he has done in trespassing therein.

וּכְפַר עָלָיו הַכֹּהֵן לְפָנָי יִהְיֶה וְנִסְלַח לוֹ עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה לְאַשְׁמַח בָּהּ

VeKiper Alayv HaKohen Liphnay YHVH VaniSelach Lo Al Achat MiKol Asher YaAseh

LeAshmah Bah, 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, about, **for, or over him or it**, the **word** HaKohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word** Liphney, לְפָנָי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word** YHVH, is the Name Yahweh, Yahuwah, Yehovah, 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, the **word** Lo, means, **to or for him**, 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** Achat, אַחַת, means, one, it is the female equivalent to the word Echad, אֶחָד, which means, **one, single, first, any**, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, the **word** MiKol, is the word Kol, which means, all, the whole of, and with the Mem prefix, it means, of all, 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** YaAseh, is from the **word** Asah, עָשָׂה, which means, do, make, wrought, deal, commit, offer, execute, work, wrought, **doing, done, he did**, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he

advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word** LeAshmah, is from 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** Bah, בָּהּ, is an inflected personal pronoun, meaning, in her, in it, therein)

Now I want you see and understand what is happening here. The Creator of the universe, says that the person that has committed any of these crimes, can, and will be forgiven, **IF** he repents, restores that which was taken, adds the mandatory **twenty percent, AND, IF** he brings his trespass offering unto YHVH, a Ram without blemish out of the flock, a Ram that has met the standards of Mosheh's or the High Priest's evaluation, for a trespass offering, unto the priest, for the Ram must be of the highest quality.

Now think about that for a moment, and ask yourself, what kind of Elohim, is our YHVH, that is willing to forgive people who actually choose to truly repent of their Sins, their transgressions of the Words of our heavenly Father's Torah of Life, and follow His prescribed path of Righteousness, of seeking their redemption. Now, match that up with what He said in *Ezekiel 18:21-23* *But if the wicked will turn from ALL his Sins, his transgressions of the Words of My Torah of life, that he has committed, AND (willingly and lovingly chooses to) keep ALL My Statutes (My Torah), and does that which IS LAWFUL AND RIGHT, he shall surely live, he shall not die. 22 ALL his transgressions that he has committed, they shall NOT be mentioned unto him: in his righteousness that he has done he shall live. 23 Have I any pleasure at all, that the wicked should die? Says Adonai YHVH: and NOT that he should return from his wicked ways, and live?*

That my friends is the heart of our heavenly Father, for Scripture makes it very clear, that our heavenly Father does **NOT want even one person that has ever been born, to perish**, and be lost forever, therefore, He goes to great lengths, to warn all people about the destructive nature of sinful lives, and how, we can atone for our sins, by repenting of them, and surrendering our hearts, minds, souls and strength to Him, in total loving surrendered obedience to the Words of our heavenly Father's Torah of Life.

8 And YHVH spoke unto Mosheh, saying, (2)

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

VeyeDaber YHVH El, Mosheh Lemor, where the **word** VayeDaber, is from the word Dabar, דָּבַר, which means, **word** thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with**, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word** YHVH, is the Name Yahweh, Yahuwah, or Yehovah, the **word** El, 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

what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word** Torat, is from the word Torah, תּוֹרָה, means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, its real meaning, **IS**, the inerrant and everlasting teaching and instructions of our heavenly Father, the Words of His Torah of Life, the very Same Torah that He gave to Mosheh at Mount Sinai, it is also called the Pentateuch, for the Torah is comprised of Five Books, Bereshiyt, In the beginning, Shemot, Names, Vayiqra, and He called, Bemidbar, in the Wilderness, and Devriym, pertaining to Words, which of course refers to the Words of our heavenly Father, that were given to Mosheh at Mount Sinai, it also means, theory, system, a book containing the principles of any branch of science, the **word** HaOlah, עוֹלָה or עָלָה, means, to go up, ascend, a holocaust as it goes up in smoke, **burnt offering, burnt sacrifice**, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the **word** Hi, means, **it**, the **word** HaOlah, is the word Olah repeated and it means, **burnt offering**, 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** Moqdah, מוֹקְדָה, means, hearth, place of burning, it is from the **word** Moqed, מוֹקֵד, which means, burning, hearth, 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** HeMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word** Kal, means all, the whole of, the **word** HaLaylah, לַיְלָה or לַיִל, means, **night, by night, during the night, at night, nightly**, it is also translated as, midnight, evening, nocturnal, this word is also used figuratively as protection, take counsel, execute judgement, make your shadow as the night, in the midst of noonday, hide the outcasts, do not betray him that wanders, the night is divided into three watches, from sunset to 10pm, as seen in *Lamentation, 2:19*, from 10pm to 2Am, as seen in *Judges 7:19*, from 2am, to sunrise, *Exodus 14:24*, the **word** Ad, עַד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, **until**, while, for, it is related to the word Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word** HeBoqer, בֹּקֵר, means, **morning**, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the **word** VeEsh, וָאֵשׁ, means, **fire**, fever, the **word** HeMizbe'ach, is

the word Mizbe'ach repeated, and it means, altar, the **word** Tuqad, is from the word Moqed, מוקד, means, **burning**, hearth, focus, it is from the word Yaqed, יקר, which means, to be kindled, to burn, with the prefix latter Mem, and in the form that it is used here, it means, is kept burning, the **word** Bo, בו, means, **in him, in it, of it, thereof**, before him, therein)

Here YHVH tells Mosheh that he is to Command Aharon and his sons, and say to them, This is the Torat of the burnt offering:

The word Torat is from the word Torah, which means, the inerrant and everlasting teaching and instructions of our heavenly Father. The emphasis, is to be placed on the fact, that the Torah, the Words of our heavenly Father, **ARE inerrant and everlasting, AND**, that it **IS** the teaching of the Creator of the universe, of whom we are told, has **infinite wisdom and knowledge**, whereas we, you and I, and every human being, only have, **finite wisdom**, and YHVH has described that kind of wisdom as **FOOLISHNESS**. Now, based on the difference between infinite wisdom, and finite wisdom, which is what mankind possesses, and based on the fact that YHVH describes mankind's wisdom, as foolishness to Him, then, that means, that mankind are in no position to give advice the Creator of the universe, who has infinite wisdom.

Next YHVH tells us **WHY** this sacrifice is called a **Burnt Offering**. YHVH says, It is the burnt offering, **because** of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

That might sound kind of redundant, but it really is very descriptive. It says that it is a Burnt offering **BECAUSE** it is Burnt upon the altar of YHVH. That means, that it is only classified as a Burnt Offering when it is burned on YHVH's Brazen Altar of Sacrifice, and no other altar. Furthermore, it is only a Burnt Offering **IF** it is burnt **all night until the morning**. What do you suppose that means?

Well, I believe, that YHVH is painting a picture that shows us something, that **WAS** in darkness (*Sin, transgressions of the Words of His Torah of Life*), and that **NOW**, thanks to YHVH's Grace, it has been brought into YHVH's beautiful Light, represented by the fact that it is to burn until the morning, which is when the Sun, the Light that YHVH created for mankind rises up, and dispels the darkness.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them beside the altar.

וְלִבְשׁ הַכֹּהֵן מִדּוֹ בָד וּמְכַנְסֵי-בָד יִלְבַּשׁ עַל-בְּשָׂרוֹ וְהָרִים אֶת-תְּהוֹשֵׁן אֲשֶׁר תֹּאכַל הָאֵשׁ)
 אֶת-הָעֵלָה עַל-הַמִּזְבֵּחַ וְשָׂמוּ אֶצְלַי הַמִּזְבֵּחַ

VeLabash HaKohen Mido Bad Umiknesey Bad YiLbash Al Besaro VeheRiyim Et HaDeshen
 Asher TOKal HaEsh Et HaOlah Al HaMizbe'ach VeSamo Etzel HaMizbe'ach, where the **word**

VeLabash, לבש or לבוש, means, **to put on a garment, wear, to clothe, to dress, he wrapped, he covered**, but if we take the first two letters of this **word** we from the **word** Lev, which means heart, and the letter Shin, is representative of El Shadai, YHVH, therefore, the garment that YHVH wants all of His children to put on, **IS** what is on His Heart, and that my friends, **IS** the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life,

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** Mido, is from the word Mad or Med, מִדָּ, which means, **garment**, armour, measure, raiment, judgement, variant, **clothes, robe**, stature, the **word** Bad, בַּד, means, **linen, cloth, material**, it also means, bar, pole, rod, stave, branch of a tree, it means, part, portion, separate, separately, something cut off, something separated, part of something, it also means, to lie, fabricate, to invent, fabrication, concoct, the **word** UMiknesey, is from the word Miknas, מִכְנֵסִים, means, storing up, stock, breech of a gun, trouser leg, **trousers, drawers** which hide or conceal the private parts, **breeches**, to gather, collect, brought in, imported, gathered in, assembled, the **word** Bad, is repeated and here it is defined as, linen, the **word** YiLbash, is the word Labash repeated and here, it is translated as, **he shall put on**, 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 Besaro, is from the **word** Basar, בָּשָׂר, means, flesh, meat, body, creature, pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word** Gospel in our english Scriptures, and with the Vav suffix, it means his flesh, the **word** VeheRiyim, is from the word Rum, רוּם, which means, to be high, be exalted, rise, to lift, hold, it is used as up, 63 times, as exalt, 47 times, as high, 25 times, as offer, 13 times, as give, 5 times, as heave, 3 times, as extol, 3 times, as lofty, 3 times, as take, 3 times, as tall, 3 times, as higher 2 times, it is used miscellaneously, 24 times, as, haughty, levy, loud, presumptuously, proud, taller, breed worms, it means, **he lifted up, he elevated, he raised**, reared, was high, was exalted, rose, he elevated himself, he set up, established, he lifted up and presented, he offered, offering, height, elevation, greatness, the **word** Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word** HaDeshen, הַדֶּשֶׁן, means, **removal of ashes from the altar**, fertilization, he fattened, fat, fresh, it is also the name of the fifth son of Seiyir, and he was one of the chiefs of the Horite Clan, 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** TOkal, is from the **word** Akal, אכל, which means, to eat, he ate, **devoured, consumed, destroyed**, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word** HaEsh, means, **the fire**, the **word** Et, is repeated, and it is defined above, the **word** HaOlah, עולה or עלה, means, to go up, ascend, a holocaust as it goes up in smoke, **burnt offering, burnt sacrifice**, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the **word** Al, is repeated and here it is translated as, on, the **word** HaMizbe'ach, מזבח, means, **altar**, it is from the root word Zebach, זבח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word** VeSamo, is from the **word** Siym, שים or Sum, שום, which means, **to place, put, set**, remove, he laid, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word** Etzel, אצל, means, **to lay aside, set apart, reserve**, emanate, was or became firmly rooted, he laid aside, set apart, reserved, withheld, withdrew, was laid aside, to ennoble, ennobled, and as a preposition, it means, by the side of, beside, near, the **word** HaMizbe'ach, is repeated and it means, **altar**)

Now it is critical that we understand the importance of the ceremonial aspects of this sacrificial offering, for this sacrificial animal is **NOT** just something that is thrown on the fire to be cooked, like, let's say, a group of people having a Barbecue. For, we are told, that in the morning, after the sacrificial animal has been on the fire, burning all night, and is now totally burnt, the priest, at the first Light, **IS** to put on put on his linen garment, and he is to put his linen breeches upon his flesh, which happen to be white linen garments, and, while he is dressed in these white linen garments, this priest, is to take up the ashes of the Burnt Offering which the fire has consumed on the altar, and he shall put these ashes beside the altar.

What are we to learn from this? Let me ask you a question, have you ever handled ashes, and tried to move them from one place to another, to get rid of them? Do you recall how messy that was, and that more that likely you got some of the soot upon your garments, as you were moving it from one spot to another? Well, I believe that YHVH wanted the priest to wear white linen garments so that they would be doubly careful in handling the ashes of the burnt Offering, for that sacrificial animal, has given its life, to make atonement for that sinner, and YHVH wants to make sure, that the remains of this innocent animal, **IS** treated with the utmost respect. Furthermore, any misstep or error by the priest would immediately show up, on their white garments, which is a metaphor that shows us that all of our sins will also be made visible for all to see, when YHVH's Light is placed upon our lives, on Yom HaKippurim.

noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** MiChutz, is from the word Chutz, חוץ, means, **without, outside, outdoors, abroad**, in the street, and as an adverb it means, except, excepting, apart from, the **word** LaMachaneh, מחנה, means, **camp, encampment, company, army, host**, it is from the word Chanah, חנה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word** El, is repeated and here it is translated as, to or unto, the **word** Maqom, מקום, which means, **place, locality**, spot, place where to stand, to localize, but hidden in this word Maqom, is the word **Qum**, which means, to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this word is in, the **word** Tahor, טהור or טהר, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**)

Here we are told that after the priest has handle the ashes and placed them at the base of the altar, that he is to take off his white linen garments, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

What do you think YHVH is communicating to us here, by commanding that the priest remove his White Linen garments and put on other garments? First of all, we have to realize that these Garments were made exactly as YHVH had shown Mosheh on the Mount, and we are told what that is in: *Exodus 28:2 And you shall make Holy Garments for Aharon your brother for **Glory and for Beauty**. Exodu 28:40 And for Aharon's sons, you shall make coats, and you shall make for them girdles, and bonnets shall you make for them, for **Glory and for Beauty**.*

Now, within the tabernacle area, the priests are surrounded by like minded people, people that are committed to believe, follow and obey **ALL** the Words of YHVH's Torah of Life, and therefore his life is to be an open book, for all to see, which I believe is expressed by the fact that the priest is commanded to wear white linen, which automatically shows every little spot of dirt, **BUT** as soon as he is commanded to go out of the Tabernacle or Temple area, even though it is to a clean place, he is entering into an arena that is filled with Sin, and his white garments, through no fault of his own, could easily be soiled, by many things, therefore, he is commanded to change his white garments, for garments that are more appropriate for the sinful world that he is now entering into, and therefore the priest is to follow the advice that Messiah gave His disciples in *Matthew 7:6 Do **NOT** give that which **IS HOLY** unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

וְהָאֵשׁ עַל-הַמִּזְבֵּחַ תִּקְרָא-בּוֹ לֹא תִכְפֹּה וּבֵיעָר עָלֶיהָ תִפְתֶּן עֵצִים בַּבֶּקֶר בַּבֶּקֶר וְעֶרְדָּ עָלֶיהָ (הַעֲלֵה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים)

Shalam or Shelem, שלם or שלום, which means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made compensation, compensated, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, it also means, **peace offering**, requital, recompense)

In this *verse*, YHVH tells Mosheh that the fire upon the altar shall be burning in it; it shall **NOT be put out**: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the Peace Offerings. This brings up yet another question. What is YHVH communicating to us through these instructions, where He tells us that **the Fire on the altar, shall NOT be put out?**

The altar of sacrifice represents YHVH's way of governing His kingdom, it represents His Justice, His Just Ways, and therefore it is also a shadow picture of the Words of His Torah of Life, for the Words of His Torah of Life, like the Sacrificial system that YHVH Himself chose to implement, so that mankind would have a way to get back into a right relationship with our heavenly Father, by willingly choosing to obey Him, after they have willingly repented of their Torah transgressions, and offered the stipulated sacrifice that is commanded in the Torah, for whatever Sin, whatever transgression of the Torah that they have committed, that altar **IS to stand Forever**.

13 *The fire shall ever be burning upon the altar; IT SHALL NEVER GO OUT.*

אֵשׁ תָּמִיד תִּקְדַּח עַל-הַמִּזְבֵּחַ לֹא תִכָּבֵה
 אַא אַנִּיִּד אַדִּיִּד אַל אַחַד אַל אַשְׁפָּא

Esh Tamiyd TuQad Al HaMizbe'ach Lo TiKbeh, where the **word** Esh, means, **fire**, the **word** Tamiyd, תָּמִיד, means, **continually, constantly, always**, it represents the daily offering in the Temple for it was to always be put on the altar, every day, to stretch, prolong, made to continue, the **word** Tuqad, is from the **word** Yaqad, יָקַד, which means, **to be kindled, burn, set on fire, kept burning**, the **word** Al, means, on or upon, the **word** HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root word Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word** Lo, means, **no or not**, and in this case, it is translated as, never, the **word** TiKveh, is from the **word** Kabah. כָּבַהּ, which means, **to be quenched, be put out, be extinguished, it extinguished itself, went out**)

I don't know about you, but I certainly do **NOT** have any problem understanding that when YHVH says that fire is to **NEVER go out**, it means that **the Fire is to burn on His brazen altar perpetually**. So here, YHVH reiterates, that the Fire that is on His Sacrificial altar, which I believe is supposed to represent our zealous dedication, to believe, follow and obey the Words of our heavenly Father's Torah of Life, **IS TO NEVER GO OUT**. And the reason that YHVH wants all of us to remain zealous in our obedience to the Words of His Torah of Life, is explained in *Hebrews 6:1-6 Therefore leaving the principles of the doctrine of Messiah (the Torah, for Messiah is the Words of the Living Torah made flesh), let us go on unto perfection; NOT laying again the foundation of repentance from dead works, and of belief (faith) toward Elohim, 2 Of the Doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if Elohim permits. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, 5 AND have tasted the good Word of Elohim (His Torah of*

Life), **AND** the powers of the world to come (which is resurrection onto eternal Life, through loving surrendered obedience to the Words of our heavenly Father's Torah of Life), 6 **IF** they shall fall away (**IF** they willingly choose reject, or abandon the Words of the Torah of our heavenly Father, in their own hearts and minds), **TO RENEW THEM AGAIN UNTO REPENTANCE**; seeing they crucify to themselves the Son of Elohim afresh, and put Him to an open shame.

Isaiah 5:20-24 Woe unto them that call **evil good**, and **good evil**; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 Woe unto them that are wise in their own eyes, and prudent in their own sight! 22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: 23 Which justify the wicked for reward, and take away the righteousness of the righteous from him! 24 Therefore as the fire devours the stubble, and the flame consumes the chaff, so **THEIR ROOT** (their essence) shall be as rottenness, and their blossom shall go up as dust:

WHY?

BECAUSE they have cast away the Torah of YHVH of hosts, and despised the Word of the Holy One of Yisrael.

Let me ask you, **IS** the Fire that YHVH commanded to burn perpetually on His brazen altar, burning on His altar today? The answer of course is a resounding **NO, it is NOT**. Nor only is the Fire no longer burning on YHVH's sacrificial altar, as He has commanded us to do, **BUT**, His altar, upon which the fire was to burn perpetually, **has been demolished and done away with**. One might ask **WHY** was the altar done away with? It was done away with, because the people of Yisrael, fell short of the glory of YHVH of Elohim, and let the fire of YHVH, that was suppose to burn on His altar of sacrifice, and in their hearts, **burn out**, and unfortunately, they chose of their own accord to replace that eternal flame, which represents the Words of our heavenly Father's Torah of Life, with false. man made secular and religious doctrines, which is called the traditions of men by Messiah in Scripture.

14 And this is the Torah of the meat offering: the sons of Aharon shall offer it before YHVH, before the altar.

וְזֹאת תֹּרַת הַמִּנְחָה הַקֶּלֶב אֲתָהּ בְּנֵי-אַהֲרֹן לִפְנֵי יְהוָה אֶל-פְּנֵי הַמִּזְבֵּחַ
אֶפְרַיִם כֵּלֶּה אֶל אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם

VeZot Torat HaMinchah HaQrev Otah Beney Aharon Liphney YHVH El Peney HaMizbe'ach, where the **word** VeZot, זֹאת, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the word Zeh, which means, **this, which, who**, but this word Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this word Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word** Torat, is form the **word** Torah, תּוֹרָה, which means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, it real meaning, **IS**, the inerrant and everlasting teaching and instructions of

our heavenly Father, the Words of His Torah of Life, the very Same Torah that He gave to Mosheh at Mount Sinai, it is also called the Pentateuch, for the Torah is comprised of Five Books, Bereshiyt, In the beginning, Shemot, Names, Vayiqra, and He called, Bemidbar, in the Wilderness, and Devriym, pertaining to Words, which of course refers to the Words of our heavenly Father, that were given to Mosheh at Mount Sinai, it also means, theory, system, a book containing the principles of any branch of science, the **word** HaMinchah, 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, the **word** HaQrev, is from the **word** Qarab, קָרַב, which means, **to come near, approach, he came near, approached, was offered as a sacrifice, bring near, he was brought near, he came near, approached**, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the **word** Otah, means, **it**, the **word** Beney, means, **the sons of**, the word or name, Aharon, אַהֲרֹן, is **the name of Mosheh's brother**, Aaron, and it means, **teacher, lofty, plucked out**, the **word** Liphney, לְפָנָי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word** YHVH, is the Name Yahweh, Yahuwah or Yehovah, the word El, אֱלֹ, **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** Peney, is from the **word** Paniym, פָּנִים, which means, face, countenance, presence, forefront, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the word Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word** HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root word Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal)

Here we switch and talk about the meat offerings, rather than an animal offering; and it says in *verse 14* And this is the Torah of the meat offering: the sons of Aharon shall offer it before YHVH, before the altar. This tells us that when the offering is a food offering the sons of Aharon are the ones that are to offer this particular sacrifice on the altar, but **NOT** all that is offered by the offerer, is placed on the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto YHVH.

וְהָרִים מִמֶּנּוּ בְקִמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשְׁמֶנָּה וְאֵת כָּל-הַלֶּבְנָה אֲשֶׁר עַל-הַמִּנְחָה וְהַקֵּטִיר (הַמִּזְבֵּחַ הַיֵּחַ נִתַח אֲזַכְּרָתָה לִיהוָה

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, the **word** VehiQtiyr, is from the word Qatar, קטר, which means, to smoke, make sacrifices smoke, **turn something into smoke by burning it, to burn offerings**, it exhaled odour, smoked, said of fire, he burned incense, made sacrifices go up in smoke, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word** HaMizbeach, means the altar, the **word** Reyach, ריח, means, **smell, odour, fragrance, scent, savour**, to perceive odour, he smelled, scented, he felt, the **word** Niychocha, is from the **word** Nichoach, נִיחַח or נִיחַח, which means, **sweet odour, odour of the sacrifice**, it is from the **word** נוּחַח, Nuach, which means to rest, the **word** AZkaratah, is form the word Azkarah, אִזְכָּרָה, which means, **reminder, remembrance offering, memorial offering, a memorial portion of each meal was burnt on the altar, as an offering to Elohim**, the **word** LaYHVH, means, to YHVH, and it is the Name Yahweh, Yahuwah or Yehovah)

Here we are told that the sons of Aharon shall take a handful of the flour of the Minchah, the Meat or Food Offering, and of the oil thereof, and **ALL** the frankincense, which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto YHVH. As you can see, not all of the Meat or Food Offering is placed on the altar. Only a handful of the fine flour, a part of the oil, and all the frankincense is placed on the altar to be fully burned. You might ask, what happens to the rest of the offering? That is explained in the next *verse*.

16 And the remainder thereof shall Aharon and his sons eat: with unleavened bread shall it be eaten in the Holy Place; in the court of the tabernacle of the congregation they shall eat it.

וְהִנּוּתְרַת מִמִּנְחָה יֹאכְלוּ אֶהֱרֹן וּבָנָיו מִצֹּת תֶּאֱכַל בְּמָקוֹם קֹדֶשׁ בְּחִצְרֵי אֹהֶל־מוֹעֵד יֹאכְלוּ־הָ
 אֶת־הַשְּׂמֶנֶת אֲשֶׁר־עָלָה עָלָיו וְאֶת־הַשֶּׁמֶן אֲשֶׁר־עָלָה עָלָיו וְאֶת־הַשֶּׁמֶן אֲשֶׁר־עָלָה עָלָיו
 אֶת־הַשֶּׁמֶן אֲשֶׁר־עָלָה עָלָיו

VehaNoteret Mimenah YOklu Aharon UBanayv Matzot TeAkel BeMaqom Qadosh BaChatzar Ohel Moed YOkluta, where the **word** VahaNoteret, is from the **word** Yatar, יָתַר, which means, **to remain, be left over**, excessive, to be superfluous, great, had more than enough, remainder, remnant, abundance, excess, excellence, cord, string, hypotenuse, and if we add the suffix letter Hey, we form the **word** Yaterah, יָתֵרָה, which means, abundance, riches, surplus, balance, and in the form that it is used here it means, **the remainder**, the **word** Mimenu, מִמֶּנּוּ, means, **from, or of us, from, or of it, from, or of them, thereof**, 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** YOklu, is from the **word** Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the word or name, Aharon, אֶהֱרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **teacher, lofty, plucked out**, the **word** UBanayv, is from the word Ben, and it means, **and his sons**, the **word** Matzot, is the plural of the word Matzah, מַצָּה, which means, to drain out, to suck out, press out, squeeze out, wring out, he exhausted, it means, **unleavened bread, cake without leaven**, it means strife, contention, untanned hide, the **word** TeAkel, is the word Akal, repeated and here it is translated as, shall be eaten, the **word** BeMaqom, בְּמָקוֹם, which means, **place, locality**, spot, place where to stand, to localize, but hidden in this word Maqom, is the word **Qum**, which means, to arise, and it is translated as the word Anastasis in the Greek

Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this word is in, and with the Mem prefix, it means, in the place, the **word** Qadosh, 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** BaChatzar, חֲצַר, means, **enclosure, court**, hamlet, village, premises of a farm, he fenced in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, the **word** Ohel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word** Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation**, it is from the word Ed, עֵד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word** YOklu is the **word** Akal, repeated, and here, it is translated as, **shall eat it**)

In this *verse* we are told that the remainder of the Minchah, the Meat or Food Offering shall be for Aharon and his sons, to eat: Then we are told, with unleavened bread, shall it be eaten. in the Holy Place; in the court of the tabernacle of the congregation they shall they eat it.

Since Aharon and his sons, are the ones that do all the work, then they get to benefit from a portion of the Meat or Food Offering. Here we learn that the remainder of the Minchah, is given to Aharon and his sons, **BUT**, this flour and oil must be consumed, as unleavened bread in the court of the Tabernacle, it is **NOT** to be taken out of the court, and brought to their own houses.

17 It shall NOT be baked with leaven. I have given it unto them for their portion of My offerings made by fire; it is Most Holy, AS IS the Sin Offering, and AS the Trespass Offering.

לֹא תֵאֱפֶה חֶמֶץ חֲלָקָם נָתַתִּי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ קֹדְשִׁים הוּא כַּחֲטָאֵת וְכֹאֲשָׁם

לֹא תֵאֱפֶה חֶמֶץ חֲלָקָם נָתַתִּי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ קֹדְשִׁים הוּא כַּחֲטָאֵת וְכֹאֲשָׁם

Lo TeAphet Chametz Chelqam Natatiy Otah MeIshay Qodesh Qodashiym Hi KaChatat VekaAsher, where the **word** Lo, means, **no or not**, the **word** TeAphet is from the **word** is from the word Aphah, אָפָה, which means, **to bake, was baked, something baked**, pastry, it also means, to characterize, the **word** Chametz, חֶמֶץ, means, **leaven, that which is leavened**,

vinegar, to be sour, pungent, leavened, he caused to be leavened, he delayed, was soured, was embittered, he degenerated, it also means a cruel man, the **word** Chelqam, is from the **word** Cheleq, חלק, which means, to divide, share, he determined, decreed, he measured, measured off, he counted, enumerated, he divided, distributed, **he assigned, allotted**, he separated, **differentiated**, he opposed, **apportioned**, he shared, **part, portion, share**, lot, fate, tract of land, character, it also means to be smooth, dealt smoothly, he glided, slippery, bald, the **word** Natatiy, is from the word Natan, נתן, 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** Otam, means, to, or unto them, the **word** MeIshay, means, out of My fire offerings, the **word** Qodesh, קדש, 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** Qadashiym, is the word Qadosh, repeated, and together they mean, **most Holy**, the **word** Hi, means, **it**, the **word** KaChatat, חטאת or חטאה, means, sin, guilt, **sin-offering, trespass offering**, it is from the word Chata, חטא, which means, to miss the mark, to wrong, to sin, to transgress the Words of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word** VekaAsham, is from the **word** Asham, אָשָׁם, which 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)

Here YHVH gives very specific instructions as to how they must prepare the Minchah the Meat and or Food Offering. He says, it shall **NOT** be baked with leaven. Then YHVH says: I have given it unto Aharon and his sons, for their portion of **My offerings** made by fire; it is קֹדֶשׁ קִדְּשִׁים, Qodesh Qadashiym, **Most Holy, AS IS** the Sin Offering, and **AS** the Trespass Offering.

Here YHVH says that although **it IS an offering made to Him**, He has given it to Aharon and his sons, and He stipulates that the offering is קֹדֶשׁ קִדְּשִׁים, Qodesh Qadashiym, **MOST HOLY**. You might ask why does YHVH say that the Minchah, the Sin offering and the Trespass offering is **MOST HOLY**? This speaks to me of YHVH's grace and His love for us, for I believe that YHVH treats the sacrifice of the person that repents of his sins, as extremely important, so important to Him, that He calls them קֹדֶשׁ קִדְּשִׁים, Qodesh Qadashiym, **MOST HOLY**. That tells me that YHVH is very pleased, when any of His children, willingly choose to turn from any of their wickedness, their transgressions of the Words of His Torah, and commit to believe, follow and obey the Words of His Torah of life. There really is no reason to call these sacrifices Most Holy, other than the fact, that they are sacrifices, that show the world, that YHVH's children have indeed willingly chosen to believe, follow and obey the Words of His Torah of Life. Furthermore, I believe that this is how YHVH has chosen to show us how pleased He is when we obey Him. Therefore He calls these sacrifices Most Holy, because His children **ARE** showing Him, and the people of the world, that they have chosen to

applied, approached, drew near, it came, arrived, be able to bring, 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, lay a hand upon for any purpose; euphemistically, to lie with a woman, the **word** Bahem, means them, the **word** YiQdash, is from the **word** Qadosh, קדש, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated**, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute)

Here we are told that it is only the males, the sons of Aharon that are to eat of the Minchah. Furthermore, YHVH stipulates that is to be a Statute **FOR EVER** in your generations concerning the offerings of YHVH made by fire: every *one that touches them shall be Holy*. YHVH cannot make it any clearer than that, for He says, that this is to be a Statute **FOR EVER** in all of your generations concerning the offerings of YHVH made by fire. If we look at the direct descendants of the people of Yisrael, those that are now living in the Land of Yisrael today, those that practice and adhere to the edicts, the man made oral torah of the rabbis of the man made religion of Judaism, would you say that they are keeping this **Statute** that YHVH said, **WAS FOREVER?** The answer of course, is a resounding **NO**, they are not keeping this **Statute**. The only conclusion that anyone can come to, **IS** that they have rebelled against YHVH, and chosen to follow their own man made path.

19 And YHVH spake unto Mosheh, saying, (3)

וַיִּדְבֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

וַיִּדְבֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word** VayeDaber, is from 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 YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word** El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Lemor, is from the **word** Amar, אמר, which means, **to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word** speech, saying, utterance)

Here again we are told that YHVH spoke to Mosheh, and this time it is about the portion that Aharon and his sons offer as a sacrifice. It is still incredible to me that the Creator of the universe chose to

Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word** HeMashach, מִשַּׁח, means, to smear, **anoint, to spread oil over**, he stroked or wiped with the hand, **anointed**, feasted, dined, it also means to measure, length, he measured out, the **word** Oto, means, **him**, the **word** Asiyret, עֲשִׂירֵי, means, **a tenth**, it is from the word Eser, עֶשֶׂר, which means ten, the **word** HeEphah, אֶפֶה or אֵיפָה, means, **grain measure, 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** Minchah, 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, the **word** Tamiyd, תָּמִיד, means, **continually, constantly, always**, it represents the daily offering in the Temple for it was to always be put on the altar, every day, to stretch, prolong, made to continue, the **word** Machatziyah, מַחְצִיטָה, means, **half**, half time, it is from the **word** Chatzah, חָצָה, to divide in two, BaBoqer, בֹּקֵר, means, **morning**, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, and with a Bet prefix, it means in the morning, the **word** UMachatziyah, is the **word** Machatziyah repeated and it is translated as half, the **word** BaArev, is from the word Erev, עֶרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, **evening**, sunset which is what happens in the evening, eve, a time of mixture, mixed company, to mix, it also means swarm of wild beasts or flies, and with the Bet prefix, it means, in the evening)

Here we are told of the offering that Aharon and his sons, are to offer unto YHVH in the day when he is anointed and every day afterwards. It is to be, the tenth part of an ephah of fine flour for a perpetual Meat Offering, where half of it is given in the morning, and the other half thereof, is given at night. This is telling us, that Aharon and his sons were to offer a tenth part of an ephah of fine flour as a **perpetual** offering, and half of it, was to be offered in the morning and the other half was to be offered at night. Again that begs the Question, that since YHVH has stipulated that this **IS** to be a **perpetual ordinance**, then I have to ask, **ARE** the sons of Aharon obeying this **perpetual commandment today**? The answer of course, **IS** a resounding **NO**, they are **NOT**.

Now based on the fact that they were suppose to do this **FOREVER**, we have to ask **WHY** are the sons of Aharon **NOT** doing what YHVH has obviously commanded them to do, in the Wilderness? It is the same answer to the Question, **WHY** have the people of Yisrael, been, and still are, being persecuted throughout the world, and I include the people that practice the man made religions of Catholicism and Christianity in this category, for they too, profess to believe, follow and obey the Elohim of Abraham, Yitzchaq and Ya'aqov, and they too, are also being persecuted world wide?

Why is that? I believe it is because they have abandoned or stepped away from obeying **ALL** the Words of our heavenly Father's **written Torah of Life**, the one that was given to Mosheh at Mount

Sinai, and have chosen instead, to follow and obey their own man made oral torah, the very same man made torah that they, of their own accord, have elevated to such a level, that they actually believe and teach, that their oral man made torah, supersedes the written Torah that YHVH gave to Mosheh at Mount Sinai. Our Christian brothers are no better, for they have totally abandoned the Torah, relegated it to the garbage dump of history, in favour of their own man made doctrines, which they call the teachings of their church fathers, and advocates of Catholicism, who follow and obey the edicts of their Pope, which they call their Catechism, which is just another word or title, for a man made religious doctrine, which they believe supersedes the Words of the written Torah of our heavenly Father, for they too, have chosen to toss the Words of YHVH's Torah of life, onto the garbage heap. All I can say, **IS, WHAT** arrogance, what betrayal, and furthermore, through their man made doctrines they have enticed millions upon millions of people to believe, follow and obey their **LIES**. You can rest assured that there will be some dire consequences for the people who chose to teach those **LIES**.

21 In a pan it shall be made with oil; and when it is baked you shall bring it in: and the baked pieces of the meat offering, shall you offer for a sweet savour unto YHVH.

עַל־מַחְבַּת בְּשֶׁמֶן תַּעֲשֶׂה מִרְבֶּכֶת תְּבִיאֲנָה תְּפִינֵי מִנְחַת פְּתִיִם תִּקְרִיב קִיח־נִיח־ח לַיהוָה
 אֶל־מַחְבַּת בְּשֶׁמֶן תַּעֲשֶׂה מִרְבֶּכֶת תְּבִיאֲנָה תְּפִינֵי מִנְחַת פְּתִיִם תִּקְרִיב קִיח־נִיח־ח לַיהוָה

Al Machabat BeShemen TeAseh Murbeket TeViyenah Tuphiyney Minchat Pitiym TaQriyv Reyach Niychocha LaYHVH, where 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** Machabat, **מַחְבַּת**, means, baking or frying pan, the **word** BaShemen, **בְּשֶׁמֶן**, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, **oil, fatness, olive oil**, fat substance, oil vendor, the **word** TeAseh, is from the **word** עֲשֶׂה, which means, do, make, wrought, deal, commit, offer, execute, work, wrought, doing, done, he did, **made**, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word** MuRbeket, is from the **word** Rabak, **רָבַךְ**, which means, **to mix, stir, to mix with hot water or with oil**, he mixed, mingled, muddled, entangled, complicated, the **word** TeViyenah, is form the **word** Bo, **בּוֹא**, which means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the word Bo, **בּוֹא**, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** Tuphiyney, is from the word Tuphiyn, **תְּפִינֵי**, which means, **cake**, cookery, baked, it is from the **word** Apha, **אָפָה**, which means, to cook, bake, baker, the **word** Minchat, **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, the **word** Pitiym, is the plural of the **word** Pat, **פַּת**, which means, **a morsel of bread, piece of bread**, the **word** TaQriyv, is from the word Qarab, **קָרַב**, which means, **to come near, approach, he came near**,

*approached, was offered as a sacrifice, bring near, he was brought near, he came near, approached, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the word Reyach, ריח, means, smell, odour, fragrance, scent, savour, to perceive odour, he smelled, scented, he felt, the word Niychocha, is from the word Nichoach, נִיחַח or נִיחַח, which means, sweet odour, odour of the sacrifice, it is from the word נוּחַ, Nuach, which means to rest, the word LaYHVH, means, to YHVH, it is the Name **Yahweh**, Yahuwah or Yehovah)*

The Meat or Meal offering, the Minchah, that Aharon and his sons are to offer, is to be made in a pan, and it is to be made with oil; and when it is baked, you shall bring it in: and these baked pieces of the Meat or Food Offering, are to be offered for a sweet savour unto YHVH.

22 *And the priest of his sons that is anointed in his stead shall offer it: it is a **STATUTE FOR EVER** unto YHVH; it shall be wholly burnt.*

וְהַכֹּהֵן הַמָּשִׁיחַ תַּחֲתָיו מִבְּנָיו יַעֲשֶׂה אֹתָהּ חֶק-עוֹלָם לַיהוָה כָּלִיל תִּקְטָר

וְהַכֹּהֵן הַמָּשִׁיחַ תַּחֲתָיו מִבְּנָיו יַעֲשֶׂה אֹתָהּ חֶק-עוֹלָם לַיהוָה כָּלִיל תִּקְטָר

VehaKohen HaMashiyach Tachtayv MeBanayv YaAseh Otam Chaq Olam LaYHVH Kaliyl TaQtar, where the word VahaKohen, means, *and the priest*, the word HaMashiyach, מָשִׁיחַ, means, *anointed*, a consecrated person, the anointed king or High Priest, specifically, Yeshua the Messiah, it is from the word root *word* מָשַׁח, Mashach which means, to smear, anoint, anointed, the word Tachtayv, תַּחַת, means, under, the underpart, underneath, below, beneath, *in one's place, in place of, in lieu of, instead of*, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the word MiBanayv, is from the word *Ben*, which means, *son*, and in the form that it is used here, it means, *of his sons*, the word YaAseh, is from the word Asah, עָשָׂה, means, do, make, wrought, deal, commit, *offer*, execute, work, wrought, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, and with the Yod prefix, it means, *shall offer*, the word Otah, means, it, the word Chaq, חֶק, means, something prescribed, enactment, *ordinance, decree, statute, law, rule*, prescribed portion, prescribed due, justness, truth, necessity, obligation, the word Olam, עוֹלָם, means, *long duration, antiquity, continuous existence, eternity, everlasting, forever, uninterrupted future*, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the word Olam, עָלַם, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed, the word LaYHVH, means, *to YHVH*, and it is the Name, **Yahweh**, Yahuwah or Yehovah, the word Kaliyl, כָּלִיל, means, crown, it means, *all of, whole, complete*, perfect, *completely, totally, whole offering*, the word TaQtar, is from the word Qatar, קָטַר, which means, to smoke, make sacrifices smoke, *turn something into smoke by burning it, to burn offerings*, it exhaled odour, smoked, said of fire, *he burned incense, made sacrifices go up in smoke*, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine)

Here we are told that the priest of Aharon's sons that is anointed in his stead, shall offer it: it is a **STATUTE FOR EVER** unto YHVH; it shall be wholly burnt. Two things are stated here, first of all

we are told that this offering that Aharon and his sons are to offer, **IS TO BE DONE FOREVER**, and secondly, it is to be wholly burnt, which means, that no one can, nor will benefit from any portion of this offering. I know, I am going to sound like a broken record, **BUT** I have to ask, are any of the son's of Aharon, the so called priests of YHVH, **KEEPING THIS STATUTE? IF NOT, WHY NOT?** There is only one answer. They have replaced the Word of YHVH's Torah of Life, the very same Words that He Himself gave to Mosheh at Mount Sinai, with their own man made doctrine, their own oral torah, which no longer requires them to follow the written Torah of Mosheh.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֹאכַל

וכל מנחת כהן כליל תהיה לא תאכל

VeKal Minchat Kohen Kaliyl TiHyeh Lo TeAkel, where the **word** VeKal, means, all, the whole of, every, the **word** Minchat, מְנַחָה, 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, the **word** Kohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word** Kaliyl, כָּלִיל, means, crown, it means, **all of, whole, complete**, perfect, **completely, totally, whole offering**, the **word** TiHyeh, 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** Lo, means no or not, the **word** TeAkal, תֹּאכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal)

Here YHVH reiterates His comment that this meat offering sacrifice from Aharon and his sons, is to be wholly burnt, and that it is **NOT** to be eaten by anyone.

24 And YHVH spoke unto Mosheh, saying, (4)

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

וַיִּדְבַר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word** VayeDaber, is from the **word** Dabar, דָּבַר, means, **word** thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with**, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word** YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word** El, אֱלֹהִים, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request,

and it means no, not, nay, the word or name Mosheh, means, *to be drawn out of*, the *word* Lemor, is from the *word* Amar, אָמַר, which means, *to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word* speech, saying, utterance)

Here, for the fourth time, it says: And YHVH *spoke unto Mosheh, saying*. I believe that even though this is the fourth time, that this statement is made, that it is a very important statement, and I would like you to read what I said about this in *verse 1*.

25 *Speak unto Aharon and to his sons, saying, This is the Torah of the Sin Offering: In the place where the burnt offering is killed shall the Sin Offering be killed before YHVH: it is most holy.*

דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַחֲטָאת בְּמִקְוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה תִשְׁחַט (

הַחֲטָאת לִפְנֵי יְהוָה קֹדֶשׁ קֹדֶשׁ הוּא

דָּבַר רַי אַהֲרֹן וְעַל בָּנָיו לֵמֹר זֹת תּוֹרַת חַטָּאת בְּמִקְוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה תִשְׁחַט הוּא

Daber Rl Aharon VeEl Banayv Lemor Zot Torat HaChatat BiMeqom Asher TiShachet HaOlah TiShachet HaChatat Liphney YHVHQodesh Qadashiyn Hi, where the *word* Daber is from the word Dabar, דָּבַר, means, *word* thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with*, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the *word* 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 or name Aharon, אַהֲרֹן, is the *name of Mosheh's brother*, Aaron, and it means, *teacher, lofty, plucked out*, the *word* VeEl, is the word El repeated and here it is translated as, and o, the *word* Banayv, is from the word Ben which means, *son*, and in the form that it is used here, it means, *his sons*, the *word* Lemor, is from the *word* Amar, אָמַר, which means, *to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word* speech, saying, utterance, the *word* Zot, (זֹאת), is a pronoun, that means, *this*; but, I believe it has a much more profound meaning, it is from the word Zeh, which means, *this, which, who*, but this word Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, *it hints at the fact* that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, *crucified Messiah, or put Him to the weapon*, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this word Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the

verse that we are reading, because something very important is about to happen, the **word** Torat, תּוֹרָה, means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, its real meaning, **IS**, the inerrant and everlasting teaching and instructions of our heavenly Father, the Words of His Torah of Life, the very Same Torah that He gave to Mosheh at Mount Sinai, it is also called the Pentateuch, for the Torah is comprised of Five Books, Bereshiyt, In the beginning, Shemot, Names, Vayiqra, and He called, Bemidbar, in the Wilderness, and Devriym, pertaining to Words, which of course refers to the Words of our heavenly Father, that were given to Mosheh at Mount Sinai, it also means, theory, system, a book containing the principles of any branch of science, the **word** HaChatat, 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** BiMeqom, בִּמְקוֹם, which means, **place, locality**, spot, place where to stand, to localize, but hidden in this word Maqom, is the word **Qum**, which means, to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this word is in, the **word** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, **where**, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word** TiShachet, שָׁחַט, means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word** HaOlah, עוֹלָה or עֹלָה, means, to go up, ascend, a holocaust as it goes up in smoke, **burnt offering, burnt sacrifice**, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the **word** TiShachet, is repeated and here it is translated as, be killed, the HaChatat, is repeated, and here it means, Sin Offering, the **word** Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word** YHVH, is the Name **Yahweh**, Yahuwah or Yehovah, the words Qodesh Qadashiyn, is the Qadosh repeated, and together, they mean, **the most holy place**, the **word** Hi, means, **it is**)

Here YHVH says to Mosheh, speak unto Aharon and to his sons, saying, This is the Torah of the Sin Offering:

It is important that we all understand that the word Torah, means, the inerrant and everlasting teaching and instructions of our heavenly Father, therefore, it is of paramount importance that we understand that YHVH is actually telling Mosheh, to speak to Aharon and His sons, and tell Aharon, what He, YHVH has taught him, about how these sacrifices are to be carried out. This is very important because these are Words and or instructions that come directly from the Mouth of our heavenly Father, through YHVH, and onto Mosheh, YHVH says: In the place where the Burnt Offering is killed, shall the Sin Offering be killed before YHVH: **IT IS MOST HOLY.**

Why, or what makes the Sin offering **Most Holy** in YHVH's Eyes? The Sacrifices are only classified as קֹדֶשׁ קְדָשִׁים, Qodesh Qadashiym, Most Holy, when they are offered with, or from, a surrendered contrite heart, a heart that is repentant of the Sin, the Torah transgression that they have committed; for without repentance, the sacrifice is absolutely useless. We have to understand, that YHVH is **NOT** looking to have more animals sacrificed on His altar, He is looking for surrendered contrite hearts, that are actually willing to believe, follow and **obey** the Words of His inerrant and everlasting teaching and instructions, the Words of Torah of Life, because, He knows, that it will lead all who chose that Life Path of obedience to the Words of His Torah of Life, onto His everlasting Kingdom, where they will spend eternity with Him, here on earth, which is what He wants, for all of His created human beings.

Lets read what Isaiah had to say about it in *Isaiah 1:2 Hear, O heavens, and give ear, O earth: for YHVH has spoken, I have nourished and brought up children (Yisrael) and they have **Rebelle**d against Me. 3 The ox knows his owner; and the ass his master's crib: **BUT** Yisrael does **NOT KNOW**, My people do not consider. 4 Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken YHVH, they have provoked the Holy One of Yisrael unto anger; they are gone away backward. 5 Why should you be stricken any more? You will revolt more and more: **the whole head is sick, and the whole heart faint.** 6 **From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.** 7 **Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.** 8 And the daughter of Tzion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a **besieged city.** 9 Except YHVH of hosts **had left unto us a very small remnant**, we should have been as Sodom, and we should have been like unto Gomorrah. 10 Hear the word of YHVH you rulers of Sodom; give ear unto the Torah of our Elohim, you people of Gomorrah. 11 To what **PURPOSE** is the **multitude of your sacrifices unto Me?** Says YHVH: **I am full of the burnt offerings of rams, and the fat of fed beasts; and I do NOT delight in the blood of bullocks, or of lambs, or of he goats.** 12 When you come to appear before Me, who **IS** the **ONE** that has required this at your hand, to tread My courts? 13 Do **NOT** bring more **VAIN Shave**, deceptive, worthless, foul oblations;*

(שָׁוְאָה, Shave, means, lie, lying, falsehood, deceptive, nothingness, worthlessness, idolatry, uselessness, vanity, was or became bad, was or became evil, was foul, was unseemly)

For your **incense**, (your prayers, Proverbs 28:9) **is an abomination unto Me; the New moons and Sabbaths, the calling of assemblies, I cannot put up with; it is iniquity**, Aven, even the solemn meeting. 14: **Your new moons and Your appointed feasts, My soul hates: they are a trouble unto Me; I am weary to bear them.** 15 And when you spread forth your hands, I will hide My eyes from you: yea, when you make many prayers, **I will not hear.**; I will not shema, I will not even pay attention to them, your hands are full of blood. 16 Wash yourself, make yourself clean; put away the evil of your doings

from before My eyes; **cease to do evil**; 17 Learn to do Good, *Tov*; learn to function in the manner that I have created and commanded you to function, in total loving surrender obedience to **ALL** the Words of My Torah of Life, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, says YHVH: though your Sins, your Torah transgressions, are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. 19 If you are willing and obedient, you **SHALL** eat the good of the land: 20 **BUT IF** you refuse and rebel, you shall be devoured with the sword: for the Mouth of YHVH has spoken it.

Over many millennium, the people of Yisrael have rebelled against YHVH and His Ways, but the day is coming where there will be a remnant that will joyfully return to Him, and I believe that we, you and I are part of that remnant, for we see the incredible beauty hidden in the Words of His Torah of Life.

26 The priest that offers it for Sin, shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

הַכֹּהֵן הַמִּחְטֵא אֹתָהּ יֹאכְלֶנָה בְּמִקְוֹם קֹדֶשׁ תֹּאכַל בַּחֲצַר אֹהֶל מוֹעֵד

וְכֹהֵן וְכֹהֵן אֶתְּמַר וְכֹהֵן אֶתְּמַר וְכֹהֵן אֶתְּמַר וְכֹהֵן אֶתְּמַר וְכֹהֵן אֶתְּמַר וְכֹהֵן אֶתְּמַר

HaKohen, HamChate Otah YOkalenah, BeMaqom Qadosh TeAkel BaChatzar Ohel Moed, where 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** HamChate, is form the word Chata, חָטָא, means, **to miss the mark, to wrong, to sin, trespass, 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** Otah, means, it, YOkalenah, is from the **word** Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, **shall eat it**, the **word** BeMaqom, מִקְוֹם, which means, **place, locality**, spot, place where to stand, to localize, but hidden in this word Maqom, is the word **Qum**, which means, to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this word is in, the **word** Qadosh, 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** TeAkel, is from the **word** Akal, אָכַל, means, to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished,

a woman, the **word** BiBesarah, is from the word Basar, בָּשָׂר, which means, **flesh, meat**, body, creature, pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word** Gospel in our English Scriptures, the word YiQdash, is from the **word** Qadosh, קָדַשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated**, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, and with the Yid prefix, it means, **shall be holy**, the **word** VaAsher, is the word Asher repeated, and here it is translated as, **and when**, the **word** Yizeh, is from the word Nazah, נָזַח, which means, **to spurt, spatter, he sprinkled**, broke away, burst forth, the **word** MiDamah, is from the **word** Dam, דָּם, means, **blood**, bloodshed, blood guilt, 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** HaBaged, בָּגַד, means to betray, deceive, to act treacherously, to act unfaithfully, he put on a dress, clothed, dressed, he disguised, he confused, to dress, **garment, raiment, mantle, cloak**, betrayal, treachery, deceit, the **word** Asher, is repeated and here it is translated as, **that**, the **word** YiZeh, is the word Nazah repeated, and here it is translated as, **sprinkled**, Aleyha, **on or upon**, the **word** TeKabes, כָּבַשׁ, means, **to wash, he washed, he cleansed**, washer, laundryman, the **word** BeMaqom, מְקוֹם, which means, **place, locality**, spot, place where to stand, to localize, but hidden in this word Maqom, is the word **Qum**, which means, to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in the verse that this word is in, the **word** Qadosh, קָדַשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated**, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute)

Here YHVH says something that is very important for us to understand, He says: Whatsoever shall touch the **flesh** thereof, shall be Holy:

What does that mean, can a sinner touch the flesh of the animal that is sacrificed יִקְדָּשׁ, YiQdash, and become holy? Can something or someone that is classed as unclean, all of a sudden become clean, because it was touched by the flesh of the animal that is sacrificed?

To answer that question, we first have to understand, where this is actually taking place. This is happening in the courtyard of the Ohel Moed, the Tent or the Tabernacle of the Congregation, and according to YHVH, nothing and no one that is unclean can enter that space, for it, or he, would immediately be put to death. Therefore, only things that are already clean, can be in the area where this priest is sacrificing this animal, so that means, that whomever the flesh of this sacrifice touches, his or its status, is changed from being clean, to being Holy. Please remember that YHVH told us in *Vayiqra 11:44 For I am YHVH your Elohim; you SHALL therefore sanctify yourselves, and you SHALL be Holy; for I am Holy: neither shall you defile yourselves with any manner of creeping thing that creeps upon the earth.*

Vayiqra 11:45 For I am YHVH that brings you up out of the land of Egypt, to be your Elohim: you shall therefore, BE HOLY, FOR I AM HOLY.

Vayiqra 19:1 And YHVH spoke unto Mosheh, saying, 2 Speak unto all the congregation of the children of Yisrael, and say unto them, You SHALL be Holy: for I YHVH your Elohim am Holy.

And when there is sprinkled of the blood thereof upon any garment, you shall wash that whereon it was sprinkled in the holy place.

First of all we have to understand that the Garments that the Priest wears, when he is carrying out his duties in the Tabernacle are Holy Garments, and therefore, they cannot be sent out into the world to be cleaned, they must be cleaned in the courtyard of the Tabernacle. If their garments were indeed sent out to be cleansed, then, there is always the possibility that they could be sabotaged, and defiled by someone with an ulterior motive, even though they might look clean when they were returned to the Tabernacle, and that is why, the Priestly garments are to be cleansed in the Tabernacle area only.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

וּכְלֵי-חֶרֶשׁ אֲשֶׁר תִּבְשַׁל-בּוֹ יִשְׁבֵּר וְאִם-בְּכֵלִי נְחֹשֶׁת בְּשָׁלָה וּמִרְקָא וְשִׁטְףָּהּ בַּמַּיִם

Ukliy Cheres Asher TeVushal Bo YiShaver VeIm Bikliy Nechoshet BuShalah Umoraq

VeShutaph BaMayim, where the **word** Ukliy, is from the **word** Keliy, כְּלִי, which means,

article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the word Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word** Cheres, חֶרֶשׁ, means to cut in, engrave, plow, worker in metal and wood, he dug out, hollowed out, skilful craftsman, artisan, engraver, cutter, artificer, he devised, planned, plotted, fabricated, it also means to be silent, be dumb, be deaf, he made deaf, he deafened, he was silent, made silent, it also means magic arts, skilled in magic arts, it also means, wooded, wooded heights, thicket, and it means, **earthenware, earthen vessel, potsherd, an eruptive disease, itch, scab, mange, he roughened, hardened, the word** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, 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** TeVushal, is from the word Bashal, בָּשַׁל, means, to cook, **ripe, mature, it ripened, boiled, seethed**, cooked, he caused to ripen, was boiled, and as a preposition, it means, for the sake of, because of, the **word** Bo, בּוֹ, means, in him, **in it**, of it, thereof, before him, therein, the **word** YiShaber, is from the **word** Shabar, שָׁבַר, which means, to look out, inspect, examine, he looked for, he thought, believed, supposed, he probed, inspected, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means, **to break, break into pieces, he broke, he fractured, he destroyed, ruined, he broke down, he tore, rent, he destroyed, demolished, he ruined, annihilated**, was smitten, was destroyed, **shattered, smashed, breaking, crushing, fracture**, calamity, misfortune, breaking of a dream, it also means, to buy grain, to sell grain, it means, corn, grain, **broken or threshed food**, it also means, the interpretations of a dream, he caused to break out, brought to birth, the **word** VeIm, means, **and if**, the **word** BiKeliy, is the word Keliy repeated and here it is translated as, pot, the **word** Nechoshet, נְחֹשֶׁת, means, **brass, copper**, the **word** Bushalah, is the word Bashal, בָּשַׁל, repeated, and it means, **ripe, mature, seethed, sodden**, the **word** UMoraq, is from the word Maraq, מָרַק, means, **to scour, polish, cleansed, he cleansed from sin, purified, he finished, completed**, it also means, broth, soup, it means putty, the **word** VeShutaph, is from the word Shataph, שָׁטַף, which means, flood, flow, stream, torrent, quickness, speed, fluency, routine, overflow, inundate, **to rinse, washed off, scoured, cleansed by washing**, it flowed with strength, it swept away as with a flood, he was addicted to, was completely defeated, the **word** BaMayim, means, **with water**)

Here we are told that the earthen vessel wherein the garments of the Priest that has blood on it are sodden, shall be broken:

Why are the earthen vessels, wherein the Priest's garments are sodden, because there is blood on them, to be broken? First we have to understand that the Life of all flesh **IS** in the blood, which means that blood, actually represents the innocent life of the sacrificial animal. Now, an earthen vessel is porous and therefore there could be some of the blood of the innocent sacrificed animal that remains in those pores, and it would be disrespectful to the animal who has given his life for this sinner, to continue to use that earthen vessels that still might have his blood on it.

Next we are told that when the garments that have blood on them are sodden in a brazen pot, then the pot does **NOT** need to be destroyed, **BUT** it must be scoured, and rinsed in water.

When you look at this scenario, have you ever asked yourself, what these two separate vessels could and do represent? Well, I can tell you that I have, and this is what I believe they represent. The **earthen vessel** represents the heart of a man that is stubborn and rebellious, a man that absolutely refuses to surrender his heart to YHVH, to be cleansed, and therefore, like the earthen vessel, his life will be destroyed, which is a metaphor for him, being lost forever, because of his rebellious disobedient attitude; whereas the Brazen pot, represents the heart of man that is repentant for his Torah transgressions, his Sins, and therefore he willingly chooses to place his life on YHVH's brazen altar, because he desperately wants to be cleansed of his Torah transgressions, his sins, and get back

into a right relationship with our heavenly Father, and therefore, he allows, the priest, who, in this case is a shadow picture of Messiah, to cleanse him of his Torah transgressions, his Sins, and once he is cleansed by the water of the Word, he is fit to continue to serve in the Tabernacle of YHVH, which, I believe, **IS** a shadow picture of His everlasting Kingdom.

29 All the males among the priests shall eat thereof: it is most holy.

כָּל-זָכָר בַּכֹּהֲנִים יֹאכַל אֶת־הַקֹּדֶשׁ קֹדֶשׁ קֹדָשִׁים הוּא)
 שֶׁל זָכָר פְּשֻׁטֵי אֲכָלָה (שֶׁל זָכָר אֲכָלָה אֶת־הַקֹּדֶשׁ קֹדֶשׁ קֹדָשִׁים הוּא)

Kal Zakar BaKohaniym YOkal Otah Qodesh Qadashiym Hi, where the **word** Kal, means, **any, all, the whole of**, the **word** Zakar, זָכָר, means, to remember, to say, name, swear, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, memorial, remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, **to be born male, to treat as masculine, the male organ, penis**, the **word** BaKoheniym, is the plural of the word Kohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, the **word** Yokal, is form the **word** Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word** Otah, means, it is, the word Qodesh, 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 Qodashiym, is the word Qadosh repeated and these two words together, mean **the most holy place**, the word Hi, means, **it**)

Here we are told that All the males among the priests shall eat thereof:

There are no females allowed in the courtyard of the Tabernacle, and since the Minchah, the Meat or Food Offering must be eaten in the courtyard, it is only the males that get to partake of it.

Then we are told that this sacrifice is קֹדֶשׁ קֹדָשִׁים, Qodesh, Qadashiym, Most Holy. As I said before, it is most holy, because it is offered to YHVH from a surrendered contrite obedient heart, that seeks to return to, a right relationship with our heavenly Father.

30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the Holy Place, shall be eaten: it shall be burnt in the fire.

וְכָל-חַטָּאת אֲשֶׁר יִבָּא מִדָּמָהּ אֶל-אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֹאכַל בָּאֵשׁ תִּשְׂרֶף)
 שֶׁל חַטָּאת אֲשֶׁר יִבָּא מִדָּמָהּ אֶל-אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֹאכַל בָּאֵשׁ תִּשְׂרֶף

VeKal Chatat Asher YuVa MiDamah El Ohel Moed LeKaper BaQodesh Lo TeAkel BaEsh TeSareph, where the **word** VeKal, means, **and all, and the whole of**, or **and any**, the **word**

Chatat, 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** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, 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** Yuva, 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** MiDamah, is from the **word** Dam, which means, **blood**, and in the form that it is used here it means, **of its blood**, 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** Ohel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word** Moed, מוֹעֵד, means, appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life, that they will be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, **assembly, congregation, meeting**, it is from the word Ed, עֵד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the **word** LeKaper, is from the **word** Kaphar, כָּפַר, means, **to atone for, reconcile, 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** BaQodesh, 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* Lo, means no or not, TeAkel, is from the *word* Akal, אכל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word* BaEsh, means, *in the fire*, the *word* TeSareph, is from the word Saraph, שרף, which means, *to burn, to be warm, burnt offering, he burned, destroyed by fire, he burned something completely*, it also means to absorb, sip, sipped, suck, quaff, to drink, he drank, he absorbed, to cover with resin, resin, juice of plants, menstruation, a burning sharp acrid substance, it also means serpent, seraph, fiery angel, the burning one. And in the form that it is used here, it means, *it shall be burned*)

Here we are told that And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the Holy Place, shall be eaten: it shall be burnt in the fire. This is telling us, that the only Sin sacrifice that can be eaten, is the Minchah, the Food Offering, the Meat Offering, for it is **NOT** alive, it is an inanimate object, it is fine flour mixed with oil, along with some frankincense, where a portion of the fine flour, a portion of the oil and all the Frankincense is burnt on the altar, which means, that in this case, no innocent life has been forfeited, therefore, a portion of the offering is given to the Priest that is presiding over the sacrificial ceremony, but the one stipulation is that he must consume it, within the tabernacle courtyard.

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*